THE

ENGLISH CYCLOPÆDIA.

A New Dictionary of Universal Knowledge.



CONDUCTED BY CHARLES KNIGHT.

BIOGRAPHY.—VOLUME V

LONDON:
BRADBURY AND EVANS, 11, BOUVERIE STREET.
1857.

LONDON:
BRADBURY AND EVANS, PRINTERS, WHITEFRIARS.



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BIOGRAPHY.

The names of those living at the time of the continuous publication of the 'English Cyclopædia of Biography,' are preceded by an asterisk.

RABELAIS, FRANÇOIS, was born in 1483, at Chinon in Touraine, of humble parents. He entered the order of St. Francis, but his jovial temper and satirical humour made him obnoxious to his brother monks, and he was glad to obtain permission to remove into a convent of Benedictines. But here also he could not sympathise with the habits of his brethren, and at last he ran away from his convent, and went to Montpelier, where he studied medicine and took his doctor's degree. He practised as a physician, though he retained the garb of a secular priest; and in his capacity of physician he became known at the court of Francis I. In 1536 he accompanied Cardinal du Belloi to Rome, and obtained the pope's absolution for the breach of his monastic vows. On his return to France he obtained a prebend in a collegiate church, and was afterwards appointed curé or rector of Meudon, in which situation he continued till his death in 1553.

Rabelais was a man of extensive and varied information; he was acquainted with the principal European languages, besides Latin and Greek, but his principal merit consists in overflowing humour, and in the acuteness with which he caught at and exposed the absurdities and the vices of his contemporaries, sheltered as they were by hallowed prejudice or by the cloak of superstition and hypocrisy. His principal work is a satirical novel, in which, under an allegorical veil, he lashes all classes of society, kings, statesmen, scholars, clerical as well as lay, prelates and popes, and especially monks, of whom he seems to have had a special dislike. Rabelais took for his first hero Gargantua, a gigantic personage, about whom there were many wonderful traditional stories, to which Rabelais added many more. Gargantua lived for several centuries, and at last begot a son, Pantagruel, who is as wonderful as himself; beneath his tongue a whole army takes shelter from rain; in his mouth and throat are cities which contain an immense population, &c. The adventures of these personages are all ridiculous, and are described in humorous language, which often descends to low buffoonery and very frequently to obscenity. This obscenity was according to the taste of the age, but it now is, in its loathsome excess, the chief drawback to the reading of the book. But under this coarse covering there lies a moral, for Rabelais meant to correct and improve society by his satire. He exposes the faults of the education of his time, the barbarous eloquence of college pedants, the folly of scholastic disputation, and the pretensions of self-styled philosophers; all which are successively held up to ridicule in the harangue of Janotus de Braginardo, in which he demands back the bells of the cathedral of Notre Dame, which Gargantua had detached from the belfry and appended to the neck of his mare; in the curious catalogue of the books of the library of St. Victor; in the disputation carried on by signs between Panurge and the English Thaumaste; and, lastly, in the description of the prodigies which science had produced in the country of Quint-Essence, or kingdom of Entéléchie. In another part of his work the author exposes the manners of courts and the weakness even of good monarchs. Pantagruel is a virtuous prince, devout, and severe in his morals, and yet he takes for his favourite Panurge, an arrant rogue, a drunkard, a coward, and a libertine, who seems to be a counterpart of the Margutto of Pulci's 'Morgante Maggiore,' for Rabelais was acquainted with the Italian romance writers, whose tales of giants and heroes and their wonderful achievements he probably had in view in his caricatures. The disastrous wars of Charles VIII. and Francis I. had produced too many evils in his time not to attract Rabelais' censure. To the headlong ambition of those conquerors he opposes the prudence and moderation of his heroes, who, before they enter upon even a defensive war, exhaust every means of conciliation. Rabelais sneers openly at the pretensions of the popes to interfere in temporal matters, and in his fourth book he exposes the pretended mortifications of a certain class of devotees who feasted on meagre days on a variety of dishes of the finest fish and other savoury things.

It has been assumed by some that Rabelais' work is a continued allegory of the events and personages of his time; and people have fancied that they recognised Francis I. in Gargantua, Henri II. in Pantagruel, Louis XII. in Grand Gousier, &c. This however seems very doubtful, and the notion has been strongly combated by Ch. Nodier, in an article 'De quelques livres satiriques et de leur clef,' Paris, 1834. It seems more likely that Rabelais made occasional allusions to some of the leading characters of his age and their prevailing faults, while he lashed in general the vices and follies of society. With regard to the traditional stories of Gargantua, which he took for his subject, see 'Notice de deux anciens Romans, intitulés les Chroniques de Gargantua, où l'on examine les rapports qui existent entre ces deux ouvrages et le Gargantua de Rabelais, et si la première de ces Chroniques n'est pas aussi de l'auteur de Pantagruel,' by J. Ch. Brunet, author of the 'Nouvelles Recherches Bibliographiques,' Paris, 1834.

The romance of Rabelais has gone through several editions, and has been translated into German and English. One of the best French editions is that by Duchat, 'Œuvres de Maitre François Rabelais, avec des remarques historiques et critiques,' 3 vols. 4to, Amsterdam, 1741. An excellent recent French edition of the works of Rabelais is that published by E. Johanneau and Esmangart, with a biography of the author, and his 'Songes drolatiques,' being a collection of one hundred and twenty caricatures, designed by Rabelais himself, and intended to represent the characters of his romance, and also his 'Sciomachie,' a work which had become extremely scarce. Swift, in his 'Gulliver's Travels,' has imitated Rabelais. Rabelais was charged in his lifetime with irreligion and heresy, but he was protected by Francis I., who, having read his romance, said that he found no grounds for the charge. Rabelais knew Calvin, who at one time thought of numbering him among his followers, but there was too much dissimilarity between the two men to allow any such connection, and Calvin having gravely censured Rabelais for his profane jesting, the satirist took his revenge by placing in the mouth of Panurge, while buying a sheep of Dindenault, some of the theological expressions of his austere monitor.

RABENER, GOTTLIEB WILHELM, born in 1714 at Wachau near Leipzig, was educated in the public school at Meissen. In 1734 he went to the University of Leipzig to study the law, where he became acquainted with some of the most eminent men of the age, and formed an intimate friendship with Gellert, with whom he took an active part in the establishment of a celebrated literary periodical called 'Bremer Beiträge.' In 1741 he received an office in the board of taxes for the circle of Dresden, and in 1763 he was appointed counsellor of the court of aids (Steuerrath), which office he held until his death, on the 26th of March 1771. Rabener was in his time one of the most popular writers in Germany, and he exercised a very beneficial influence upon his countrymen. His satires, in which he attacked in a good-humoured strain the most glaring follies, fashions, and pretensions of his time, though not marked by much depth of thought, are still instructive and amusing as historical pictures of the age in which he lived, for the things which he ridiculed have long ceased to exist.

His satires, which with one exception are written in prose, show great power of observation, and a cheerful disposition combined with a considerable share of wit; the style is easy and attractive, though sometimes rather prolix. They were first published in several periodicals, but collected in 1751 at Leipzig in 2 vols.; in 1752 another, and in 1755 a fourth volume was added. A complete edition, with a life of the author, was published in 1777 in 6 vols.

RACINE, JEAN, was born towards the end of 1639 at Ferté Milon, in the present department of Aisne, France. He was the son of an officer of the excise, but lost both his parents while he was a child. He studied first at Beauvais, and afterwards in the celebrated school of Port Royal des Champs, under Lemaistre, Lancelot, and the Abbé Hamon. He applied himself especially to the study of the Greek poets. After three years spent at Port Royal he went to finish his education at Paris, in the Collège d'Harcourt, in 1658. He had long shown a decided inclination for poetry, and on the occasion of the marriage of Louis XIV. in 1660 he entered the lists with various other poets who wrote in honour of that event; and his composition, 'La Nymphe de la Seine,' being considered as the best, was noticed by the king, who sent to the young poet, through Colbert, a present of 100 louis-d'or. In 1664 Racine brought out his first tragedy, 'La Thebaide, ou les Frères Ennemis,' a subject which was suggested to him by Molière. He next wrote his 'Alexandre,' which is a feeble composition. Corneille, who was then grown old, advised Racine to give up writing tragedy. Boileau, on the contrary, encouraged him; and Racine, having studied hard for some years to improve himself, produced in 1667 his 'Andromaque,' which was acted with great applause. In the next year he wrote 'Les Plaideurs,' a humorous comedy in imitation of the 'Wasps' of Aristophanes, which was so much relished by Louis XIV. that he bestowed upon the author a pension, accompanied by a very flattering letter. Racine now produced in succession 'Britannicus,' 'Bérénice,' 'Bajazet,' 'Mithridate,' 'Iphigénie,' and 'Phèdre,' which last is often considered his masterpiece; but when 'Phèdre' was first brought on the stage in 1677, a rival coterie intrigued against him, and succeeded in running down the work, which so disgusted Racine that he resolved to write no more plays. About that time he married the daughter of the treasurer of Amiens, a match which proved a happy one.

Racine frequented the court, where he had a warm friend in Madame de Maintenon, and he was appointed by Louis XIV. historiographer of the kingdom, together with Boileau. Of his historical labours however only a few fragments remain. Several years after, at the entreaty of Madame de Maintenon, he wrote another drama, 'Esther,' which was acted in the house of education of St. Cyr in 1689, and was well received. In the following year he wrote 'Athalie,' which was performed in the same place, and was afterwards published; but it was received very coldly, although it has since been acknowledged to be Racine's noblest composition. This was also Boileau's opinion at the time, who told him so, adding that the judgment of the public would right itself in time—a prediction however which was not accomplished till long after Racine's death.

'Athalie' was the last play of Racine. He continued to visit Madame de Maintenon, to whom he used to read parts of his projected history of Louis XIV. As he came to advert to the system of administration, he could not help reflecting upon the wanton prodigality of expenditure, the enormous burden of taxation, the disastrous wars caused by mere ambition, and the consequent distress of the country, and the misery of a great part of the population. Racine was a man of honest feelings; he became animated with his subject; and Madame de Maintenon was evidently affected by his picture. She suggested to him to draw up a memoir of what he thought could be done in the way of alleviating the distress of the people. Racine complied, and delivered his memoir to madame for her perusal. As she was reading it one day in her cabinet, Louis XIV. entered, and she could not conceal from him the paper nor the author of it. Louis, having glanced at the memoir, observed with a frown that, "as M. Racine could make excellent verses, he fancied that he knew everything; as if, because he was a great poet, he ought to be also a minister of state." Racine was informed of this, and from that time he was banished from the court. He had been for some years in a declining state of health, under the influence of mental excitement and of melancholy, and the mortification which he now felt embittered his sufferings. His complaint, which was an abscess in the liver, was badly treated by the physicians, and he sank rapidly. Louis XIV., being informed of his danger, showed great interest in his fate, and sent to inquire after him; indeed, the whole court sympathised with the dying poet. At last an operation was performed; but three days after Racine expired, in the midst of acute pain, on the 21st of April 1697, in his fifty-ninth year. He was interred, according to his request, in the abbey of Port Royal des Champs, a spot for which he had always retained a great affection. After the destruction of that monastery in 1709, the remains of Racine were transferred to Paris, and deposited in the church of St. Etienne du Mont, by the side of those of Pascal. Louis XIV. bestowed upon [illegible] widow a pension of 2000 livres, and the reversion of it on her [illegible]ll the death of the youngest.

The plays of Racine have gone through many editions; one of the best is that of 1768, 'Œuvres de Jean Racine, avec des Commentaires par Luneau de Boisjormain,' 6 vols. 8vo. It also contains his 'History of Port Royal,' the 'Fragmens Historiques,' several discourses delivered in the French Academy, of which he was a member, and other small compositions, with a biography of Racine.

His son, LOUIS RACINE, published memoirs of his father's life, two volumes of commentaries on his plays, and a poem, 'La Religion,' in six cantos.

Racine adhered strictly to what are called the classical unities, and his subjects were chiefly taken from ancient history; but his personages, though Greek or Roman by name, are French in their character. His great merit lay in his delineation of the passions, his exquisite pathos, and the harmony of his verse. By common consent he stands at the head of French dramatists of the classic school.

RACZYNSKI, EDUARD, a Polish nobleman of literary tastes and talents, was born at Posen in 1786, the son of Count Philip Raczynski, a Polish general. Count Eduard entered the Polish army, and took some share in Napoleon's campaign of 1807; but on the fall of Napoleon I., when he became a simple Prussian subject, he withdrew from a military career. He travelled in Turkey in 1814, and published an account of his journey in one of the most splendid volumes in the Polish language, 'Dziennik Podróży do Turcyi' (folio, Breslau, 1821, illustrated with numerous plates). The rest of his life was chiefly devoted to literary pursuits. His 'Obraz Polakow i Polski' ('Picture of the Poles and Poland in the 18th Century,' 21 vols., Breslau, 1810, &c.), is a valuable collection of memoirs, most of them before unpublished. Another of his most prominent works is his 'Gabinet medalow Polskich,' or 'Cabinet of Polish Medals,' in 4 vols. 4to (Berlin and Posen, 1841-45), with a text in Polish and French. His 'Wspomnienia Wielkopolski' ('Memorials of Great Poland,' 2 vols., with an atlas of plates), is also deserving of mention. The 'Codex Diplomaticus Majoris Poloniæ,' or collection of documents illustrating the history of Poland, which he edited, had been originally compiled by his grandfather, Count Kazimierz Raczynski; but a companion work, the 'Codex Diplomaticus Lithuaniæ,' was his own. Among other benefactions to Posen, he founded a public library in that town, erecting a building for the purpose, presenting to it a collection of 21,000 volumes, and endowing it with a fund for the maintenance of the librarian, who is at present Lukaszewicz, one of the first historians and antiquaries in Poland, to whom the count gave the appointment. On the 20th of January 1845 Raczynski destroyed himself, by means of an ornamental cannon which was kept in his park. It was currently reported that the motive of the act was, that in looking over some old family papers, he had found that one of his ancestors had received part of the family estates as a bribe from Catharine II. of Russia to betray the cause of his country. The lady of Count Raczynski, who survived him, was the widow of Count Jan Potocki, also a Polish author of eminence, who destroyed himself thirty years before in 1815. His son, Count Roger Raczynski, who succeeded him, generously abolished the feudal dues that were payable to him by 1000 peasants of the twenty-seven villages on the estates of the family.

*RACZYNSKI, ATHANASIUS, the younger brother of Count Eduard, born on the 2nd of May 1788, entered the Prussian diplomatic service, was in 1810 the Prussian ambassador at Copenhagen, and afterwards at Lisbon and Madrid, but quitted the latter post in 1853, and has since lived in retirement. His literary works have been chiefly on subjects of art, and written in the French language. His account of modern art in Germany ('Histoire de l'Art Moderne en Allemagne,' 3 vols. 4to, with atlas, Paris, 1836-42), though not a work of much depth, is the most convenient general view of the subject that has yet appeared. The same praise may be given to his 'Arts in Portugal,' and 'Historico-artistical Dictionary of Portugal,' both in French, published at Paris in 1846 and 1847.

RADCLIFFE, JOHN, M.D., was born in 1650, of a good family at Wakefield in Yorkshire. From the grammar-school of his native town he passed to University College, Oxford, at the age of fifteen. He took his degree of B.A. in 1691, and became senior scholar of his college, but, as no fellowship became vacant there, he accepted a fellowship at Lincoln College. He took his degree of M.A. in 1672, and commenced the study of physic, which he pursued in no other medical school, but attended the different courses of anatomy, chemistry, and botany delivered in the University. He is represented by his biographers as having "recommended himself more by ready wit and vivacity than by any extraordinary acquisitions in learning:" being visited in his rooms by Dr. Bathurst, the president of Trinity College, and asked by him where was his library, he is said to have pointed to a few vials, a skeleton, and a herbal in one corner of his room, and exclaimed with emphasis, "There, sir, is Radcliffe's library." In 1675 he took his degree of M.B., and began to practise as a licentiate in Oxford, where by some happy cures he soon acquired a great reputation. In 1677 he relinquished his fellowship in accordance with the statutes of his college, which require all the fellows after a certain time to enter into holy orders. He wished however to keep his rooms in college, and to reside there as a commoner, but this Dr. Marshall, the Rector (whom he is supposed to have offended by some witticisms), refused to allow, which so much disgusted him that in after-life he lavished the whole of his munificence on his former college, University, leaving to Lincoln only the second presentation to a living if no fellow of University chose to accept it. In 1682 he took the degree of M.D., and went out a Grand Compounder. At length, in 1684, he removed

to the metropolis, and settled in Bow-street, Covent-Garden, where in less than a year he got into great practice, to which perhaps his pleasantry and ready wit contributed as much as his reputed skill in his profession. He was now in the high road to wealth and reputation, and he arrived at both, though his success is said to have been due rather to his manners than to his ability. On the other hand we have the testimony of Dr. Mead, that "he was deservedly at the head of his profession, on account of his great medical penetration and experience."

In 1686 he was appointed by the Princess Anne her principal physician, and from this time till his death he enjoyed the undisputed favour of the court, during the reigns of William and Anne; and although he often offended both the king and queen by his freedoms, yet such was the opinion of his medical skill, that he was always sent for in any case of danger. There are few events in his life that require particular notice, and the greater part of his biographers have only given a collection of anecdotes—which it would be out of place to repeat here—showing at once his wonderful skill in forming a correct prognosis, his rudeness and brutality towards his patients even of the highest rank, and the enormous sums of money which he received as fees. Towards the end of the reign of James, the then celebrated Master of University College, Obadiah Walker, his fellow-collegian, was in vain employed to influence his religious principles. The answer of Radcliffe was firm and dignified · "being bred up a Protestant at Wakefield, and having continued such at Oxford, where he had no relish for absurdities, he saw no reason to change his principles and turn Papist in London." In 1713 he was elected into parliament for the town of Buckingham, but only two of his speeches have been preserved, and it does not appear that he was at all distinguished as a senator. He was sent for to attend Queen Anne when she lay at the point of death, but, being much indisposed himself, and knowing the case to be desperate, he declined coming, for which he was much blamed at the time, and intimation was given him that the populace in London were disposed to tear him in pieces if he should venture to come to town from his country-house. It is probable that the agitation of his mind concurred with a broken constitution in bringing him to an end two months afterwards, November 1, 1711, at the age of sixty-four. His body lay in state at the house at Carshalton, where he died, till November 27, it was then removed to an undertaker's in the Strand, and thence escorted to his favourite city Oxford, where it was interred with great solemnity in St. Mary's church.

It only remains to give a brief account of his posthumous benefactions, which were indeed most munificent, and which well entitle him to hold an eminent place in the long list of benefactors to the University of Oxford. After making a life provision for some of his relations, he bequeathed his whole fortune to public uses. To St. Bartholomew's Hospital in London he gave for ever the yearly sum of 500*l.* towards mending their diet, and a further yearly sum of 100*l.* for buying of linen. He left 40,000*l.* for the building of a library at Oxford, which he endowed with an annual stipend of 150*l.* for the librarian (who is chosen by the same electors that appoint the travelling fellows, to be hereafter mentioned); 100*l.* per annum for repairs, and 100*l.* per annum for the purchase of books and manuscripts relating to the science of physic; comprehending, as that term was then understood, anatomy, botany, surgery, and natural philosophy. [A description of this building is given under OXFORD in GEOG. DIV., vol. iv., col. 31.] To University College he left 5000*l.* to build the master's lodge there, making one side of the eastern quadrangle. He also left them his Yorkshire estate in trust for the foundation of the two Travelling Fellowships to be held by "two persons to be chosen out of the University of Oxford, when they are M A., and entered on the Physic line." The electors are, the Archbishop of Canterbury, the Lord Chancellor, the Chancellor of the University, the bishops of London and Winchester, the two principal secretaries of state, the two chief justices of the Queen's Bench and Common Pleas, and the Master of the Rolls. The appointment is 300*l.* per annum to each of the fellows, and apartments in University College. They hold their fellowships "for the space of ten years, and no longer, the [first] half of which time, at least, they are to travel in parts beyond sea for their better improvement." He also bequeathed the perpetual advowson of the rectory of Headbourne Worthy, in Hampshire, to trustees for the benefit of University College for ever, so that a member of that society should always be presented to it on every vacancy. He gave to the same college during his life 1100*l.* for increasing their exhibitions and for general repairs, and the painted window at the east end of their chapel appears from the inscription under it to be his gift. After the payment of the bequests above mentioned, he gave to his executors, in trust, all his estates in Buckinghamshire, Yorkshire, Northamptonshire, and Surrey, to be applied in such charitable purposes as they all, in their discretion, should think best; but no part thereof to their own use or benefit. Out of these funds were built the Infirmary (1770) and the Observatory (1772) at Oxford, and the Lunatic Asylum on Heddington Hill near that city also received in 1827 so much assistance from the same source, that the committee gave it the name of the 'Radcliffe Asylum;' and the trustees have ever been found ready to contribute according to their means to every charitable and useful purpose.

RADEMACKER, GERARD, was born at Amsterdam in 1673. His father, an architect, much esteemed by Lairesse and other artists, instructed him in drawing and perspective, and would have brought him up to his own profession, but perceiving his predilection for painting, he placed him under A. van Goor, a respectable portrait-painter. Gerard applied himself to his studies with unremitting perseverance so long as his master lived; and at his death, being sufficiently advanced to give lessons in design, he was engaged by the Bishop of Sebaste to teach his niece drawing. His agreeable manner gained the favour of the bishop, who, being soon afterwards obliged to go to Rome, invited Rademacker to accompany him; he spent three years at Rome, where he greatly improved himself. He was fond of representing views of the principal ruins and ancient monuments, which he designed with accuracy and spirit. On his return to Holland his success produced him numerous friends and abundance of employment. He did not however confine himself to architectural subjects, but painted many historical and emblematical pieces. His fertile invention and facility of execution enabled him to paint many pictures in a short time. He is reckoned one of the best masters of the Dutch school for a certain grandeur of style, which had been cultivated by the study of the best models. He died at Amsterdam in 1711.

RADEMACKER, ABRAHAM, supposed to be a younger brother of GERARD RADEMACKER, was born at Amsterdam in 1675, and attained a high rank as a landscape-painter. At first he drew in Indian ink, in which style he acquired great perfection. He then practised in water-colours; and he subsequently painted with equal success in oil-colour. His invention was fertile; he composed readily and agreeably, and embellished his landscapes with picturesque ruins and buildings, and with well designed groups of figures and animals. He engraved in a masterly manner a set of nearly 300 plates, from his own designs, of the most interesting views of ancient monuments in Holland and the Austrian Netherlands; they were published at Amsterdam in 1731. He died in 1735.

*RADETZKY DE RADETZ, FIELD-MARSHAL, COUNT JOSEPH, was born at the castle of Trebnice, in the Klattauer district, in Bohemia, on the 2nd of November 1766. He was the son of Count Peter Eusebius Radetzky, and of the Baroness Maria Bechyne. The family name was formerly spelt Hradecky. Having entered the army as cornet, in the 2nd Austrian Cuirassiers, in 1784, he became sub lieutenant, February 3, 1787. In 1788 he served in the Turkish campaign under Marshal Lacy, and was raised to the rank of first lieutenant for his services at the siege of Belgrade. When the Austrian army entered France in 1793, Radetzky, then a captain, was sent to the new scene of war; and he was present in all the Italian campaigns from 1795 to 1800, serving alternately under Beaulieu, Wurmser, Alvinzi and Melas, and distinguishing himself greatly at the battles of Arcola, Rivoli, and Marengo. Meanwhile, in 1797, he was promoted to the rank of major, and in 1799 he became adjutant general to Melas, who soon learned to appreciate his zeal and gallantry, and repeatedly mentioned his name in his despatches. For his gallant behaviour at the battles of Novi (May 15, 1799) and Marengo (June 14, 1800), he was created colonel, and appointed to command the Archduke Albert's cuirassiers, and received the order of Maria Theresa.

From the peace of Luneville in 1801, to 1805, Colonel Radetzky was not employed in the field; but at the latter period he was made major-general. During the contest at Aspern, May 21-22, 1809, when the place was six times retaken by the Austrians from the French, few officers contributed so much to the victory as Radetzky. On the 1st of June he received the command of the 4th corps, with the rank of lieutenant-field-marshal. At the battle of Wagram, July 6, 1809, he commanded the Austrian cavalry. In April 1810 he was nominated commander of the military order of Maria Theresa. From that period until the end of 1812 his services were employed at home in the war-office.

During the whole campaign of 1813, when the tide of war had turned against Napoleon I., Lieutenant-Field-Marshal Radetzky acted as chief of the staff to Prince Schwartzenberg; and the Austrian commander attributed the victory of Kulm mainly to Radetzky's skill and gallantry. But his crowning feat of arms was at the battle of Leipzig, October 18, 1813, the plan of which he drew up. As is well known this decisive action was a succession of battles which lasted three days. The Emperor of Russia and the King of Prussia were present, and 1600 pieces of artillery thundered over the field. Although he had then been nearly thirty years in the service, Radetzky received his first wound at Leipzig. Throughout the campaign of 1814 within the French territory he was continually in action, and on the 31st of March he entered Paris, riding by the side of the Emperor Alexander. Radetzky was appointed in 1822 Commander-General of the Lombardo-Venetian kingdom; and in 1830, in his sixty-fourth year, after forty-six years of service, he was created field-marshal.

But it was the Italian insurrection, in 1848, which first gave prominence to the name of Radetzky. As early as the year 1846, manifest signs of a turbulent spirit were visible in Italy. The stringent rule of the Austrian government had long excited a rancorous feeling against their foreign masters, and the Italians panted for an opportunity to reject the yoke. The reforms of Pope Pius IX., served only to promote the smouldering irritation. Societies were formed to diffuse the secret spirit of revolt throughout the entire peninsula. In 1847,

the movement was all but brought to a crisis, when Austria claimed and enforced the right to place a garrison in Ferrara. Immediately a Civic or National Guard was constituted in every Italian state. Then came the revolution in Paris, in February 1848, followed by similar movements in Vienna and Berlin, which raised the spirit of insurrection to its height.

On the 18th of March 1848, barricades were erected in every street in Milan; the fighting lasted for three days; after which Marshal Radetzky drew his troops out of that city, and retreated to Verona. The Austrian army, at that time in Italy, amounted to nearly 75,000 men; but it was scattered over an extensive line of operations. Consequently the insurgents were at first triumphant; the tricolor flag appeared upon all the towers of Italy, except those of Verona, Mantua, Legnano, and Peschiera; and Charles Albert, king of Sardinia, having united himself to the league, a most gallant contest was maintained for five months. More than once the veteran marshal had to quit the field: but every time he retired in good order. At other times victory was on his side. At length, on August 4, 1848, Radetzky, after a series of successful attacks on the Italian posts, advanced against Milan, at the head of the Austrian army; the Milanese lost heart, and deaf to the remonstrances of Charles Albert, urging them to defend the city, they held a council of war, and determined to abandon Milan. A deputation was sent to Marshal Radetzky, and the terms obtained were "that the Piedmontese army was to be withdrawn in two days from the Lombard territory; that the Austrians were to enter Milan on the 6th of August; and that the lives and property of the people were to be respected.' The struggle was now virtually at an end. Radetzky's superior strategy, and the disunion of his opponents rendered it an easy task for him to break up the Sardinian forces, and he was again master of all Lombardy. The Emperor of Austria in return for his services sent him an autograph letter of thanks, accompanied by the first class order of St. George. In March 1849, the rebellion in Hungary incited the Italians to make a new attempt to establish their independence; but it was rendered abortive by the prompt and energetic measures of the marshal. Since then, full of years, and loaded with honours by his sovereign, he several times applied in vain for leave to resign his command. Nor was it until the opening of 1857, that he obtained this permission, in a courteous letter from the emperor, after a prolonged service of seventy-three years in the Austrian armies.

Marshal Radetzky married in 1798 the Countess Frances Strassoldo-Grafenberg, by whom he has a son and daughter living.

RAEBURN, HENRY, the son of a manufacturer at Stockbridge, near Edinburgh (which now forms part of that city), was born there on the 4th of March 1756. He lost both his father and mother whilst young, and was apprenticed by his elder brother to the business of a goldsmith. During the time of his apprenticeship he painted miniatures, which were executed in such a manner as to attract notice, and soon came to be in general demand. As he was able to complete two of these in a week, his master readily agreed to allow him to withdraw from the trade, receiving as an equivalent part of the young painter's earnings.

Obtaining some of David Martin's pictures to copy, he adopted oil-painting, and after a time wholly abandoned miniatures. At the expiration of his apprenticeship he became a portrait-painter, and gained very extensive practice. In 1779 he married, and some time after came to London, where he was much noticed by Sir Joshua Reynolds, by whose advice he went to Italy, where he remained two years, carefully studying the works of the great masters. In 1787 he returned and established himself in Edinburgh, where in a short time he became the chief portrait painter. He was elected a member of the Royal Society of that city, of the Imperial Academy of Florence, and of the South Carolina and New York academies. In 1812 he was elected an associate and in 1815 a member of the Royal Academy, London. On the visit of George IV. to Scotland in 1822, Raeburn was knighted at Hopetown House, and in the summer of the following year he was appointed portrait painter to the king for Scotland, an honour which he did not long enjoy. He died on the 8th of July 1823.

Amongst his chief portraits may be enumerated those of Lord Eldon, Sir Walter Scott, Dugald Stewart, Professor Playfair, James Watt, Francis Jeffrey, Henry Mackenzie, John Rennie, and Sir Francis Chantrey. His style was free and bold, his drawing correct, his colouring rich, deep, and harmonious; and the accessories, whether drapery, furniture, or landscape, appropriate, and though carefully executed, always kept duly subordinate. He had a peculiar power of rendering the head of his figure bold, prominent, and imposing. The strict fidelity of his representations may in a great degree be attributed to his invariable custom of painting, whether the principal figure or the minutest accessory, from the person or the thing itself, never giving a single touch from memory or conjecture. The portraits of Sir Henry Raeburn, with some deficiencies, possess a freedom, a vigour, and a spirit of effect, and convey an impression of grace, life, and reality which may be looked for in vain amidst thousands of pictures, both ancient and modern, [illegible] more elaborate execution and of minuter finish.

RAFFAELLE, RA[illegible]EL, RAFFAELLO, or RAPHAEL, SANZIO, was born at Urbino, on the 6th of April 1483, and not on Good Friday (March 28) of that year, as Vasari erroneously fancied. He was the son of Giovanni de' Santi, a painter of merit in that city, some of whose works still exist; a specimen of them may be seen in the Berlin Gallery (No. 215, first division), bearing the name of Giovanni, and showing considerable beauty, but with weak colouring. Although Raffaelle lost his parents before he was twelve years old, he imbibed the rudiments of art from his father. Other artists of that peculiar school which fixed itself in Umbria, such as Nicolo Alunno of Foligno, and Andrea Luigi of Assisi, probably exercised some influence over the young painter. At what age he became the pupil of Perugino we know not, but traces of the scholar's hand are supposed to be visible in several of the works of the master; among others in the frescoes of the Cambio at Perugia, which were painted about the year 1500.

The career of Raffaelle is usually divided into three periods, of which the first terminates with his visit to Florence, in the autumn of 1504; the second comprises the time from that date until he was invited to Rome by Julius II., about the middle of 1508; and the third extends to his death, in 1520.

1. To begin with the works executed before Raffaelle's visit to Florence. One of the earliest of these now extant is probably the 'Virgin with the Book,' in the Berlin Gallery (No. 223, first division), and a still more important picture of this period is the 'Adoration of the Magi,' in the same collection (223 A). The latter is executed on linen, in size colours ('al guazzo'), and was originally intended for the high altar at Ferentillo; it was purchased by the late king of Prussia from the Ancajani family at Spoleto, for the sum of 6000 scudi, and has suffered a good deal from the peeling of some of the colours.

The pictures painted at Città di Castello were, the 'Coronation of St. Nicholas of Tolentino' (said to have disappeared from the Vatican during the French occupation); the 'Sposalizio, or Marriage of the Virgin' (now in the Brera at Milan), and the 'Christ on the Cross,' in the collection of Cardinal Fesch. Lanzi, on the authority of mere tradition, states that the first of those three was painted when Raffaelle was only seventeen, that is, in 1500; and he assigns the last to about the same time. both probably approach very nearly in time to the 'Sposalizio,' which bears the date of 1504. The 'Coronation of the Virgin' (now in the Vatican) clearly shows the struggle of new principles, although Vasari, whose contempt for the simplicity of the earlier style led him to content himself with very general resemblances, refers to this picture as one of those which prove how closely Raffaelle imitated the manner of Perugino. Notwithstanding Vasari's assertion to the contrary, it seems probable that both the 'Coronation of the Virgin' and the 'Crucifixion' belonging to Cardinal Fesch were posterior to the 'Sposalizio'

Raffaelle's share in the frescoes executed by Pinturicchio, in the Libreria of the Cathedral at Siena, has been much exaggerated. There is little doubt that he never worked there in person, although he furnished some drawings to his fellow-pupil; two of these are yet extant, one in the Florence Gallery, and the other in the Baldeschi collection at Perugia. Vasari's whole account of Raffaelle's first visit to Florence is confused in the highest degree. He describes him as induced to quit Siena by the report of Leonardo's 'Battle of the Standard' and of M. Angelo's Cartoon, although the latter work was not exhibited till 1506, while the frescoes of Pinturicchio were probably completed in 1503, and the date of Raffaelle's journey is fixed to October 1504, by the letter of recommendation for the Gonfaloniere Soderini from the Duchess of Sora. Quatremère de Quincy tries to solve the difficulty by assuming a visit to Florence in 1503, and another in the following year, but a strong presumption against this supposition is furnished by the total absence of all trace of Florentine principles in the 'Marriage of the Virgin.' Susceptible of new impressions in art as Raffaelle afterwards showed himself, it is impossible that the first introduction to his great Florentine contemporaries should have left no trace in his works. Now the pictures of 1505 exhibit clear traces of a new influence. In fact, at the time of his arrival at Florence, art had just reached the point which enabled him to reap the fullest benefit from the new field thus thrown open. He studied the works of Masaccio, and became the friend of Fra Bartolomeo and Ridolfo Ghirlandaio. In the following year we find him employed again at Perugia. The fresco in San Severo, and the altar-piece for the Ansidei family (now at Blenheim) were painted in 1505. Whether the picture executed for the nuns of St. Antonio of Padua at Perugia, which is at Naples, be of the same or of a later date, is a disputed point.

Four pictures of the 'Virgin and Child' of Raffaelle's Florentine period are distinguished by different characters, though all exquisitely beautiful. The 'Madonna del Gran Duca,' in the Pitti Palace, is the most simple, and, to our judgment, the most admirable of them all. It still breathes much of the spirit of the Umbrian school. The other three are the 'Madonna Tempi' at Munich, the 'Colonna Madonna' at Berlin, and the picture in the possession of Lord Cowper at Panshanger. To the same time must be attributed the 'Madonna del Cardellino,' in the tribune at Florence, the 'Belle Jardinière' at Paris, and the 'Holy Family,' with the Palm, in the Bridgewater collection. The first of these three was painted for Lorenzo Nasi. Raffaelle's power and fidelity as a portrait-painter are well shown in the beautiful portraits of Angelo and Maddalena Doni, in the Pitti

palace, and in two heads of monks, in the Academia at Florence. The 'St. Catherine,' which passed from the Aldobrandini collection into that of Mr. Beckford, and afterwards into the National Gallery, was executed in the latter part of the artist's residence at Florence. The two works which must be considered as closing this division are the 'Madonna del Baldacchino' or 'di Pescia,' left unfinished when the painter started for Rome, and the 'Entombment of Christ.' The former picture bears some resemblance in its technical details to the works of Fra Bartolomeo: it is now in the Pitti palace. The latter was painted by order of Atalanta Baglioni for S. Francesco at Perugia, and forms part of the Borghese collection. It is an elaborate composition, of the greatest beauty and power of expression, proving how much Raffaelle had profited by his Florentine studies.

The invitation given by Julius II. to Raffaelle would be sufficiently accounted for by the celebrity of the artist himself, although it is very probable that his connection with the family Della Rovere, or the favour of his fellow-countryman Bramante, facilitated his introduction at the papal court. He seems to have left Florence, rather suddenly, towards the end of the year 1508.

The 'Stanze' decorated by the pencil of Raffaelle were the living-rooms of the papal court in the time of Leo X. His frescoes suffered during the occupation of Rome by the imperial troops in 1527, and by subsequent neglect, when the popes had transferred their residence to the Quirinal. In the years 1702 and 1703 they were cleaned and restored by Carlo Maratti, who repainted the larger portion of the decorative framework.

The Camera della Segnatura was the first worked on by Raffaelle The figures of Theology, Poetry, Philosophy, and Justice on the ceiling, preceded in execution the large paintings on the walls. Of these last the 'Disputa del Sacramento,' as it is commonly called, was the earliest. In simple beauty and severe dignity, in energy and individual character, this work has never been surpassed; in technical excellence, and the picturesque qualities of breadth, composition, and softness, it is certainly inferior to the 'Parnassus' and the 'School of Athens,' which came next. The allegorical figures of Temperance, Fortitude, and Prudence, in the semicircular division on the remaining side of the room, are among the most beautiful of Raffaelle's designs.

In the Stanza d'Eliodoro, the fresco of 'Heliodorus,' together with that of the 'Mass of Bolsena' and the scripture subjects in the ceiling, were executed in the pontificate of Julius. It is impossible to show more complete understanding of the application of painting to a story than Raffaelle has displayed in the first of these compositions. The colouring of the 'Mass of Bolsena' is admirable.

In 1513 Leo X. succeeded to the papal chair. The two remaining frescoes in the Stanza d'Eliodoro, that is to say, 'Attila repelled from Rome' and the 'Liberation of St. Peter,' belong to his reign. The latter is supposed to allude to the pope's escape, when Cardinal de' Medici, after the battle of Ravenna; and the former to the retreat of the French from Italy.

In the third room, or Stanza del Incendio, the ceiling contains some paintings of P. Perugino, which were spared when those of other masters were destroyed to make room for the works of Raffaelle. The subjects on the walls are the 'Burning of the Borgo' (or suburb of Rome), the 'Victory over the Saracens at Ostia,' the 'Coronation of Charlemagne,' and the 'Death of Leo III.' The execution of all these was more or less left to pupils; those in the Sala di Costantino were wholly painted by Julio Romano and others, from designs by Raffaelle.

The loggie, or open colonnades, designed by Bramante, were decorated under the directions of Raffaelle by his principal scholars. The cartoons for the tapestry to be hung round the Sistine Chapel were prepared in 1515 and 1516, at the desire of Leo X. These cartoons were cut into strips for the convenience of the workmen at Arras. By some unaccountable neglect they remained in Flanders, and seven of the ten were, after the expiration of a century, bought by Charles I. at the suggestion of Rubens. When the property of the crown was sold by the Commonwealth they were valued at 300*l*., and purchased by Cromwell's order at that price for the nation. William III. caused these precious fragments to be properly mounted and put up at Hampton Court. In 1766 they were removed to Buckingham House, thence carried to Windsor, and in 1804 again restored to Hampton Court. The cartoons have far greater pretensions to be considered as original works of Raffaelle than the paintings in the two last rooms of the Vatican just referred to. In composition they are unrivalled, and their whole conception is admirably adapted to the purpose which they were meant to fulfil.

The 'Isaiah' in San Agostino was probably painted in 1512 or 1513, and the 'Sibyls' in Santa Maria della Pace shortly afterwards. Rumohr, on technical grounds, places the latter (one of the artist's most admirable works) about 1515. Their subjects and their mode of treatment sufficiently establish in a general sense that imitation of Michel Angelo of which so much has been said.

We must now return to the smaller works of Raffaelle.

Vasari says that his portrait of Julius II. was so like as to inspire fear, as if it were alive. The original thus spoken of is supposed to be in the Tribune at Florence. Two copies of it are in the Pitti palace, and one in our own National Gallery. The last came from the Borghese collection. On the subject of Raffaelle's own portrait a good deal of controversy has taken place. It is certainly difficult to detect much resemblance between the portrait in the Florence collection and that purchased by the king of Bavaria from the Altoviti family; and the expression of Vasari, "a Bindo Altoviti fece il ritratto suo," is ambiguous, but nevertheless we believe the picture now at Munich to be the work of Raffaelle and his own portrait.

Three portraits exist, which are believed to represent Raffaelle's mistress, the so-called Fornarina, painted by himself. One of these is in the Barberini, another in the Sciarra palace (at Rome), and the third is in the Tribune at Florence. This last picture bears the date of 1512, and was at one time attributed to Giorgione. Certain it is that the colour would be worthy of the Venetian master, and that the face and form are Venetian in their character.

The Madonna della Seggiola, the Madonna del Duca di Alba, and several others of somewhat similar feeling belong to the early part of Raffaelle's residence at Rome. The Madonna di Foligno, now in the Vatican, was painted for Gismondo Conti, probably about the time of the completion of the Camera della Segnatura. The Vision of Ezekiel is said to have been paid for in 1510; two pictures of the subject exist, one in the Pitti palace, and another, from the Orleans gallery, in the collection of Sir Thomas Baring. It is disputed whether either, and if either, which of these two is the original. The St. Cecilia at Bologna was ordered about 1510, and completed somewhat later; it has suffered greatly from restoration.

The four great altar-pieces of Raffaelle's later time are—

1. The Madonna del Pez, painted for San Domenico at Naples, and now (1833) in the Iglesia Vieja of the Escurial. It is a composition of the purest and simplest beauty. 2. The Madonna di Santa Sisto, the well known pride of the Dresden gallery. It is painted on canvas, and Rumohr conjectures that it was intended for a 'drapellone,' or large standard, to be carried in procession, attached to two poles. A picture, by Guido, painted on grey silk, and called 'il pallione,' from being used in this manner, is to be seen in the Pinacoteca at Bologna (No. 138). The most striking points in the Madonna di Santa Sisto are the deeply meditative anticipation of future suffering in the Virgin, and the superhuman character imparted to the Christ by the union of a childish form with the severe thoughtfulness of maturer age. 3. The Spasimo di Sicilia, executed for Santa Maria dello Spasimo, at Palermo, is now in the public gallery at Madrid. There is something academical in the figure of the executioner, but the deep feeling in the right-hand group of women reminds us of the Borghese entombment. This picture has suffered much by restoration, and has acquired a sort of brickdust colour. 4. The Transfiguration, usually considered to be Raffaelle's masterpiece. It was left unfinished at his death.

Besides the above named works, we must allude to the Visitation and the Perla, both in the sacristy of the Escurial. The latter formed part of the collection of Charles I. of England.

The Archangel Michael, and the Holy Family, painted in 1518, for Francis I., are first rate pictures of the artist's later time. In the portrait of Leo X., with the Cardinals de' Medici and Rossi (painted not earlier than 1518), Raffaelle has shown that he could rival the Flemish masters in the accurate imitation of ordinary household objects. The Violin-Player, in the Sciarra palace at Rome, also bears the date of 1518. The portraits of Joanna of Aragon, Baltasar Castiglione, and others, we have not space to dwell on.

Raffaelle occupied himself with architecture as well as painting, and seems to have felt a zealous interest in all remains of ancient art. The Psyche and the Galatea, executed in the Farnesina at Rome for Alessandro Chigi, are his principal works which represent mythological subjects.

On his birthday the 6th of April 1520, being Good Friday, this greatest of all modern painters died of an attack of fever, at the age of thirty-seven. All that is recorded of his public and private character represents him as most amiable, and as the object of sincere affection on the part of his immediate friends. As an artist he was especially distinguished in two things. In the first place, whatever was the principle of art which he adopted at different periods of his life, in each and all successively he attained the greatest excellence. In his early pictures the spirit of Perugino and of the Umbrian school beamed with double purity and beauty; but his powers were not limited within the narrow circle which hemmed in his master and caused him to reproduce the same forms and the same expression through the course of a long life. Raffaelle came to Florence at a fortunate moment. The anatomical studies of Leonardo and M. Angelo, and the powers of Masaccio, had exactly provided the fresh food for which his genius was craving. The religious feeling of his earlier works became a little unspiritualised in the worldly city of Florence, but his technical power received a great accession of strength, while his capacity for seizing real life is sufficiently shown by the portrait of Maddalena Doni. His Madonnas at this time lose something of their thoughtful melancholy, and often acquire a smiling character, such as we find in the works of Leonardo. Still his pictures exhibit excellence peculiar to himself.

In his third period, many persons, like Monsieur Rio (l'Art Chrétien) may consider the 'Disputa' as the last gleam of primitive simplicity or beauty. It may be said that thenceforth the Christian painter became paganised by contact with the heathen courts of Julius II.

and Leo X. It is true that at this particular time a change took place in the style of art adopted by Raffaelle. He had acquired a new sense for the effect of masses in his drapery and in his lights and shades, and he worked on principles more consonant with the modern notions of picturesque composition. Which of the two sources of pleasure from painting is the purest and the most genuine may be a subject of dispute; but there can be no dispute as to the fact that in each line, as he successively adopted them, Raffaelle attained the highest pitch of excellence of which they respectively admitted. We cannot however allow that an artist who could execute the Cartoons had lost the power of conceiving and worthily embodying Christian subjects.

The second consideration which seems to place Raffaelle before all other painters is the fact that of the large number of works attributed to him with any certainty, hardly one can be called ordinary or common-place in its character. If we consider the early age at which he died, his pictures are very numerous. The best of them are confessedly superior to the finest productions of other masters, and their average quality is in a still greater degree superior to the average quality of the works of any other painter. Besides the 'St. Catherine,' and the 'Portrait of Julius II.,' mentioned above, the National Gallery possesses a small fraction on panel, by Raffaelle, of 'The Vision of a Knight,' with the original pen-and-ink drawing from which it was traced; also a portion of a cartoon of 'The Murder of the Innocents,' painted over with oil. The university of Oxford has the good fortune to possess an admirable collection of Raffaelle's drawings, a part of the fine collection formed by Sir Thomas Lawrence.

RAFFLES, SIR THOMAS STAMFORD, the son of a captain in the West India trade, was born at sea, off Jamaica, July 5, 1781. His early education was imperfect, for he was taken from school at the age of 15, and placed as an assistant clerk in the India House. In this situation he showed so much talent and industry, that he attracted the notice of the directors, and in 1805 was appointed under-secretary to the new government formed by the East India Company at Pulo-Penang, or Prince of Wales' Island. Here he devoted his attention to the study of the Malay language, the vernacular dialect of almost all the Eastern islands, in which he made rapid progress, as well as in a knowledge of the productions of Penang and the adjoining country, and the manners of the inhabitants. These acquirements rendered him so useful to the government, that he was soon appointed chief secretary, an office which he filled with the greatest ability intense application in an unhealthy climate, however, soon brought on serious illness, which compelled him to go to Malacca, in 1808, for the recovery of his health.

During his stay at Malacca, Raffles had an opportunity of mixing with a great number of natives congregated there from all parts of the Archipelago, from China, Cochin-China, &c., with whom he freely associated. He thus obtained a very considerable knowledge of their customs, trades, and languages, which was afterwards of great value to him. In 1809 he published his first literary essay, 'On the Malay Nation,' by which he attracted the notice of Lord Minto, governor-general of India, who sent for him to Calcutta, and was anxious to place him in the government of the Moluccas. Other events however interfered with this intention, for Raffles so strongly represented to Lord Minto the advantages which would accrue to the English government from the reduction of the Dutch settlement of Java (Holland being at that time annexed to France), that an expedition was fitted out against Batavia, in 1811, which was attended with complete success, that place being speedily captured. Raffles offered such valuable assistance in the preliminary arrangements of this expedition and in the execution of it, that he was appointed lieutenant governor of Java and its dependencies. He was only thirty years of age when he undertook this responsible situation, which he held for five years, being recalled in 1816, shortly before the island was restored to the Dutch. In his administration he evinced great energy of character, and displayed an anxious desire to advance the welfare of the native population. He found it necessary to make great alterations in the economy of the government, and a complete revision of the judicial system of the colony. He likewise abolished the system of slavery in the island. The policy of some of his measures was considered doubtful by the authorities at home, and his youth made him an object of jealousy to some of his colleagues; a number of charges were consequently brought against him, which led to his recal. But the board of directors of the East India Company afterwards acknowledged that his measures were all undertaken from most benevolent and laudable motives. Raffles devoted a considerable portion of time to the investigation of the natural productions of Java, and during his residence there he made many excursions into the interior, and collected much geological and geographical information respecting the island, as well as many interesting facts concerning the numerous ruins and other antiquities, and the character of the different native tribes. He arranged and published the different materials which he had thus collected, [illegible] his return to England, in his 'History of Java,' which appeared in [illegible] 2 vols. 4to.

In 1818 he was a[illegible]ted lieutenant-governor of Fort Marlborough, the seat of the English government at Bencoolen, on the island of Sumatra, and again returned to India, having first received the honour of knighthood. He remained at Bencoolen six years, during which time he effected many improvements in the political constitution of the colony and in the condition of the inhabitants. He emancipated the slaves here, as he had done in Java, for which act he did not however escape censure. He established a British settlement at Singapore, which has proved a most important commercial station, and founded a college there for the encouragement of Anglo-Chinese and Malay literature. Though distinguished by his administrative abilities, Sir Stamford Raffles owes his reputation chiefly to his researches into the natural productions of Sumatra, and particularly to his numerous zoological discoveries. During one of his journeys into the interior, accompanied by the enterprising and lamented Dr. Arnold, he discovered the gigantic parasitical plant (or rather flower) which has been called the 'Rafflesia Arnoldii.' In 1820 he sent home a large collection of preserved animals, which are now in the museum of the London Zoological Society. The excitement of various official and scientific engagements in a pestilential country, together with many domestic afflictions (four out of his five children, and almost all his personal friends, dying from the effects of the climate), so completely destroyed his health, that he was obliged to resign his appointment and return to England in 1824. In February of that year he embarked with Lady Raffles on board the ship Fame, which took fire the same night, by the carelessness of the steward. The crew and passengers with difficulty saved themselves in the boats, and Sir Stamford was obliged to remain at Bencoolen till the following April. By this disastrous event he entirely lost the greatest part of the extensive collection which he had formed of animals and plants, as well as many volumes of manuscripts and drawings relative to the civil and natural history of nearly every island in the Malayan Archipelago; besides this, which might be considered as a public loss, his own pecuniary loss by the burning of the ship amounted to upwards of 20,000*l*.

After his return to England he founded the present Zoological Society, of which he was the first president. His health, however, never recovered the shock which it had sustained, and he died in 1826, before he had had time to arrange the numerous materials which he had collected in the East. He left several manuscripts behind him. ('Memoir by Lady Raffles.')

*RAFN, CARL CHRISTIAN, the great living promoter of Icelandic literature, was born on the 16th January 1796, at Brahe-borg in the island of Funen. Even when a boy at the Cathedral-school of Odensee he voluntarily applied himself to the study of Icelandic; he followed up the same pursuit at the University of Copenhagen, where he took his degrees in jurisprudence. Being appointed in 1821 to a post at the university library, his attention was directed to the vast quantity of Icelandic manuscripts, yet unpublished, belonging to the collection bequeathed there by Arnas Magnæus, and to the use that might be made of them for shedding a light on hitherto obscure portions of history. Early in 1824 he had a meeting of three Icelandic students at his lodgings to consider of the best means of promoting this object, and in 1825 he proposed and set on foot the "Society for Northern Antiquities," "Selskab for Nordisk Oldkyndighed,' which a few years after was taken under the patronage of the King of Denmark, and which has awakened the attention of the world to the subject it has prosecuted. Rafn was appointed its earliest secretary, an office which he continues to hold, and he has devoted his life to its objects. It had been customary to issue such Icelandic works as were published by the Danish government and the Arne-Magnæan Commission, in volumes of cumbrous size, with Latin or Danish translations and sometimes both, printed on the same or opposite pages, and altogether in the most unattractive form. Under Rafn's direction twelve volumes of the 'Forumanna Sögur' or 'Stories of the Ancients' were printed in portable octavos, twelve volumes of a Danish translation and twelve of a Latin were printed to correspond with them, and thus the student had an opportunity of acquiring either the original only, or in case he wanted one, whichever translation he pleased. Rafn took a great share in the translation and editorship [illegible]

In this a collection is made of all the passages in the old Icelandic sagas which describe the voyages to and history of Vinland. A summary in English by Dr. Rafn is prefixed, entitled 'America discovered by the Scandinavians in the Tenth century, an abstract of the historical evidence contained in this work.' The abstract, which was reprinted in the 'Transactions of the London Geographical Society,' has been translated into every language of Europe, from Polish to Portuguese, and it is now a received doctrine that Massachusetts had been reached by the Northmen five centuries before Columbus. Dr. Rafn is now engaged on a similar work entitled, 'Antiquités Russes,' to prove by scattered passages from the sagas that the Russian monarchy was founded by Scandinavian sea-rovers. In his 'Gronlands Historiske Mindesmærker,' or 'Historical Memorials of Greenland,' (3 vols. 1838-40) brought out in conjunction with Finn Magnusson, he rendered a similar service to the less attractive annals of that barren coast. Among his other works is an edition of the 'Færeyinga Saga,' or 'History of the Feroe Islands,' in which the Icelandic original is accompanied not only by a Danish translation but by one in the Feroe language, made by a resident clergyman, and a

critical edition of the 'Krakamal,' the celebrated death-song of the pirate Ragnar Lodbrok, said to have been sung by him when, being taken prisoner by Ella, king of Northumberland, he was shut up in a barrel with snakes, and concluding with the famous line "Laughing will I die." Rafn has of course had much to do as secretary with the publication of the 'Transactions' of the Society of which he is the founder, and with the issue of the volumes of 'Mémoires,' in which select essays from the number are translated in German, French, or English. It is to his exertions, commencing as early as 1818, that the Icelanders are indebted for the foundation of a public library for their benefit at Reikiavik; he also carried out in 1827 the establishment of a library at Thorshavn, the capital of the Feroe Islands, and in 1829 of another at Godthaab in Greenland. He is a doctor of philosophy, has the title of Etatsraad or 'State Counsellor' and has been since 1828 a knight of the order of Dannebrog.

RAGLAN, JAMES HENRY FITZROY, BARON (previously Lord FITZROY SOMERSET), was the younger son of Henry, fifth duke of Beaufort, by Elizabeth, daughter of Admiral the Hon. E. Boscawen, and was born in 1788. He received his early education at Westminster School, but before completing his sixteenth year obtained a commission in the 4th Light Dragoons. In 1807 he attended the late Sir Arthur Paget in his embassy to Constantinople; and was in the same year placed on the staff of the Duke of Wellington. Two years later he became aide-de-camp to the duke, in which capacity Lord Fitzroy Somerset was present in every engagement throughout the Peninsular campaign. He was wounded at Busaco, and he was among the first who mounted the breach at the storming of Badajoz. Having been promoted to the rank of lieutenant-colonel, he attended the Duke of Wellington as aide-de-camp at Waterloo, where he lost his right arm; and in consequence of his military services he was made a K.C.B. and a colonel in the army. In 1814 he had acted for a short time as secretary to the embassy at Paris, and so great was the confidence reposed in him that he remained in that city as minister plenipotentiary *ad interim* from the following January to March. He continued to act as secretary to the embassy at Paris until 1819, when he was appointed by the Duke of Wellington, then master of the ordnance, to be his military secretary. This post he retained until 1827, when he accompanied the duke to the Horse Guards as military secretary. Here he remained until after the duke's death in September 1852. He had accompanied the duke to the congresses of Vienna and Verona in 1822, and to St. Petersburg in 1826, and on another occasion was sent on a special mission to Madrid. He also represented the borough of Truro in the parliaments of 1818 and 1826.

Upon the death of the Duke of Wellington, and the promotion of Viscount Hardinge to the command of the army, Lord Fitzroy Somerset was appointed Master-General of the Ordnance, and raised to the peerage as Baron Raglan, a title derived from Raglan Castle, a ruin in possession of the ducal family of Beaufort. He had been little more than a year at the head of the Ordnance when war broke out between England and Russia, and Lord Raglan was appointed to command the forces sent out to the east, with the rank of full general. He left England in March 1854, and after spending some months at Varna and Constantinople, during which time the army suffered very severely from sickness, he landed on the shores of the Crimea in the September following. In conjunction with Marshal St. Arnaud, who commanded the forces of our French allies, he fought the battle of the Alma on the 20th of that month. It has been stated that he wished to attempt carrying Sebastopol by a *coup-de-main*, but this not being agreed to by his colleagues, it was determined that it should be invested. Unfortunately, the siege proved one of longer duration than either of the generals had calculated. Difficulties in furnishing provisions and clothing for the troops, which appear to have been for a long time but feebly attempted to be overcome, resulted in a large portion of both the English and French troops perishing in the trenches before Sebastopol during the subsequent winter, 1854-55. The failure of more than one assault upon that city, and the consequent loss of his men, for whose sufferings he felt most tenderly, together with the censures of the English press upon his line of conduct, unhappily increased the symptoms of diarrhœa, by which he was attacked in the following June, and he died in camp before Sebastopol on the 28th of that month, leaving behind him the memory of an able and brave soldier and a general of high ability, who commanded at once the confidence and respect of his men. The general orders issued by the commander-in-chief at home, and by Marshal Pelissier, his colleague in the divided command over the allied troops in the Crimea, bore testimony to his great and important services. His body was carried back to England, and interred in the church of Badminton, Gloucestershire. A life pension of 1000*l.* a year was settled on his widow, and 2000*l.* a year on his son, who succeeded him in his title. He married, in 1814, Harriet, daughter of the third earl of Mornington, and niece of the Duke of Wellington, by whom he left two daughters and an only son, Richard Henry Fitzroy, now second Lord Raglan, who was formerly in the civil service at Ceylon, and afterwards held the post of secretary to the King of Hanover. His eldest son, a major in the army, was killed in the first Punjab campaign, while serving on the staff of Lord Gough, in December 1845.

RAHBEK, KNUD LYNE, a Danish author, whose name is constantly recurring in the literary history of Denmark for an entire half century, was born at Copenhagen on the 18th of December 1760. His father, who held the office of 'Toll-inspector,' gave him an excellent education, sending him to the school of Herlufsholm and the University. His father's maternal uncle, Knud Lyne, after whom he was named, had made a fortune of what is called in Denmark "a ton of gold"—20,000 rix-dollars, or about 2,400*l.*—and of this he bequeathed 12,000 to his namesake, who proposed to live on the interest and spend his time in literature, and in the theatre, to which he was ardently attached. The scheme turned out impracticable, and the money oozed through his hands, but he obtained in 1790 the professorship of Æsthetics at the University of Copenhagen; from 1798 to 1805 he was teacher of history at an institute, and from 1806 to 1816 he was lecturer to the actors at the theatre on the dramatic art, becoming afterwards an active member of the managing committee. Above all he was indefatigable with his pen. By these means combined, he obtained a position which enabled him to extend a good-natured hospitality to nearly all the literary men of the capital, to whom the "Bakkehuus," as it was called, or "House on the Hill," Rahbek's residence, just outside of the gates of Copenhagen, became the ordinary point of assemblage. The honours were done by his wife, Karen Margrethe Heger, or 'Camma,' as he called her from the first two syllables of her Christian name. Oehlenschläger [OEHLENSCHLÄGER], who married Camma's sister, first saw her at the Bakkehuus. From 1798 to 1829 it continued to be the "Holland-House" of Copenhagen; it was then deprived of one of its chief attractions by the death of Camma, and in about a twelvemonth after, on the 22nd of April 1830, Rahbek followed her to the grave in his seventieth year.

Rahbek's works are very numerous. That which is generally considered the best is the 'Danske Tilskuer,' or 'Danish Spectator,' an imitation of its English namesake. It lasted from 1791 to 1806. A magazine, called 'Minerva,' which he commenced in 1785, was for a long period a leading periodical—in it Rahbek had an opportunity of developing his political sentiments, which, strange as they were, were shared by many Danes;—an equally ardent attachment to Jacobinism in France and to despotism in Denmark. His Lectures on the Drama delivered to actors are couched in a tone of somewhat ludicrous solemnity; his own plays are not considered of much value; his tales and lyric poems have a higher reputation. His 'Erindringer,' or 'Recollections,' written late in life, are, for a book of biography, far from entertaining. Some specimens will be found in William and Mary Howitt's 'Literature and Romance of Northern Europe.' Rahbek wrote a whole library of translations; among those from the English we remark Shakspere's 'Macbeth,' and 'Merchant of Venice,' Colman's 'Jealous Wife,' Byron's 'Marino Faliero,' Scott's 'Halidon Hill,' &c.

RAIKES, ROBERT, was born at Gloucester in 1735. His father was a printer and conductor of the 'Gloucester Journal,' who, after giving his son a liberal education, brought him up to his own business, in which after a time he succeeded his father, and by care and diligence rendered the business prosperous. The events of his life present nothing beyond those of a successful tradesman in general; but as conductor of a newspaper he could not but have his attention frequently directed to peculiar conditions of society. The state of the County Bridewell was the first in which he prominently interfered. He found in it the indiscriminate mixture of offenders of all degrees of criminality, unprovided with food, clothing, or instruction of any kind, except what was bestowed in charity by the curious or benevolent who visited the prison. To remedy these evils he called attention to them in his newspaper, and he furnished means to provide the inmates with instruction and the means of labour from his own resources. As regarded Gloucester prison his efforts were in a great degree successful, but the evils against which he contended are unfortunately not yet uniformly removed from our places of confinement. In 1781, as he relates himself in a letter written in 1784, he was struck with the number of wretched children whom he found in the suburbs, chiefly in the neighbourhood of a pin-manufactory where their parents were employed, wholly abandoned to themselves, half-clothed, half-fed, and growing up in the practice of the most degrading vices. The state of the streets, he was told, was always worst on the Sunday, as of course children of somewhat advanced ages were employed in the factory, and on Sunday joined their old associates. Mr. Raikes determined to make an effort at some improvement. He began in a very unpretending manner. He found three or four decent women in the neighbourhood who were capable of teaching children to read, to each of whom he agreed to give a shilling for the day's employment; and then, with the assistance of the clergyman, endeavoured to induce the children to go to the schools so established. The success was extraordinary: children were not only eager to learn to read, but, on being supplied with Testaments, they began of their own accord to frequent places of religious worship. At first, he says, many children were deterred from attending the schools by want of decent clothing; to such he represented that "clean hands, clean faces, and combed hair," were all that was required at the school. The beneficial effects were so evident, that in a very short time Sunday-schools were established in all directions; and Mr. Raikes, before his death on April 5, 1811, had the satisfaction of seeing his first humble endeavour

at the improvement of a few children in his own town, become the most efficient means of educating the children of the poor throughout the kingdom. It was, we hope, only the first step; a second was the establishment of daily schools supported by the public; but farther advances are yet urgently required.

RAIMBACH, ABRAHAM, a distinguished English line-engraver, was born in London in 1776. His father was a Swiss by birth, but he settled in England at the early age of twelve, and never afterwards quitted it; his mother was the daughter of an English farmer in Warwickshire. When an infant, Raimbach fell from the arms of his nurse from a second-floor window; but his life was saved, partly by the inflation of his long clothes, and partly by his fall being broken by some leads below. He showed an early disposition to excel in the arts, and his father apprenticed him in 1789 to J. Hall, the engraver · Sharp and J. Heath had both declined to take him. The first work engraved by the young apprentice was the explanatory key to Copley's 'Death of Chatham,' in the National Gallery. After his term of apprenticeship was over he entered as a student in the Royal Academy, doing at the same time what work he could for the booksellers. By attention and assiduity he was enabled to unite miniature painting with engraving; and he prospered in a short period so well in both that he was under the necessity of giving one of them up, and confining himself to the other: he chose engraving for his profession. In 1802, through some prints he executed for Smirke and Forster's illustrated edition of the 'Arabian Nights,' he was in such circumstances as enabled him to take advantage of the temporary peace, and he paid a visit to Paris to view the works of art which the victories of Napoleon I. had collected together in the Louvre. He has himself given a long account of this tour in his autobiography, published by his son. In 1805 he married, and established himself in a house given to him by his father in Warren-street, Fitzroy-square, in which he lived twenty-six years, and executed all his great works. In this year he made the acquaintance of Wilkie, and soon became that painter's intimate friend. In 1812 he became Wilkie's engraver, supplanting Burnet, who had already engraved some of Wilkie's pictures in an admirable manner. [BURNET, JOHN.] The first fruit of this partnership was the celebrated print of the 'Village Politicians.' This print at first went off slowly; but eventually the sale was large and steady, and a proof, of which there were 271, has sometimes been sold at auctions for fourteen or fifteen pounds. The next print was 'The Rent Day,' published in 1816, after which Wilkie and Raimbach made a tour together in the Netherlands. The rest appeared in the following order:—'The Cut Finger,' 'The Errand-Boy,' 'Blindman's Buff,' 'Distraining for Rent,' 'The Parish Beadle,' and in 1836 'The Spanish Mother and Child.' The last prints, compared with 'The Village Politicians' and 'The Rent Day,' were very unsuccessful speculations. Raimbach never employed an assistant, but executed the whole of the plate himself. 'The Rent Day' cost him two years and a half of incessant labour. His prints are very masterly works, and possess almost every quality but colour. He died on the 17th of January 1843, in very easy circumstances. His autobiography was published by his son in the same year, under the following title:—'Memoirs and Recollections of the late Abraham Raimbach; including a Memoir of Sir David Wilkie.'

RAIMONDI, MARC ANTONIO, commonly called by his baptismal names Marc Antonio only, was born at Bologna about 1487 or 1488. He was instructed in the art of design by Francesco Maria Raibolini, known as Francesco Francia; but having seen some prints by Albert Durer, he determined on adopting engraving as a profession. It does not appear by whom he was instructed in that art, though most probably it was by some goldsmith, for his first essays with the graver were the embellishment of silver ornaments worn at that period. One of his earliest engravings on copper was a plate from a picture by Francia, representing 'Pyramus and Thisbe,' dated 1502, and executed, with some others, it is supposed, after the same artist, before Raimondi's departure from Bologna. At Venice, whither he removed, he purchased, with all the money he had taken with him from home, a set of thirty-six prints engraved on wood by Albert Durer, representing the 'Life and Passion of Our Saviour.' Charmed with the correctness of the design and the precision of the execution, he imitated them on copper, according to Vasari, with such exactness, that they sold in Italy for the originals—from the difference of the methods a very unlikely circumstance. The same authority states that Durer, having seen one of them at Nurnberg, complained to the senate at Venice of the fraud that had been practised, and that Marc Antonio was forbidden to use his signature, which was the only redress he could obtain. It seems that Vasari must have fallen into an error in this story, and mistaken the 'Life of Our Saviour' for the 'Life of the Virgin,' as Marc Antonio copied both sets from the cuts of Albert Durer, to the latter and not to the former of which he affixed the mark of that great artist. M. Heinecken also points out that, besides the tablet which Durer used as his mark, Marc Antonio added within it his own initials joined, and that he also used the tablet without any mark at all. Indeed there seems altogether very little probability in the story told by Vasari. Persons acquainted with the subject of engravers' monograms are aware that the tablet of the peculiar form adopted by these two great rivals—namely, an oblong square, with a small arched piece on the centre portion of the top—was a favourite mark of many artists, as may be seen on the works of Van Assen, Dolendo, Krugen, Saelert, and Voghter.

After quitting Venice, Marc Antonio proceeded to Rome, where he was soon noticed by Raffaelle, who employed him in engraving from his designs, and, it is said, in some instances even traced the outlines on the plates, that the correctness of the drawing might be more perfectly preserved. His first plate after Raffaelle was the Death of Lucretia, which is neatly engraved, but is not one of his best works. His next print, after the same master, was a Judgment of Paris, executed in a more bold and spirited style. These were followed by many more, and amongst them the Murder of the Innocents, after Raffaelle, who was so perfectly satisfied with the efforts of the engraver, that he sent many specimens of his works as complimentary presents to Albert Durer himself, by whom they were thought well worthy of acceptance. After the death of Raffaelle, which occurred in 1520, Giulio Romano engaged Marc Antonio to engrave from his designs. Amongst these works are a set of disgusting plates of subjects for which Aretino composed the verses, and which so greatly excited the indignation of Pope Clement VII., that he ordered the engraver to be thrown into prison, from which he was only released at the earnest intercession of some of the cardinals and of Baccio Bandinelli. Moved by gratitude for the services of Bandinelli, Marc Antonio engraved his celebrated print of the Martyrdom of St. Lawrence from a picture by him, which, besides greatly conducing to the engraver's high reputation, procured him not only the entire pardon of the pope, but his active protection and support. On the sacking of Rome by the Spaniards, in 1527, he was obliged to fly, having lost all he had acquired by his art. He returned to his native place, where he continued to engrave until the year 1539, which is the date affixed to his last plate, representing the Battle of the Lapithæ, after Giulio Romano. He is said by Malvasia to have been assassinated by a Roman nobleman for having, contrary to his engagement, engraved a second plate of the Murder of the Innocents, from the design of Raffaelle.

This engraver may be considered one of the most eminent artists in that branch that has ever appeared. His outlines are pure; the character and expression of his heads beautiful; while the exact and correct drawing of his works, particularly in the extremities of his figures, evidence that he was in all respects a complete master both of drawing and design. He was one of the first Italian engravers of distinction. The high reputation of Raffaelle, and the happy chance which conduced to the engagement of Marc Antonio as the engraver of his chief works, contribute as well to his reputation as to the high value which is ever set upon his engravings, and the great price they always obtain. Berghem paid sixty florins for an impression of his Murder of the Innocents; and one of Saint Cecilia was sold at the sale of St. Yves for six hundred and nineteen francs. M. Ponce has given the date of his death as 1546; but M. Heinecken seems to consider that the date upon the Battle of the Lapithæ was about the period at which he ceased to work. Some of his prints are marked with an A. and an M. joined, and others with M. A. F. al o joined, the F. being used in consequence of the cognomen La Francia having been given to him from his successful study under Raibolini; and some are marked with the tablet mentioned by Heinecken.

The works of Marc Antonio are exceedingly numerous. A very copious catalogue of them is given by Heinecken, which extends to a hundred and twenty-five pages. Mr. Bryan observes, that in the prints of this eminent artist great attention should be paid to the different impressions of the plates, which have been greatly retouched and altered by the different printsellers through whose hands they have passed. The best impressions are without the name of any publisher. After the plates were taken from the stock of Tommaso Barlacchi, they came into the possession of Antonio Salamanca; afterwards they passed through the hands of Antonio Laferri, thence to Nicholas van Aelst, and lastly became the property of Rossi, or De Rubeis, at a time when they were nearly worn out.

In the Print Room of the British Museum there is a very fine collection of the works of Marc Antonio. They amount to above five hundred, the whole of his labours enumerated by Bartsch being six hundred and fifty-two; but it must be recollected that the works of two of his principal pupils, Agostino Veneziano and Marco da Ravenna, are counted with them. Amongst those of the greatest rarity are the Transgression of Adam and Eve; David cutting off the head of Goliath, before the monogram of Marc Antonio was added, a copy of which produced 45*l.* at the sale of the late Sir M. M. Sykes, Bart., in 1824; the Madonna lamenting over the dead body of Christ, called 'La Vierge au bras nud,' from the circumstance of having one arm naked, a print of much value, a copy of which fetched at the same sale 25*l.*, whereas the other print of the same subject, which has the arm draped, engraved also by Marc Antonio, produced only 2*l.*; the Massacre of the Innocents, with the chicot-tree; the Martyrdom of St. Lawrence, a subject mentioned above, a first impression with the two forks, of the estimated value of a hundred guineas, a very inferior copy of which, as to condition, produced at the above sale 46*l.*; the Pest, a proof taken before the letters were engraved, of which only three copies are known to exist; and the Dance of Cupids, a small plate, which, if in good condition, is valued at 60*l.*, a copy of which sold at the sale before alluded to for 57*l.*

RALEIGH, SIR WALTER, born in 1552 at Hayes, in the

parish of Budleigh, near the coast of Devonshire. He was the second son of Walter Raleigh and his third wife Catherine, daughter of Sir Philip Champernon and widow of Otho Gilbert, Esq., of Compton, Devon. Sir Humphry Gilbert, whose name is connected with the attempts to discover a north-west passage, was Sir Walter Raleigh's half-brother. In the retired neighbourhood of Budleigh, Raleigh received the rudiments of his education. He was entered a commoner of Oriel College, Oxford, in or about 1568, where, to use the words of Anthony Wood, "he was worthily esteemed a proficient in oratory and philosophy." In 1569 Raleigh accompanied his relative, Henry Champernon, with a volunteer corps to France in aid of the Huguenots. He served in France five years, and subsequently in the Netherlands as a volunteer under the Prince of Orange. In 1576 Sir Humphry Gilbert obtained a patent to colonise any parts of North America not settled by the allies of England. Raleigh and Gilbert attempted a joint expedition, from which Raleigh returned unsuccessful in 1579. In the next year we find him commanding a company of the royal troops in Ireland during the rebellion raised by the Earl of Desmond. Some difference arising between the Lord Deputy Gray and Raleigh, the latter was called upon to defend himself before the council, which he did with so much ability and grace that he gained the queen's ear. The romantic incident which tradition gives as the origin of his favour with the queen is well known. In two or three years from the time he was introduced at court he was knighted, made captain of the guard, seneschal of the county of Cornwall, and lord warden of the stannaries; and he received a grant of 12,000 acres of the forfeited estates of the Earl of Desmond, and a lucrative patent for licensing the vendors of wine in England.

In 1583 Sir Humphry Gilbert sailed on a second expedition to North America, towards which Raleigh, now too much engaged at court to accompany it himself, subscribed 2000*l.* This attempt also proved abortive, and Gilbert perished on his return in a storm in which his ship foundered. Raleigh, undismayed, obtained for himself in 1584 a patent investing him with power to appropriate, plant, and govern any territories that he might acquire in North America. In 1585 the first body of colonists landed, under the government of Mr. Lane, in Virginia, so called in honour of the virgin queen. Harriott, a celebrated mathematician of the day, went out to survey the colony; his survey and report, and the introduction of the potato and the tobacco-plant into England for the first time, were almost the only fruits of this attempt. [Harriott.] The misconduct of the colonists brought the hostility of the Indians upon them; and they re-embarked within a year on board Sir Francis Drake's squadron, who visited the Chesapeake on his homeward voyage. A second body went out in 1587 with instructions to form an agricultural colony, on the Bay of Chesapeake, where was to be founded the 'City of Raleigh.' The colonists landed on Roanoke Island, in what is now the state of North Carolina; but they were disheartened, and this expedition also failed. The governor returned home for fresh forces, which were very difficult to obtain, as he arrived in the height of the preparations for the Spanish invasion. Raleigh however despatched two small vessels, which were plundered at sea, and forced to put back; and when at length assistance was sent out, the colonists had been murdered by the Indians. In 1589, having expended 40,000*l.* in the attempt, and finding that his resources were unequal to the forming of a colony, he made over his patent to a company of merchants. Raleigh has been charged with neglecting those wretched men who were left among the Indians; but it appears from Purchas that previous to the year 1602 he had sent five several times, at his own charge, to find these people, who were left in Virginia in 1587 (iv., p. 1653). In America the memory of Raleigh has always been cherished, and Mr. Bancroft thus concludes his notice of these abortive attempts to a settlement:—"After a lapse of nearly two centuries [in 1792] the state of North Carolina, by a solemn act of legislation, revived in its capital 'the City of Raleigh;' thus expressing its grateful respect for the memory of the extraordinary man who united in himself as many kinds of glory as were ever combined in an individual." ('History of America,' vol. ii., chap. 3.)

In 1587 Raleigh had been appointed one of a council of war to put the forces of the realm in the best order to withstand any invasion, and had command of the forces in Cornwall, of which county he was lieutenant-general. In July 1588, after the Armada had passed up the channel, he joined the British fleet with a small squadron, and greatly distinguished himself in the several engagements which ended in the discomfiture of the Spaniards. As a reward for these services he received an augmentation to his patent of wines, and the right to levy tonnage and poundage on them. In 1589 he accompanied the Lisbon expedition under Drake and Norris, the object of which was to place Don Antonio on the throne of Portugal. [Antonio.] In 1591 he sailed on an expedition to intercept the plate fleet, which was unsuccessful; and during his absence, the queen having discovered that an intrigue existed between Raleigh and Elizabeth, daughter of Sir Nicholas Throckmorton, one of the maids of honour, he was immediately on his return thrown into the Tower. Raleigh married Miss Throckmorton, and on being released after a short confinement, retired to his estate of Sherborne in Dorsetshire. It was during this retirement that he formed his scheme for the discovery and conquest of El Dorado, that fabulous land of gold and unbounded wealth in the interior of South America, in the existence of which he firmly believed. On the 5th of February 1595 Raleigh sailed from Plymouth with five vessels, and arrived at Trinidad about the end of March. He surprised the newly-founded town of San Josef, and took prisoner the governor, Don Antonio Berrio, from whom he extracted information which enabled him to ascend the Orinoco about sixty leagues, when he was forced to return. He arrived in England towards the end of the summer of 1595. Raleigh published an account of this voyage, under the sounding title of 'The Discovery of the Large, Rich, and Beautiful Empire of Guiana,' a work which had not the merit of any methodical arrangement of the matter, though it contains numerous vigorous passages, such as characterise the style of Raleigh. His restoration to favour at court, which took place shortly after, prevented any further prosecution of his designs on Guiana during the reign of Elizabeth. In 1596 he was employed, with the rank of rear-admiral, at the taking of Cadiz, where he greatly distinguished himself, and was severely wounded in the leg. In 1597 he took Fayal. About this time he was restored to his post of captain of the guard, and appointed governor of Jersey. He now became deeply engaged in court intrigue, and combined with Cecil, who afterwards crushed him, to destroy the Earl of Essex. He strongly urged Cecil, in a remarkable letter which appears among his works, to put down the earl, and not to fear "the after revenges" of his friends or his son; but it is doubtful whether this letter was written before or after the condemnation of Essex, as it has no date. Raleigh turned his influence with the queen to good account, by procuring a remission of the sentence for such of Essex's adherents as could afford to purchase his good offices. One of these, Mr. Littleton, paid Raleigh 10,000*l.* A transaction so shameless has no other apology than that it was not condemned by the opinion of the age. But if in such a matter Raleigh did not possess a higher standard of morality than his contemporaries, in the House of Commons, of which he had been elected a member some years prior, he made himself conspicuous by advocating principles far before his age: he maintained that every man should be left at liberty to employ his capital and labour where and how he liked, and that all restrictions on the trade in corn should be removed.

After the death of Elizabeth, Raleigh's fortunes fell. His haughtiness and rapacity, with the share he had in the ruin of Essex, had made him universally disliked; and Cecil, his former friend and associate, had completely poisoned James's mind against him. The post of captain of the guard was speedily given to another, and his wine patent was withdrawn. An opening soon offered for a more serious attack. James had not long been seated on the throne before two or three plots against him were discovered. Among these was one named the Spanish or Lord Cobham's treason. Lord Cobham being intimate with Raleigh, the idea of his participation instantly suggested itself. Raleigh being examined before the council, declared his utter ignorance of any plot; but admitted that he was aware of some intercourse having taken place between Cobham and the Count D'Aremberg, the Flemish ambassador, and he recommended that La Renzi, one of that nobleman's suite, should be examined. This being made known to Cobham, he flew into a violent rage, declared that in all his intrigues he had been instigated by Raleigh, and that the money to be paid by Spain was to be lodged in the island of Jersey, of which island Raleigh was governor. He shortly afterwards fully and solemnly retracted all that he had said against Sir Walter, who was nevertheless committed to the Tower on a charge of high-treason in July 1602. While there he made an attempt at suicide by stabbing himself. In September 1603 Raleigh was tried at Winchester, and found guilty. Doubts have frequently been thrown on the whole of the facts connected with Raleigh's accusation. That his condemnation was procured by the power of his enemies, and that the verdict of the jury was not justified by the evidence, there can be no doubt; but it is certain that such a plot did exist for placing Lady Arabella Stuart on the throne, that the archduke knew of it, and that his minister Aremberg had corresponded with Cobham on the subject, and had promised a sum of money in support of it. It seems at least probable that Raleigh was aware of Cobham's correspondence, although he might not be an actual participator in the plot. The best account of this celebrated trial will be found in Mr. Jardine's 'Criminal Trials.'

Raleigh's conduct during his trial entirely changed the general feeling of dislike entertained towards him: an eyewitness observed, "In half a day, the mind of all the company changed from the extremest hate to the greatest pity. He was reprieved and sent to the Tower, where he was confined for thirteen years. His family suffered severely by his attainder; he had some years before conveyed his estate of Sherborne to his son, reserving his own life-interest, which was now forfeited, and a slight flaw being discovered in the deed of conveyance, Carr, the king's vile favourite, afterwards notorious as the Duke of Somerset, petitioned for and obtained the estate for himself, reserving only 8000*l.* as a compensation for Raleigh's family: Raleigh's lands of Pinford, Primesly, and Barton, were also escheated and made over to the king's minion.

During his long imprisonment Raleigh turned to intellectual pursuits, and with many minor pieces, executed his greatest work, 'The History of the World,' a project of such vast extent, that the bare idea of his undertaking it excites our admiration. As an author, Hume says, "he is the best model of our ancient style," and Hallam

observes that he is "less pedantic than most of his contemporaries, seldom low, and never affected." The first part of the 'History of the World,' which is all that Sir Walter Raleigh completed, is contained in five books, commencing with the creation, and ending with the second Macedonian war, about 150 years before Christ. It was his intention to continue the history in two more volumes, which he says, "I also intended, and have hewn out;" but the death of Prince Henry, to whom the book was 'directed,' and who had always shown a warm interest in his fortunes, "besides many other discouragements, persuaded him to silence."

In 1615, Cecil being dead, and Somerset disgraced, Raleigh bribed the uncles of Buckingham, the new favourite, and induced Sir Ralph Winwood to recommend his project of opening a mine in Guiana. Upon this he was released conditionally. He equipped thirteen vessels for this expedition, which, from the magnitude of the undertaking and the celebrity of his name, attracted much attention, and Raleigh's ship was visited by all the foreign ambassadors. The fleet reached the Coast of Guiana about the middle of November 1617. Raleigh was so unwell that he could not ascend the Orinoco in person. Captain Keymis, the steady follower of Raleigh, led the exploring party, consisting of five companies of fifty soldiers each. A conflict took place with the Spaniards near St. Thomas, a small town recently built, in which the Spanish governor and Raleigh's eldest son Walter were slain; after which Keymis, having spent about twenty days in a fruitless search for the mine, and suffered considerable loss, returned to the fleet. Keymis, meeting with nothing but reproaches for his ill success, committed suicide Raleigh sailed for Newfoundland to victual and refit; intending possibly to return to Guiana, but certainly in the meantime to attack the Spanish plate fleet, if he could fall in with it. Before he could reach Newfoundland the fleet separated, and on his arriving there, his own crew mutinied, and the majority declaring for a return to England, he was forced to accompany them. He arrived at Plymouth in July 1618, and a proclamation being issued by the king against him, he was shortly after arrested by Sir Lewis Stukely, vice-admiral of Devonshire. He was conveyed to London, and on his journey made some ineffectual attempts to escape, and at Salisbury he feigned sickness. James, strongly urged by the king of Spain to punish Raleigh for his attack on St. Thomas, and being anxious to gratify that monarch, in order to advance the marriage of his son Charles with the infanta, laid the case before his council, when it was argued that Raleigh, being under an unpardoned sentence for treason, was civilly dead, and accordingly could not be tried again. James, bent on somehow sacrificing Raleigh, readily adopted this view, and resolved to carry into execution a sentence sixteen years old, which had been followed by an imprisonment of thirteen years. Raleigh was brought up before the Court of King's Bench to receive sentence on the 28th of October 1618, and beheaded the next morning, in the sixty-sixth year of his age. His conduct after his committal to the Tower, and up to the moment of his death, was so calm and resigned, as to move the sympathy even of his enemies.

Of Sir Walter Raleigh's character and personal appearance, Aubrey says, "he was a tall, handsome, and bold man, but his naeve was that he was damnable proud: he had a most remarkable aspect, an exceeding high forehead, long faced, and 'sour eie lidded, a kind of piggeeie.'" In an age of magnificence in dress, Raleigh was conspicuous for his splendour. Of an original and versatile genius, an eminent commander by sea and land, a navigator and discoverer of new countries, an accomplished courtier, a statesman, a proficient in the mechanical arts, a poet of no mean ability, Sir Walter Raleigh was one of the most remarkable characters of an age celebrated for its eminent men. Not much perhaps can be said in favour of his moral character: he was crafty and rapacious, and his conduct was not regulated by truth and probity; but he had kindly affections, and was much beloved by his dependants. Sir Walter was the author of many smaller pieces on a variety of subjects, philosophical, political, naval, military, geographical, besides letters, and a collection of small poems. He had two sons by his wife: the elder was killed in South America; the second, Carew, who was born in the Tower, survived him.

RALPH, JAMES, was born at Philadelphia, in what year is not recorded, and passed the earlier part of his life there as a schoolmaster. In 1725 he came to England in company with his townsman Benjamin Franklin. What was the nature of his occupation is unknown. He has been supposed to have had some employment about the court, but he more probably got his living by writing in the newspapers. In the first book of the 'Dunciad,' published in 1728, Pope mentions him as one of Walpole's 'gazetteers.' This same year appeared Ralph's first separate and acknowledged literary performance, a poem, entitled 'Night.' It is to this work that Pope alludes in the third book of the 'Dunciad,' where he exclaims—

> "Silence, ye wolves, while Ralph to Cynthia howls,
> And makes night hideous; answer him, ye owls!"

To this passage is appended a note, in which Ralph is denounced as the author of "a [illegible]ring piece called 'Sawney,'" which it appears was an attack upon [illegible]e and his two friends Swift and Gay. In this note he is declared to be wholly illiterate as well as venal, but an admirer in the 'Biographia Dramatica' says, "It is very certain that he was master of the French and Latin languages, and not altogether ignorant of the Italian; and was in truth a very ingenious prose writer, although he did not succeed as a poet." His dramatic writings are—'The Fashionable Lady, or Harlequin's Opera,' produced at the theatre in Goodman's Fields, in 1730, with some success. 'The Fall of the Earl of Essex,' a tragedy (altered from the 'Unhappy Favourite' of John Bankes), brought out at the same house in 1731; the 'Lawyer's Feast,' a farce, performed at Drury-Lane in 1744; and the 'Astrologer,' a comedy, "once acted," says the title-page "at Drury-Lane," also in 1744. 'The Astrologer' was only an alteration of an old play, called 'Albumazar,' written by a Mr. Tomkis, of Trinity College, Cambridge, in 1615. Another of his latter publications was a tract, entitled 'The Case of Authors:' it was probably an argument for the protection of dramatic copyrights; though his own do not seem to have been in much danger of infringement.

Most of Ralph's publications however were political pamphlets on the topics of the day; and he is also supposed to have continued to be an active contributor to the public journals to the end of his life. He attached himself latterly to the faction of the Prince of Wales, and frequent mention of him may be found in Bubb Dodington's 'Diary:' Horace Walpole, in his 'Memoirs of the Last Ten Years of George II.,' also under date of 2nd of June 1753, gives an account of his journalising. According to this statement, Ralph "had the good fortune to be bought off from his last journal, the 'Protester,' for the only paper that he did not write in it." Other accounts however make him to have been 'taken off' by a pension towards the end of Sir Robert Walpole's time, in consequence of having then made himself so formidable to the ministry. The death of Prince Frederick (in March 1751) was an annihilating blow for the moment to Ralph, as well as to his patron Dodington, who had promised to make him his secretary if he should live to have the seals of secretary of state for the southern department, which the prince had engaged to give him ('Diary,' July 18 and 19, 1749); but it is said that he obtained a considerable sum from the government for the surrender of an important manuscript written by the prince, or under his royal highness's direction, which had come into his possession. On the accession of George III., he got another pension, which however he did not long enjoy, for he died of gout at his house in Chiswick, 24th January 1762. Of his political pamphlets, the only one which is now remembered is his answer to the Duchess of Marlborough's famous 'Account of her Conduct, an octavo volume of four hundred and sixty-seven pages, entitled 'The Other Side of the Question, or an Attempt to rescue the Characters of the Two Royal Sisters, Queen Mary and Queen Anne, out of the hands of the D——s D—— of ——, in which all the Remarkables in her Grace's late Account are stated in their full strength, and as fully answered; the conduct of several noble persons is justified; and all the necessary lights are thrown on our Court history from the Revolution to the change in the ministry in 1710: in a letter to her Grace, by a Woman of Quality,' London, 1742. This is the ablest and most important of the various answers and defences which her grace's publication drew forth; and some things in it appear to have been supplied by the family of the late Earl of Oxford (the lord-treasurer Harley). Ralph is also the author of another anonymous work (published indeed without the name of either printer or bookseller) entitled 'Of the Use and Abuse of Parliaments; in Two Discourses, viz. 1, A General View of Government in Europe; 2, A Detection of the Parliaments of England from the year 1660.' 2 vols. 8vo, London, 1744. In an advertisement we are informed that the first of the two discourses, which however fills only seventy-eight pages of the first volume, is from the pen of Algernon Sydney. The rest of the book is a hasty performance, and of little value. But his principal work, also anonymous, is his continuation of Guthrie's History, entitled a 'History of England during the Reigns of King William, Queen Anne, and King George I.; with an Introductory Review of the Reigns of the Royal Brothers, Charles and James; in which are to be found the seeds of the Revolution. By a Lover of Truth and Liberty:' 2 vols. fol., London, 1744-46. Notwithstanding a systematic depreciation of King William, which runs through a great part of it, this work is written with spirit and acuteness, and contains many new facts and corrections of the views of the preceding historians.

RAMAZZINI, BERNARDO, was born at Carpi, near Modena, in 1633. He studied medicine at Parma, and took his doctor's degree there in 1659. He practised successively at Carpi and at Modena; and when the university of the latter place was instituted, he was appointed professor of the theory of medicine by the Duke Francis II. In 1700 he was invited to the second professorship of medicine at Padua, and in 1708 was raised to the principal chair there, though blind and so infirm that he earnestly desired to decline that honour. He died in 1714.

Ramazzini was a frequent writer and a very warm controversialist both in medical and literary subjects. His first work was a series of letters in an acrimonious controversy with Moneglia, a physician of Modena. The works by which Ramazzini is now best known are 'De morbis artificum diatriba,' Mutin., 1770, and 'De abusu chinæ-chinæ diss. epist.' The former was translated into several languages, and among them into English in 1725. It contains a description of all the diseases to which each class of artificers is liable, as far as they

were then known, the descriptions being carefully drawn up both from the writings of his predecessors and from his own observations. The latter was intended to detract from the extravagant reputation which the Peruvian bark at that time enjoyed. The whole of Ramazzini's writings were published collectively at Cologne, in 1689, at London in 1717, and at several other places at nearly the same time. They are still held in high repute by the Italian physicians, who seem to regard their author with almost as much reverence as they did, who in his life-time honoured him with the title of Hippocrates III.

RAMEAU, JEAN-PHILIPPE, a very celebrated musician, equally distinguished by his compositions and by his numerous writings on the science, was born at Dijon, in 1683. His father who was organist in the Sainte-Chapelle of Dijon, taught his children to play from notes before they could read from letters, and his eldest son, the subject of the present notice, when only seven years of age was thought an able performer on the harpsichord. He pursued the usual studies at the college with considerable success, but an invincible desire, or instinct, as his biographer calls it, led him to music, to which he at length wholly devoted himself. At eighteen he set out for Italy, but proceeded not farther than Milan, where he became acquainted with a musical professor with whom he returned to France, and together they visited several of the principal cities, exercising their talents at each with pecuniary views. Soon, however, tired of a wandering life, that allowed him no opportunity for indulging in those speculative inquiries to which he was prone, he went to Paris, and there added largely to his stock of information. Afterwards he became organist of the cathedral of Clermont, in Auvergne, and continued long in that city, in which he wrote his 'Traité de l'Harmonie;' but not finding the means for printing a large quarto volume in a provincial town, he proceeded to the capital of France, where in 1722 he published his great work, and finally fixed himself. He was soon appointed organist of Sainte Croix de la Bretonnerie, and employed his spare time in writing in various theoretical treatises, in composing his harpsichord lessons, and in teaching. He did not distinguish himself in that line in which he was destined to excel till the year 1733, when, at fifty years of age, he produced the opera of 'Hippolyte et Aricie,' the drama by the Abbé Pellegrin. The success of this provoked much professional envy, if not national discord, and a feud was raised among the admirers of Lulli [LULLI] and Rameau, similar to that which in after times was carried to greater excess by the Gluckists and Piccinists. Till the production of 'Hippolyto,' Voltaire almost alone had discovered Rameau's genius for composition. He previously gave him his tragedy of 'Samson' to set, and discerned the beauty of the music; but its performance was prohibited under the pretext that it prostituted a sacred subject.

Of the many operas by Rameau, his 'Castor and Pollux,' produced at the Académie Royale de Musique in 1737, is the best. it was represented one hundred times. A chorus in this, of Spartans, 'Que tout gemisse,' has but few rivals, in either ancient or modern theatrical music. His 'Dardanus,' his 'Zoroaster,' and other pieces, were equally successful. From 1733 to 1760 he produced twenty-one operas and ballets, besides harpsichord and other compositions; together with many theoretical and controversial works. His merit was at length generally acknowledged. The king created for him the office of cabinet composer. Afterwards he granted him letters of nobility, and named him Chevalier de Saint-Michel. The Academy of Dijon had previously received him among their members, and the magistrates of that city exempted him, and his family, in perpetuity, from the tax called 'La Taille.' He died in 1764, leaving a son and a daughter, and was interred with every mark of respect and distinction.

As a theorist Rameau is best known by his large and laboured work on the 'basse fondamentale,' which he and his advocates treat as a discovery. But under other names the inversions of the perfect chord, or triad, and the chord of the seventh were known long before Rameau entered on the subject. Brossard, in 1702, in defining 'Trias Harmonica,' calls the under-note 'basse,' or 'son fondamentale;' and afterwards remarks that among the three sounds which compose the 'triade Harmonique,' the lowest is called 'basis,' or 'sonus fundamentalis.' But our limits do not allow us to go further into a subject which, to explain clearly, would fill many pages with arguments and examples. Rameau's style of writing is not remarkable for perspicuity. This was felt and acknowledged by his most zealous partisan, D'Alembert, who, in his 'Elémens de Musique, théorique et pratique, suivant les Principes de M. Rameau,' has endeavoured to clear the work from the obscurity in which it undeniably is involved; but the great French geometrician has only partially succeeded in his attempt.

RAMENGHI, BARTOLOMEO, called IL BAGNACAVALLO, from the place of his birth, Bagnacavallo, on the road from Ravenna to Lugo, where he was born in 1484. He was a pupil of Raffaelle, and one of his principal assistants in the Vatican; and after the death of his great master he carried the principles of his style to Bologna, and assisted to enlarge the character of that school. Raffaello was his model and test of excellence, and he did not attempt to look beyond him. Though possessing less vigour than Giulio Romano or Perino del Vaga, Bagnacavallo acquired more of the peculiar grace of Raffaelle's style, especially in his infants, and his works were much studied by the great scholars of the Carracci. There are, or rather were, works by Bagnacavallo in San Michele in Bosco, San Martino, Santa Maria Maggiore, and Sant' Agostino agli Scopettini, in Bologna. He died at Bologna in 1542, according to documents discovered by Baruffaldi. Giovanni Battista Bagnacavallo, who assisted Vasari at Rome, and Primaticcio at Fontainebleau, was the son of Bartolomeo Ramenghi. (Baruffaldi, *Le Vite de' più insigni Pittori e Scultori Ferraresi*; Lanzi, &c.)

RAMIRO II., son of Ordoño II., succeeded to the throne of Asturias and Leon by the abdication of his elder brother Alfonso IV., surnamed 'el Monge' (the monk), who, in 930, renounced the vanities of the world, and retired into the monastery of Sahagun. Ramiro rendered himself illustrious by his wars with the Mohammedans, from whom he wrested many considerable districts and towns. Soon after his accession to the throne (932), Ramiro, profiting by the internal troubles which at that time agitated the Mohammedan empire, made a successful irruption into the states of Abd-er-rahmân, the reigning kalif, destroying Madrid, Talavera, and other towns; and when Al-mudaffer, the kalif's uncle, arrived at the head of considerable forces to revenge the outrage, he defeated him with dreadful carnage on the banks of the Duero, not far from the town of Osma. In 938 Ramiro invaded Aragon, or 'Thagher' (as that province was then called by the Arabs), and laid siege to its capital, Saragossa, which he would have reduced if the governor had not hastened to pay him homage and acknowledge himself a feudatory of his crown; though these advantages seem to have been counterbalanced by the victory gained by the Mohammedans over his troops in 938, near a village called Sotuscobas. Ramiro was again victorious in a battle fought under the walls of Ramora, in which the Moslems, according to their own authorities, lost upwards of 40,000 men. Ramiro, like most of his predecessors, had often to contend with internal enemies. Scarcely had he ascended the throne when his brother Alfonso, growing weary of monastic life, forsook his cell, and with a considerable force hastened to Leon to reclaim his throne. He was there invested by Ramiro, who compelled him to surrender, and again consigned him to his monastery, where he was soon after deprived of his eyes. The dependent count of Castile, Ferran-Gonzalez, and Diego Nuñez, a count also in the same province, next revolted against Ramiro, but he marched against them, seized their persons, and confined them to a dungeon; though he soon after pardoned them, and even married his eldest son Ordoño to Urraca, daughter of Ferian. Ramiro died on the 5th of January 950; having some time before his death abdicated in favour of his son Ordoño, and, assuming the penitential garb, passed the remainder of his days in religious retirement.

RAMLER, KARL WILHELM, a lyric poet, translator, and critic, was born at Kolberg in Prussian Pomerania, on February 15, 1725. He was educated at the University of Halle, and in 1748 was made professor of fine arts to the cadet corps in Berlin, which office he held till 1790, when he resigned it in order to devote himself more entirely to the management of the Berlin national theatre, which he had undertaken in 1787. He retired from all business in 1796, and died on April 11, 1798. His works do not display any great poetical genius, but have the merit of correctness, refined taste, and purity of language. He translated Martial, Catullus, and Horace. Among his original poems the most successful is 'The Death of Jesus,' and some other lyrical productions. A collection of his poetical works was published in 1800-1, in two volumes.

RAMMOHUN ROY, Rajah, was born about 1774, in the district of Burdwan, in Bengal, Hindustan. His paternal ancestors were Brahmins of a high order, and were devoted to the religious duties of their race, till about the beginning of the 17th century, when they gave up spiritual exercises for worldly pursuits. His maternal ancestors, also of high Brahminical rank, and priests by profession as well as by birth, uniformly adhered to a life of religious observances. Rammohun Roy was taught Persian under his father's roof, was sent to Patna to be instructed in Arabic, and afterwards, at the request of his maternal relations, went to Benares, in order to acquire the Sanskrit.

A Brahmin by birth, Rammohun Roy was trained by his father in the doctrines and observances of his sect; but his opinions seem to have become heretical at an early age. "When about the age of sixteen," he says, "I wrote a manuscript calling in question the validity of the idolatrous system of the Hindus. This, together with my known sentiments on that subject, having produced a coolness between me and my immediate kindred, I proceeded on my travels, and passed through different countries, chiefly within, but some beyond, the bounds of Hindustan. When I had reached the age of twenty my father recalled me, and restored me to his favour." Afterwards he says, "My continued controversies with the Brahmins on the subject of their idolatry and superstition, and my interference with their custom of burning widows, and other pernicious practices, revived and increased their animosity against me; and through their influence with my family, my father was again obliged to withdraw his countenance openly, though his limited pecuniary support was still continued to me." His father died in 1803, and he then published various books and pamphlets against the errors of the Brahmins, in the native and foreign languages. "The ground which I took in all my controversies was, not that of opposition to Brahminism, but to a perversion of it; and I endeavoured to show that the idolatry of the Brahmins was contrary to the practice of their ancestors, and to the principles of the ancient books and authorities which they professed to revere and obey." In order to deprive him of caste, the Brahmins commenced a

suit against him, which, after many years of litigation, was decided in his favour.

Of the body of Hindu theology comprised in the Vedas there is an ancient extract called the 'Vedant, or the Resolution of all the Veds,' written in Sanskrit. Rammohun Roy translated it into Bengalee and Hindustanee, and afterwards published an abridgment of it for gratuitous circulation; of this abridgment he published an English translation in 1816. He afterwards published some of the principal chapters of the Vedas in Bengalee and English. He was at different times the proprietor or publisher of newspapers in the native languages, in which he expressed his opinion freely against abuses, political as well as religious, especially the burning of widows. In conjunction with Dwarkanath Tagore and Neel Rutton Holdar, he was proprietor of the 'Bengal Herald,' an English newspaper. Dwarkanath Tagore, an enlightened Hindoo, of liberal opinions, very rich, and a munificent benefactor to schools and charities, was born in 1795, in or near Calcutta, and died in London, on the 1st of August 1816. In 1820 Rammohun Roy published, in English, Sanskrit, and Bengalee, a series of selections from the New Testament, entitled 'The Precepts of Jesus the Guide to Peace and Happiness.' In this selection he omits the miracles and doctrinal parts, and confines himself to the simple religious and moral precepts. In 1830 he was engaged by the King of Delhi to make a representation of grievances to the British government, for which purpose the king conferred on him by firman the title of Rajah, and appointed him ambassador to the British court. He arrived at London in April 1831. The British ministers recognised his embassy and title, though the Court of East India Directors objected to both. His negociation was successful, and added 30,000*l.* a year to the income of the king. He intended to return to India in 1831, but he was taken ill when on a visit at Stapleton Grove, near Bristol, where he died on the 27th of September 1833. He was buried in a shrubbery of Stapleton Grove, without a pall over the coffin and in silence. The Christian observances were carefully avoided at his own request, lest it should be made an accusation against him by the Brahmins, and, by causing him to lose caste, deprive his children of their inheritance.

Rammohun Roy was acquainted more or less with ten languages—Sanskrit, Arabic, Persian, Hindustanee, Bengalee, English, French, Hebrew, Latin, and Greek. Sanskrit and Arabic he knew critically, and as a scholar; Persian, Hindustanee, Bengalee, and English he spoke and wrote fluently; of the other languages his knowledge was less perfect. He associated a good deal with the Unitarians in this country, and frequently attended their chapels. He was a believer in the divine mission of Christ, and seems to have considered the acceptance of the doctrines of Christ to be quite consistent with a belief in the Brahminical religion as it is in the ancient Sanskrit authorities.

(*Review of the Labours, Opinions, and Character of Rajah Rammohun Roy*, by Lant Carpenter, LL.D.)

RAMSAY, ALLAN, was born in 1685, of parents of the humblest class, at a small hamlet or settlement of a few cottages on the banks of the Glangonar, a tributary of the Clyde, among the hills that divide Clydesdale and Annandale. His father is said to have been a workman in Lord Hopeton's lead mines, and he himself to have been employed when a child as a washer of ore. When he made his first appearance in Edinburgh, about the beginning of the last century, Allan was apprenticed to a barber; and he appears to have followed that trade for some years. In course of time however he exchanged it for that of a bookseller, led probably by a taste for reading which he had acquired. He seems to have early in life enjoyed considerable popularity as a boon companion, and we may presume that it was in this character that he first gave proof of his poetic talents. He gradually however obtained the acquaintance of many of the most distinguished persons both in the literary and fashionable circles of the Scottish capital; and in 1721 he published a volume of his poems, which was very favourably received by his countrymen. In 1724 he published in two small volumes 'The Evergreen, being a Collection of Scots Poems, wrote by the Ingenious before 1600.' The materials of this collection were chiefly obtained from the volume called the Bannatyne Manuscript, preserved in the Advocates' Library; but Ramsay, who had little scholarship, and who lived in a very uncritical age as to such matters, has paid no attention to fidelity in making his transcripts, patching and renovating the old verses throughout to suit his own fancy. 'The Evergreen' was followed the same year by 'The Tea-Table Miscellany, or a Collection of Choice Songs, Scots and English,' in 4 vols., which has been often reprinted. This collection, besides many new verses contributed by Ramsay himself and some of his friends, contains numerous old Scottish songs, which, he observes in his preface, "have been done time out of mind, and only wanted to be cleared from the dross of blundering transcribers and printers." His scouring however went the length in many cases of rubbing away the old song altogether; and his substitutions are by no means always a compensation for what he thus destroyed, though most of them are clever and spirited, and have acquired general currency among Scottish song-singers. Ra[illegible] afterwards wrote many more verses in his native dialect; but his [illegible] two original performances of any considerable pretension are his [illegible] pastoral, the 'Gentle Shepherd,' published in 1729, and his continuation of the old Scottish poem of 'Christ's Kirk on the Green.' There is a good deal of rather effective though coarse merriment in the latter attempt. The 'Gentle Shepherd' is, as a whole, not very like anything else that Ramsay has written; but there seems to be no evidence for the notion which has been suggested, that in this instance he fathered the production of some other writer. The poem, although more careful and elaborate than anything else that Ramsay has left us, is not without the wonted qualities of his manner, both good and bad. It has no more elevation and refinement than any of Ramsay's other works, though less that is offensively coarse or boisterous than some of them; both in the diction and the thought it flows easily and smoothly; and though there are not many happy touches, and no daring strokes, there is a general truth of painting about it in a quiet tone which is very soothing and agreeable. It has also some humour, which however is rather elaborate and constrained.

Ramsay died in 1758, leaving a son, the subject of the following article, who acquired distinction as a portrait-painter.

RAMSAY, ALLAN, the son of Allan Ramsay the poet, was born in 1713, at Edinburgh. Although in the first instance self-taught, he afterwards studied for a short time in Italy with Solimena and F. Fernandi, called Imperiali. After practising a short time in Edinburgh he settled in London, where he was introduced by Lord Bute to George III. when prince of Wales. He painted two portraits of the prince, which were engraved, one by Ryland and the other by Woollett. At the death of Mr. Shackelton, in 1767, Ramsay succeeded him as principal painter to the king: he retained the place until his death, when he was succeeded by Sir Joshua Reynolds. He died at Dover in 1784, on his return from a fourth visit to Rome. He had a daughter, who was born in Rome. Ramsay, though not a good portrait-painter, was superior to the generality of the painters before Reynolds. Edwards says that Ramsay was not devoted to his art, he allowed literature to divide much of his time with it. He was acquainted with Latin, French, and Italian; and in his latter days acquired some knowledge of Greek. He was the author of some political papers. He was twice married; his second wife was a daughter of Sir David Lindsay. His son and daughter survived him: the son became a general in the British army; the daughter was married to Sir Archibald Campbell.

RAMSAY, ANDREW MICHAEL, generally known as the Chevalier Ramsay, was born at Ayr, in Scotland, in 1686. He was educated at Edinburgh, where he chiefly devoted himself to the study of mathematics and theology. The distinction he obtained as a scholar procured for him the appointment of tutor to the son of the Earl of Wemys at the University of St. Andrews. Having entertained some doubts respecting the tenets of the Protestant faith, he went to Holland for the purpose of visiting a Protestant divine of the name of Poiret, who had obtained a certain celebrity as one of the leaders of the Quietist party. With him Ramsay entered into a religious controversy, the fruits of which were an increase of his doubts and even an inclination to general scepticism on the great doctrines of the Christian religion. In this state of mind he determined on having recourse to Fénélon, who was at that time residing in his diocese of Cambray. Fénélon in a short time made him a convert to the Roman faith. He soon became the disciple of Fénélon, not only in religious matters, but also in his literary taste and opinions. His writings were formed on the style and after the manner of his great master, and he rapidly acquired so perfect a knowledge of the French language as to become an excellent writer. Some of his earlier productions were the means of obtaining for him the situation of tutor to the Duke of Château Thierry and afterwards to the Prince of Turenne; he was also created a knight of the order of St. Lazarus. His reputation induced the Pretender, in 1724, to invite him to Rome, and to entrust him with the education of his children. He remained however only a year in that city, and left it in disgust with the petty intrigues which he found to form the principal occupation of the miniature court of the son of the exiled king. The next year he revisited Scotland, where he remained a considerable time, which he employed in literary labour. On visiting England he obtained, through the influence of Dr. King, the degree of Doctor of Civil Law in the University of Oxford; he was also admitted a member of the Royal Society of London. After his return to France he was appointed intendant to the Prince of Turenne, who afterwards became the Duke of Bouillon: he held this situation till his death, which took place at St. Germain-en-laye in 1743.

The writings of the Chevalier Ramsay are more remarkable for the purity of their style and the perfect knowledge which they manifest of the French language, than for their depth or originality of thought. As a theologian he was visionary in the extreme, and his orthodoxy, even according to the principles of the church he had adopted, is open to considerable suspicion. It is said to be fortunate for his religious reputation that he did not live to publish some philosophical works which he was preparing, such as his answer to Spinoza, and a treatise on the Progress of Human Understanding. The work by which he is best known, is his 'Voyages de Cyrus,' a somewhat feeble imitation of the Telemachus of Fénélon. The character of Zarina gave considerable offence to the Princess de Conti, one of the most learned ladies of the age, who imagined that she was pourtrayed in it. There is an excellent translation of that work, by Hooke, though said to have been accomplished in the short space of twenty days [HOOKE, NATHANIEL]; it was for a long time mistaken for an original,

the general belief respecting it being that Ramsay had written the Voyages of Cyrus in English as well as in French. The best edition of the French is that of 'Paris et Londres,' 2 vols. 8vo, 1727. The work however for which posterity is most indebted to him is that entitled 'L'Histoire de la Vie de François de Salignac de la Motte Fénélon,' Hague, 1723; published also in London the same year. His great intimacy with Fénélon has made us acquainted with many interesting facts of his private life, and it contains a valuable record of his opinions. His other published writings are—1. 'Discours sur le Poème Épique,' originally forming the preface of his edition of Telemachus, in 1717. 2. 'Essai Philosophique sur le Gouvernement Civil,' London, 1721; it was afterwards reprinted under the title 'Essai de Politique.' 3. 'Histoire de Turenne,' Paris, 1735, 2 vols. 8vo, and 4 vols. 12mo. With some affectation in the style, and a redundancy of reflections, this history possesses much merit from the precision of its facts and the lively portraiture of its characters. 4. 'Le Psychomètre, ou Reflexions sur les différens Caractères de l'Esprit, par un Mylord Anglais.' 5. A posthumous work published at Glasgow in 1749, 2 vols. 12mo, in English, entitled 'Philosophical Principles of Natural and Revealed Religion explained and unfolded in a Geometrical Order.'

RAMSDEN, JESSE, was born at Salterhebble, near Halifax, Yorkshire, 1735. He was the son of an innkeeper. When nine years old he was admitted into the free grammar-school of Halifax; and after attending there for about three years, he was placed under the protection of an uncle, who resided in the north of Yorkshire. By him he was sent to a school conducted by Mr. Hall, a clergyman, who was in repute as a teacher of the mathematics, and under whom he attained to some proficiency in geometry and algebra. His studies were interrupted by his father apprenticing him to a cloth worker at Halifax.

At the age of twenty we find him engaged as a clerk in a cloth warehouse in London, in which capacity he continued till 1757-58, when his predilection for other pursuits led him to bind himself for four years to a working mathematical and philosophical instrument maker, named Burton, in Denmark Court, Strand. Upon the completion of his term, he engaged himself as assistant to a workman, named Cole, at a salary of twelve shillings a week; but this connection was of short duration. He then commenced working on his own account, and his skill as an engraver and divider gradually recommended him to the employ of the leading instrument makers, more particularly Nairne, Sisson, Adams, and Dollond. Ramsden subsequently married Dollond's daughter, and he received with her a part of Mr. Dollond's patent right in achromatic telescopes. His occupation afforded him frequent opportunities of observing the defective construction of the sextants then in use, the indications of which, as had been pointed out by Lalande, could not be relied on within five minutes of a degree, and might therefore leave a doubt in the determination of the longitude amounting to fifty nautical leagues. The improvements introduced by Ramsden are said by Piazzi to have reduced the limits of error to thirty seconds. ('Account of the Life and Labours of Ramsden' in a Letter addressed to Lalande, and published by him in 'Journal des Sçavans,' November 1788, p. 744.) This circumstance, added to the cheapness of his instruments, which were sold for about two thirds the price charged by other makers, soon produced a demand which, even with the assistance of numerous hands, he found difficulty in supplying. In his workshops the principle of the division of labour was carried out to a considerable extent, and a proportionate dexterity was acquired by the workmen; but it is asserted that in none of these, even the most subordinate, and least of all in the higher departments, did the skill of the workmen surpass that of Ramsden himself. His attention was incessantly directed to new improvements and further simplification, the result of which was the invention of a dividing-machine, for the graduation of mathematical and astronomical instruments. The date of this invention is prior to the year 1766. At first it had many imperfections; but by repeated efforts of ingenuity throughout a period of ten years they were successfully removed. In 1777 it was brought under the notice of the Commissioners of the Board of Longitude, by Dr. Shepherd, and by them a premium of 615*l.* was paid to the author, upon his engaging to divide sextants at six, and octants at three shillings, for other mathematical instrument makers. A description of the machine was immediately published, by order of the Board, under the supervision of Dr. Maskelyne (Lond., 1777, 4to.), and was shortly after translated into French by Lalande. A duplicate of the machine itself is said to have been purchased by the president, Bochard de Saron, and introduced into France concealed in the support of a table made for that purpose. (Weiss, 'Biog. Univers.') As early as 1788 no less than 983 sextants and octants had issued from Ramsden's workshop. In 1799 the description of another machine constructed by Ramsden for dividing straight lines by means of a screw was also published by order of the Board: but this invention does not appear to have been of much practical use. It was however in the construction of many of a larger class of astronomical instruments that Ramsden acquired most reputation, though they were probably least productive of pecuniary gain. The theodolite employed by General Roy in the English Survey was made by Ramsden, and no instrument of the kind that had been previously made would bear comparison with it. A similar remark is applicable to the equatorial constructed for Sir George Schuckburgh, which was also the largest that had then been attempted. Ramsden took out a patent for his new equatorial, and a description of it was published by the Hon. Stewart Mackenzie, brother to the Earl of Bute; but his inventive genius seldom permitted him to construct two instruments alike. His telescopes, erected at the observatories of Blenheim, Mannheim, Dublin, Paris, and Gotha, were remarkable for the superiority of their object-glasses; and in his mural quadrants, furnished to the observatories of Padua and Vilna, Dr. Maskelyne was unable to detect an error amounting to two seconds and a half, a degree of accuracy which was then a matter of admiration among astronomers. Ramsden however always recommended that the mural quadrant should be superseded by a mural circle; and the circles erected in the observatories of Palermo and Dublin, the first of which was of five and the latter of twelve feet diameter, were constructed by him in accordance with this recommendation.

Among Ramsden's minor inventions and improvements may be enumerated his catoptric and dioptric micrometers (described in the 'Phil. Trans.,' 1779), the former of which was an improvement upon that of Bougier; optigraph; dynamometer (for measuring the magnifying powers of telescopes); barometer; electrical machine; manometer; assay-balance; level; pyrometer; and the method introduced by him for correcting the aberrations of sphericity and refrangibility in compound eye-glasses. ('Phil. Trans.,' 1783.)

Ramsden was elected a fellow of the Royal Society in 1786. In 1794 a similar compliment was paid him by the Imperial Academy of St. Petersburg, and the following year the Copley medal was awarded to him by the Royal Society, in testimony of the importance of his various inventions. By this time his health had become much impaired by his ardent devotion to his profession. In 1800 he was advised to visit Brighton, where he died, on the 5th of November of that year. From 1766 to 1774 his shop and residence was in the Haymarket; but in the latter year he removed to Piccadilly, where his business continued to be conducted after his decease.

In his habits we are told that he was temperate to abstemiousness, and that for many years he restricted himself to very few hours of repose. Most of the time that he could spare from the immediate duties of his profession was devoted to the perusal of the works of science and literature. His memory was remarkably retentive, and at an advanced age he made himself sufficiently master of the French language to read Molière and Boileau. The fortune of which he died possessed was not considerable, and a large portion of it was directed by his will to be distributed among his workmen.

RAMUS, PETER (PIERRE DE LA RAMÉE), was born in a village in Picardy, in 1502 according to one account, and in 1515 according to another. His parents were extremely poor, and the future philosopher was set when a boy to tend sheep. Disgusted with this employment, he ran away from his parents to Paris. After some time, and after he had encountered much misery, one of his uncles offered some pecuniary assistance, and Ramus now entered the College of Navarre as a servant. He made great progress in all studies, with very little assistance from masters. At the completion of his course, when he presented himself for the degree of master of arts, he undertook as an exercise what then seemed the almost impious task of showing that Aristotle was not infallible. The exercise was adjudged successful, and Ramus henceforth devoted himself to the study of the works of Aristotle as to the object of his life. In 1543 he published his new system of logic, with strictures on the logic of Aristotle. The publication of this work exposed him to great obloquy. He was charged with impiety and sedition, and with a desire to overthrow all science and religion through the medium of an attack on Aristotle. On the report of an irregular tribunal appointed to consider the charges made against him, the king ordered his works to be suppressed, and forbade his teaching or writing against Aristotle on pain of corporal punishment. Ramus now turned to the study of mathematics, and to prepare an edition of Euclid. Shortly afterwards he began a course of lectures on rhetoric at the College of Presles, the plague having driven away numbers of students from Paris. He was named principal of this college, and the Sorbonne ineffectually endeavoured to eject him on the ground of the royal prohibitory decree. This decree was cancelled in 1545 through the influence of the Cardinal de Lorraine, to whom he had dedicated his edition of Euclid. He now began a course of mathematics in Paris. In 1551 he was named by the king (Henri II.) professor of philosophy and eloquence in the College of France. During the next ten years he published a Greek, Latin, and French grammar, and several treatises on mathematics, logic, and rhetoric. Ramus had embraced Protestantism, and now shortly again brought upon himself great trouble by the zeal with which he advocated the new doctrines. Charles IX. offered him an asylum at Fontainebleau; but, while he was absent from home, his house was pillaged and his library destroyed. He returned to Paris in 1563, and resumed possession of his royal chair. Civil troubles again drove him away from Paris, and in 1568 he asked permission to travel. He went to Germany, and was received everywhere with honour. He gave lectures on mathematics at Heidelberg, and while in this town he made public profession of Protestantism. Shortly after his return to Paris he fell a victim in the massacre of St. Bartholomew.

Although Ramus had many merits as a philosopher, and did much good by his opposition to the Aristotelian philosophy which then

held men's minds in bondage, he was wanting in depth and caution, and his strictures on Aristotle are by no means altogether just. He had many followers. The influence of Melanchthon, on the other side, did not prevent the progress of his system of logic in the German universities. France, England, and particularly Scotland, were full of Ramists. Andrew Melville introduced the logic of Ramus at Glasgow.

The following is a list of the principal works of Ramus:—1, 'Institutiones Dialecticæ Tribus Libris distinctæ;' 2, 'Animadversiones in Dialecticam Aristotelis;' 3, 'Rhetoricæ Distinctiones in Quintilianum;' 4, 'Arithmeticæ Libri Tres;' 5, 'In Quatuor Libros Georgicorum et in Bucolica Virgili Prælectiones;' 6, 'Ciceronianus' (a life of Cicero, interspersed with many philological remarks on the Latin language, and strictures on the state of education in France); 7, 'Scholæ Grammaticæ Libri Duo,' 8, 'Grammatica Latina;' 9, 'Grammatica Græca quatenus à Latina differet;' 10, 'Gramère Fransoeze;' 11, 'Liber de Moribus Veterum Gallorum;' 12, 'Liber de Militia Julii Cæsaris;' 13, 'Commentarius de Religione Christiana, Libri Quatuor;' 14, 'Præfationes, Epistolæ, Orationes' (Paris, 1599, and Marburg, 1599). The Greek grammar of Ramus received considerable additions from Sylburgius. For a complete list of the works of Ramus the reader is referred to Niceron ('Mém.,' tom. xiii.).

RAMU'SIO, GIAMBATTISTA, was born at Treviso in the Venetian State, in 1485, of a family originally from Rimini, which produced several men of learning. He filled several offices under the republic, and became secretary to the Council of Ten. Having undertaken a collection of the most important narratives of voyages and travels performed in distant countries both in ancient and modern times, he translated into Italian those that had been written in other languages, and added his own remarks and several dissertations, which show that he possessed very extensive general information for the age in which he lived. He was a friend of Bembo, Fracastoro, and other learned contemporaries. His work is entitled 'Raccolta di Navigazioni e Viaggi,' 3 vols. fol. The first volume was printed by Giunti at Venice in 1550, another volume appeared in 1556, and a third in 1559, after Ramusio's death, which took place at Padua in July 1557. Subsequent editions appeared with the addition of several travels which had not appeared in the first. The most complete edition is that of 1606. The following list of contents will convey an idea of the value of the work:—

Vol. i. "Leo Africanus's Description of Africa; Cadamosto, a Venetian navigator, preceded by a Discourse by Ramusio; Sintra, a Portuguese narrative; Hanno's Periplus. Navigation from Lisbon to St. Thomé, by a Portuguese pilot, Ramusio, a Discourse on the Navigation of the Portuguese to the East Indies; Voyage of Vasco de Gama in 1497, written by a Florentine; Pedro Cabral Alvarez, voyage from Lisbon to Calicut in 1500, written by a Portuguese pilot, Amerigo Vespucci, two letters to Pietro Soderini; a Summary of Vespucci's Voyages; Thomas Lopez, a Portuguese, Voyage to the East Indies; Giovanni da Empoli, a Florentine, Journey to India; Ludovico Barthoma of Bologna, Itinerary, preceded by a Discourse by Ramusio; Iambolus, Voyage extracted from Diodorus, with a Discourse by Ramusio, Andrea Corsali, a Florentine, Two Letters to Julian and Lorenzo de' Medici; Alvarez, Travels to Ethiopia, with the submission of Prester John to Pope Clement VII.; Ramusio, Discourse on the Rise of the Nile, with a reply by Fracastoro; the Voyage of Nearchus translated from Arrian's text; Journey of a Venetian from Alexandria to Diu in India in 1538; Arrian's Navigation from the Red Sea to India; Barbosa, a book of travels to the East Indies; a brief account of Kingdoms and towns between the Red Sea and China, translated from the Portuguese; Antonio Conti, a Venetian, Journey to India, written by Poggio Bracciolini, Jeronimo da San Stefano, a Genoese, his letter written from Tripoli in 1499; Ramusio, Discourse on the Voyage round the World by the Spaniards; Maximilian of Transylvania, Epistle concerning the Navigation of the Spaniards; a short account of the Voyage of Magalhaens; Pigafetta, Voyage round the World; the Navigation of a Portuguese who accompanied Edward Barbosa in 1519; Ramusio, a Discourse concerning the Voyages to the Spice Countries; Juan Gaetan, a Castilian pilot, Discovery of the Moluccas; Information concerning Japan, by the Portuguese Jesuits; Joao de Barros, Chapters extracted from his History."

Vol. ii. contains "Marco Polo's Travels, with a preface by Ramusio; Hayton, an Armenian, Discourse on the origin of the Great Khan and the condition of the Tartars; Angiolelli, Life and Actions of Hussan Cassan; the Travels of a Merchant into Persia in the years 1517-20; Giosafat Barbaro, a Venetian, Journey to the Tana (the river Tanais) and into Persia; Ambrosio Contarini, Journey into Persia; Alberto Campense, Letters to Clement VII. concerning the affairs of Muscovy; Paul Giovio, Reports on the affairs of Muscovy, by him collected; Herbestein, Commentaries on Muscovy and Russia; Arrian's Letter to Hadrian concerning the Euxine; Interiano, a Genoese, on the Habits and Manners of the Zythi, called Circassians; Hippocrates, extract of his Treatise on Air and Water, in which he speaks of the Scythians; Piero Quirino, a Venetian, account of his Voyage and Shipwreck; Sebastian Cabota, Navigation in the Northern Seas; Caterino Zeno, a Venetian, Travels to Persia; Nicolo and Antonio Zeno on the Discovery of Iceland; Travels into Tartary by some Dominican Monks; Oldcrico da Udine, Two Journeys into Tartary; Guagnini, a Venetian, Description of European Sarmatia; Matthew Micheow of Cracow, Description of the Two Sarmatias."

Vol. iii.:—"Pietro Martire of Angleria, extract from his History of the New World; Oviedo, extract from his History of the West Indies; Herman Cortez, Narrative of his Conquest of Mexico; Pedro de Alvarado, two letters to Herman Cortez; Diego Godoy, a letter from New Spain; Narrative of one of Cortez's companions concerning Mexico, with two maps, one of the Great Temple, and another of the Lake; Alvaro Nuñez, Narrative of the Indies and of New Galicia in 1527-36; Guzman on the Conquest of New Spain; Francisco Ulloa, Voyage in the Mar Vermejo, or Sea of California; Vasquez de Coronado, Narrative of a Journey to Cevole, or the Kingdom of the Seven Cities; Alarcon, Voyage to discover the Kingdom of the Seven Cities in 1540; Ramusio, Discourse on the Conquest of Peru; Narrative of a Spanish Captain concerning the Conquest of Peru; Francisco Xeres, Narrative of the Conquest of Peru and New Castile; Narrative of a Secretary of Francisco Pizarro concerning the Conquest of Peru; Gonzalo de Oviedo, Navigation of the river Marañon; Ramusio, Discourse concerning New France; Giovanni da Verazzano, a Florentine, Narrative written from Dieppe, in July 1524; Discourse of a great Naval Captain concerning the Navigation of the West Indies; Jacques Cartier, First and Second Narrative of Voyages to New France; Cesare de Federici, Voyage to the East Indies and beyond India; Three Voyages of Hollanders and Zealanders to China, New Zembla, and Greenland."

Among the above series are several curious narratives which are not found in any other collection. Ramusio left materials for a fourth volume, which unfortunately were destroyed in a fire which broke out in the printing-press of Giunti, in November 1557.

RANDOLPH, THOMAS, an English poet, was born in 1605, at Badby in Northamptonshire. He was educated at Westminster School, and thence elected scholar of Trinity College, Cambridge, in the year 1623; was afterwards made Fellow on the same foundation, and was admitted to an *ad eundem* degree at Oxford in 1631. After some stay at Cambridge he came to London, where he was much noticed by Ben Jonson, who called him 'son.' He became intimate also with many of the other wits of that day. The promise of his youth was marred by a career of dissipation and extravagance, which shortened his life prematurely. He died while on a visit to a friend at Blatherwick in Northamptonshire, where he was buried, on the 17th of March 1634-35, and his memory honoured by a monument erected by Sir Christopher (afterwards Lord) Hatton of Kirby.

Randolph's 'Poems, Translations, and Plays,' were published in London, 4to, 1634; and his 'Poems, with the Muses' Looking Glass and Amyntas,' at Oxford, 4to, 1638. There have been several other editions published since, both in London and at Oxford. His plays are—'Aristippus,' and 'The Conceited Pedlar,' published together in 1630, 4to; 'Jealous Lovers,' 4to, 1632; 'The Muses' Looking-Glass,' 4to, Lond., 1638; 'Amyntas,' Oxford, 1638; 'Hey for Honesty, Down with Knavery,' a comedy, 'The Prodigal Scholar,' a comedy, and 'The Dolium Cornelianum,' a Latin play in the style of Plautus, have been attributed to him.

Randolph's writings are the production of a mind well imbued with classical literature, and he has in many passages not unskilfluly interwoven the language and imagery of the best authors of antiquity. He wrote Latin verse with ease and fluency, and translated from Claudian with considerable elegance, but his English compositions are not free from the faults imputed to most of his contemporaries, and are often disfigured by licentiousness, obscurity, and strained conceits, exhibiting more learning and ingenuity than good taste. They consist of addresses to different friends, epigrams, translations, and amatory pieces. His dramas present few attractions to modern readers. The characters are either mere impersonations of virtues and vices, or feeble and pedantic travesties from Greek and Roman comedy. The plots are perplexed and devoid of interest, and the dialogue seldom rises above mediocrity. The most popular of his plays is the 'Muses' Looking-Glass,' which was re-acted in the last century.

RANGABÉ, A. R. [RIZO RANGABÉ.]

RAN'GONE, a noble family of Modena, which became illustrious in the middle ages, not only for the part which it took in the political and military vicissitudes of Italy, but more particularly for the patronage which it gave to learning and to the learned. Count Nicolò Rangone, who lived in the latter part of the 15th century, was the father of eight sons and two daughters, whom he caused to be instructed with great care, and all of whom became distinguished for their love of science and literature. The learned Visdomini, who was preceptor to several of them, has left an interesting memorial of the care bestowed on their education in his dialogues entitled 'Antonii Mariæ Visdomini de Ocio et Sybilis.' One of his pupils, Count Guido Rangone, figured as a distinguished general in the Venetian service, and afterwards in the service of King Francis I. Filelfo, in his book 'De Optima Hominum Felicitate,' which he addressed to Count Guido, enumerates the feats he had performed in his military career, and praises him likewise for the liberal encouragement which he afforded to the learned. Bernardo Tasso, father of the great poet, was for a long time secretary to Count Guido. Guido died at Venice in 1537. His brother, Cardinal Ercole Rangone, who died young during the pillage of Rome in 1527, is likewise extolled for his love of learning

by Giglio Giraldi, and also by Vida, in his second book, 'De Arte Poetica.' Costanza Rangone, sister of the preceding, took for her second husband Cesare Fregoso, a well-known Genoese emigrant in the service of Francis I., who was murdered in 1541 by the emissaries of the Marquis del Vasto, governor of Milan for Charles V. She then retired to France, together with Bandello, the celebrated novelist, who wrote many of his tales for her entertainment. Ginevra Rangone, sister of Costanza, married first a nobleman of the Correggio family, and afterwards Luigi Gonzaga, marquis of Castiglione. She has been praised by Scaligero for her intellectual accomplishments. Her nephew, Count Fulvio Rangone, a pupil of Carlo Sigonio, was employed by Alfonso II. of Este in a diplomatic capacity; and his sister Claudia fixed her residence at Rome, where she enjoyed considerable interest at the Papal court, and was even consulted on matters of state.

*RANKE, LEOPOLD, one of the most distinguished of the historians produced in modern times by Germany, was born on December 21, 1795, at Wiehe, on the Unstrutt, near Naumburg in Prussian-Saxony. Early in life he became a teacher, and in 1818 was appointed upper-master of the gymnasium at Frankfurt-on-the-Oder, but devoted all his leisure to the study of history. The first fruits of his labours were a 'History of the Roman and German People, from 1494 to 1535,' and a 'Critique on modern Historical Writers,' both published in 1824. These, especially the latter, a clear and discriminating essay on the qualities to be desired in a historian, attracted so much attention that he was appointed professor extraordinary of history in the University of Berlin in 1825. Soon after entering on the duties of his new office, he visited, at the expense of the government, Vienna, Venice, and Rome, where he found abundant materials both in public and private collections, among which the ambassadorial despatches to the Venetian senate were of peculiar value. From those materials he produced in 1827 'Fursten und Volker von Sud-Europa im 16 und 17 Jahrhundert' ('Princes and Nations of South-Europe in the 16th and 17th Centuries'); and the 'Verschworung gegen Venedig im Jahr 1688' ('the Conspiracy against Venice in 1688') published in 1831. Both works were of distinguished excellence, containing the results of zealous industry, much of novelty in the relations of the Spanish and Turkish governments with the affairs of Italy, a remarkable and original talent for the development of individual character and for the grouping of events, an integrity that could be thoroughly relied upon, and a lucid and easy style. His reputation was even increased by his next work, 'The Popes of Rome; their Church and State,' which was published in 3 vols. in 1834-36; more than half of the last volume consisting of original documents. Of this work an excellent translation has been given to the English public by Mrs. Austin, in 1840, another by E. Foster, in 1848, and a third by Mr. Scott, with an introductory essay by Merle d'Aubigné, in a less impartial spirit than that in which the author writes, appeared in 1846, as "more adapted for extensive circulation." In 1832 he had commenced as editor the 'Historical and Political Gazette,' ('Historische-Politische Zeitschrift'), which, as containing too liberal views of the necessity of continued progress, he was forced to discontinue in 1836, when only two volumes had been completed. In 1837 he read and afterwards published a discourse to the Royal Scientific Academy at Berlin on the History of Italian Poetry. Between 1837 and 1840 he published three volumes of 'Annals of the German Monarchy under the House of Saxony.' In 1834 he had been promoted to be ordinary professor of history in the University of Berlin, and in 1841 he was created historiographer of Prussia. He has since issued 'Neun Bucher Preussische Geschichte,' which has been translated by Sir A. and Lady Duff Gordon, under the title of 'Memoirs of the house of Brandenburg, and History of Prussia during the 17th and 18th Century,' as have likewise a 'History of Servia and the Servian Revolution, with a Sketch of the Insurrection in Bosnia,' ('Die letzten Unruhen in Bosnien') 'Civil Wars and Monarchy in the 16th and 17th Centuries; a History of France principally during that period;' 'Ferdinand I. and Maximilian II. of Austria; an essay on the political and religious state of Germany, immediately after the Reformation,' this last being a short essay, published in the 'Zeitschrift,' and 'the Ottoman and the Spanish Empires,' which formed a part of the 'Princes and Nations of South-Europe.' In Germany the work most highly praised is however his 'Deutsche Geschichte im Zeitalter der Reformation,' of which three volumes were issued between 1839 and 1843, and which have been translated by Mrs. Austin, under the title of 'History of Germany during the Reformation.'

RANZANI, CAMILLO, ABBATE, an eminent naturalist, was born at Bologna, June 22, 1775. Being of a very humble family, he received his first education in the charity-school of the Brethren of the Scuole Pie in that city, where his talents attracted the notice of a benevolent priest of the Oratory, Father Respighi, to whom literature owes a similar debt for the discovery and patronage of the youthful linguist, Mezzofanti. Ranzani having through the assistance of Respighi entered the University of his native city, distinguished himself so much in his philosophical course that, even before he had completed his studies, he was occasionally employed by the professor Giuseppe Vogli as his substitute; and when he was but twenty-two years of age he was selected to fill the chair of philosophy at Fano. There, having received holy orders, he taught with reputation until in 1798 the political disturbances of the Legations compelled him to return to Bologna, where he was appointed keeper of the botanical gardens of that city. Some of his papers on botany, which were read at the Institute, having attracted notice, he was named professor of natural history in the university in 1803. He himself confessed that, at the time of his appointment, his general attainments in natural history were far from complete; but from that moment he devoted himself to the study with so much zeal and assiduity that Baron Cuvier, during a visit to Bologna in 1810, was so struck by his ability in that branch of science as to procure for him, on his return to Paris, an authorisation to repair to Paris for the purpose of enjoying the advantages for study, and for the acquisition of specimens, presented by the matchless collections of that city. After a residence of somewhat more than a year, Ranzani returned to Bologna with a considerable collection of books, minerals, fossils, and other appliances of natural history. During the early part of his professorship he had been a frequent contributor to the scientific journals of Italy, France, and Germany, and taken an active part in the proceedings of most of the Italian scientific and literary societies; but it was not till 1819 that he commenced the publication of his great work, 'Elementi di Zoologia.' The first volume, published in that year, contains the general introduction to zoology; the second, on the mammiferous animals, was published in 1820; and was followed in 1821 and the succeeding years by the successive volumes as far as the tenth, at which unhappily the work was interrupted, partly by the ill-health of the author, partly by his occupations as rector of the university, to which office he was named in 1824 by the pope, Leo XII. Though he had already prepared great part of the materials necessary for its completion, and although the many articles contributed by him to various journals of natural history amply demonstrate the extent and accuracy of his knowledge, the work has unfortunately been left in the same incomplete state. In 1836 Ranzani undertook a course of Lectures on Geology, a science which up to that time was regarded with much suspicion in the Italian universities. He had the honour of first introducing to his countrymen the discoveries of Buckland, Lyell, De la Beche, and the other members of the English school; and as he had early made himself familiar with the study of comparative anatomy, he was able to speak, upon the questions which most interested the students of biblical geology, with a degree of authority which a lecturer unacquainted with that subject would not have ventured to assume. His ability in this branch of science had been recognised even at an early period by Cuvier, who freely confessed his obligations to Ranzani for some important information of which he availed himself in his great work, and Ranzani was engaged in preparing for the press a treatise on geology, containing the substance of his lectures during the five years from 1836 till 1841, when he was unexpectedly carried off by illness, April 23, 1841, in the sixty-sixth year of his age. A catalogue of his miscellaneous essays, lectures, dissertations, and contributions to periodical literature, will be found in the 'Memorie di Religione, di Morale, e di Litteratura,' published at Modena, 1843. (*Continuazione*, vol. xv., pp. 401, 402.)

RAOUL-ROCHETTE, DESIRÉ, an eminent French archæologist, was born at St. Arnaud in the department of Cher, on the 9th of March, 1789. Educated at Bourges, he was called to Paris when little more than twenty-two, to fill the chair of history in the Lyceum; and in 1815 he supplied the place of Guizot as lecturer on Modern History in the University of Paris. In 1815 appeared the work which first gained him a more than local celebrity, 'Histoire Critique de l'établissement des Colonies Grecques,' 4 vols. 8vo. The following year he was made member of the Académie des Inscriptions, and one of the editors of the 'Journal des Savants;' and in 1818 he was appointed keeper of the medals, &c., in the Royal Library. His attention having been directed to modern Swiss history he, during the following years, made several exploratory journeys in Switzerland, of which he published ample particulars under the title of 'Lettres sur la Suisse écrites en 1819-21,' 3 vols. 8vo, Paris, 1823-26, and 'Voyage Pittoresque dans la Vallée de Chamouni et autour du Mont Blanc,' 4to, 1826. His 'Histoire de la Révolution Helvétique de 1797 à 1803,' appeared in 1823. But whilst thus engaged on topography and modern history, he was still diligently prosecuting the study of classical antiquity, to which he thenceforward devoted himself, making various journeys to Greece and Sicily, Italy, Germany, Holland, &c., in order to familiarise himself with particular localities and to examine the treasures collected in museums. In 1822 appeared his 'Antiquités Grecques du Bosphore Cimmérien.' He had already come to be looked upon as the legitimate successor of Quatremère de Quincy, before the delivery of his lectures in 1826 on his appointment as professor of archæology, which considerably added to his celebrity. These lectures were published in 1828, under the title of 'Cours d'Archéologie,' and again in 1836.

From this time M. Raoul-Rochette was one of the most active and most widely known of the French writers on ancient art, communicating numerous papers to the Memoirs of the Académie, as well as to the journals of other learned societies, and frequently appearing before the public in distinct works. In 1828 he published 'Monuments inédits d'Antiquité figurées Grecques, Étrusques, et Romaines,' 2 vols. fol. His 'Peintures Antiques inédites' appeared in 1836. In 1839 he was appointed perpetual secretary to the Académie des Beaux

Arts, the post previously held by Quatremère de Quincy; and, like his predecessor, he composed a large number of official éloges and resumés. In 1840 appeared his 'Mémoires de Numismatique et d'Antiquité,' 4to; in the same year 'Lettres Archéologiques sur la Peinture des Grecs;' and in 1846, 'Choix de Peintures de Pompei.' His last work of importance—one which he describes in the introduction as having for its object "to direct the investigations of the mythographists and antiquaries of the present day to the only course which, I believe, will prove fruitful in new discoveries—the relationship between Greece and Asia"—was entitled 'Mémoires d'Archéologie comparée Asiatique, Grecque, et Étrusque,' but only one part was published (in 1848), and that, though a bulky 4to volume of 404 pages, is wholly occupied with the 'Premier Mémoire sur l'Hercule Assyrien et Phenicien considéré dans ses Rapports avec l'Hercule Grec.' Except some controversial letters directed to M. Carnot, referring to some charges brought against him in respect of his official conduct, he does not appear to have issued subsequently any separate publications. He died on the 6th of July 1854. An English translation of his 'Lectures on Ancient Art,' by H. M. Westropp, was published in 1854.

RAPHAEL. [RAFFAELLE.]

RAPIN, PAUL DE, a younger son of Jacques de Rapin, Sieur of Thoyras, was born at Castres, in 1661, of a Protestant family, which came originally from Savoy. He studied in the Protestant college of Saumur, and afterwards entered the profession of the law. But the revocation of the Edict of Nantes by Louis XIV. in 1686 drove him from his native country, and he went first to England, and afterwards to Holland, where he entered the service of William of Nassau as a volunteer. He accompanied William to England in 1688, was made an officer in an English regiment, served in Ireland under General Douglas, and was wounded at Limerick. Not long after he was appointed travelling tutor to the young Duke of Portland, with whom he spent several years. Having completed his engagement, he retired with his wife first to the Hague, and afterwards, for the sake of economy, to Wesel, where he commenced his great work, the 'History of England,' which occupied him for seventeen years. The application requisite for this undertaking is said to have exhausted his frame, and he died at Wesel in 1725. His work is entitled 'Histoire d'Angleterre depuis l'Establissement des Romains jusqu' à la Mort de Charles I.,' 8 vols. 4to, La Haye, 1724, and foll. It was continued by others down to the accession of George II. The work was translated into English by Nicholas Tindal. This translation went through various editions; that of 1757-59 consists of 21 vols. 8vo, and is enriched with additional notes and a biography of Rapin. Rapin writes with spirit and ease: he quotes his authorities; and his work was the only complete history of England existing at the time of its appearance. Rapin wrote also a 'Dissertation sur les Whigs et les Torys.'

RASARIUS, or, more properly, GIAMBATTISTA RASARIO, an Italian physician, was born of a noble family in 1517, in the province of Novara, in the Sardinian territories. After having studied at Milan and Pavia, he took the degree of Doctor of Medicine at the University of Padua. Upon his return to Milan his learning soon gained him so great a reputation that the republic of Venice invited him to their city, where he was professor of rhetoric and the Greek language for two-and-twenty years. Here he distinguished himself by his eloquence, particularly on occasion of the battle of Lepanto, 1571, when, at the command of the doge, and with a very short time for preparation, he pronounced in the church of St. Mark a public oration that has been several times printed. He afterwards went to Rome, where the pope, Pius IV., made him the offer of some good appointments; but he chose rather to accept the office of professor of rhetoric at Pavia, where he died about four years after, in 1578, at the age of sixty-one. His works consisted principally of editions and translations of various Greek writers, such as, 'Galeni Comment. in Hippocr. libr. ii. et vi. Morb. Popular., De Alimentis, et De Humoribus,' Cæsaraugustæ (Saragossa), 4to, 1567; 'Oribasii quæ restant Omnia, Tribus Tomis digesta,' 8vo, Basil., 1557; 'Georgii Pachymeris Epitome Logicæ Aristotelis,' 8vo, Paris, 1547; 'G. Pachym. in Univ. Aristot. Disserend. Artem Epitome,' with 'Ammonius in Porphyr. Inst.,' fol., Lugd., 1547; 'Xenocrates de Alimento ex Aquatilibus,' in Fabricii 'Bibl. Gr.,' tom. ix., pp. 454-474; 'Joannis Grammatici (sive Philoponi), Comment. in primos iv. Aristot. de Naturali Auscult. Libros,' fol., Venet., 1558.

RASIS, or rather AR-RA'ZI', is the patronymic of a celebrated Arabian writer, whose entire name was Ahmed Ibn Mohammed Ibn-Músa. He was denominated Ar-rázi because his family was from Ray, a province of Persia. He was born at Cordova about the middle of the third century of the Hejira (A.D. 864-870). His father, Mohammed Ibn-Músa, who was a native of Persia and a wealthy merchant, was in the habit of travelling yearly to Spain with drugs and other produce of the East. Being a man of some learning and ability, he met with great favour and protection from the sultans of the house of Merwan, who then reigned in Cordova; and in one of his visits was prevailed upon to settle in that capital, where he filled offices of trust, being employed in various emb[illegible] He died in the month of Rabi-l-akhar, A.H. 273 (October, A.D. 88[illegible]). His son Ahmed when still young wrote some poems, which he de[illegible]ted to Abdu-r-rahman III., sultan of Cordova. He also distinguished himself by his early acquirements in theology and jurisprudence, on which sciences he is said to have left several excellent treatises: but it is in his capacity of royal historiographer that Ar-rázi gained most renown. Besides many historical works, the titles of which have not reached us, he wrote a very voluminous history of the conquest of Spain by the Arabs, together with a geographical description of that country, and a few interesting details on its natural productions, industry, commerce, &c. He wrote likewise a history of Mohammedan Spain under the dynasty of the Beni-Umeyyah, and a topographical description of Cordova, the seat of their empire. There is also a genealogical history by him of all the Arabian tribes who settled in Spain at the time of the conquest or soon after it. A portion of the first-mentioned historical work was translated into Spanish about the end of the 13th century by a converted Moor named Mohammed, and by Gil Perez, a chaplain to King Dinis of Portugal, by whose orders the version was made. Both Casiri ('Bib. Ar. Hisp. Esc.,' vol. ii., p. 329) and Conde ('Hist. de la Dom.,' vol. i., p. 9) have asserted, without the least foundation, that the 'Historia del Moro Rasis'—for such is the title of the Spanish version—is apocryphal; but there can be no doubt that the work, though containing numerous interpolations and abounding with blunders, like most translations from eastern languages made during the middle ages, is an authentic one. There is a manuscript of the history of Ar-rázi in the library of the British Museum. The year of Ar-rázi's death is not known; but as his history falls rather short of the reign of Abdu-r-rahmán, whose historiographer he was, we may safely conclude that he died before A.H. 350 (A.D. 961), the date of that sovereign's death.

RASK, RASMUS CHRISTIAN, one of the most distinguished linguists of modern times, was born on the 2nd of November 1787, at Brendekilde, near Odense, in the island of Fyen, or Funen, in the kingdom of Denmark. His parents were very poor people, but the boy's talents and inclinations procured him friends who afforded him the means of prosecuting his favourite studies in the University of Copenhagen. He afterwards spent some time in Iceland, and also made journeys to Sweden, Finland, and Russia for the purpose of increasing his knowledge of languages, for which he had a very extraordinary talent. In 1808 he obtained a situation connected with the university library at Copenhagen, and he availed himself of the opportunity by making himself acquainted with the most ancient documents of northern history and literature. His knowledge of languages led him to devote himself to comparative philology, to search after the connecting links and trace them to their common origin; and in order to complete this branch of study, he undertook in 1817, with the support of the Danish government, a journey to Russia, whence he proceeded in 1819 to Persia. He made some stay at Teheran, Persepolis, and Shiras, and in 1820 went to India, whence he returned in 1822 to his native country. In this expedition he had purchased for the Copenhagen library 113 ancient and rare oriental manuscripts, among which those in the Pali language were the most valuable. Soon after his return he was invited to a professorship in the University of Edinburgh, but as he declined the offer, he was appointed professor of the history of literature in the University of Copenhagen. The king had promised him his support, if Rask would prosecute his oriental studies, but for some time he neglected them, and devoted his time to an analysis of the Danish language. In 1827, however, he returned to his oriental pursuits, and wrote on Egyptian and Hebrew chronology, and on the age and authenticity of the Zend a Vesta. In the meantime he had become president of the Icelandic society of literature, and of the society for the investigation of northern antiquities, and he took an active part in the management and editorship of the journals of these societies. At the same time he was engaged in the preparation of an Armenian Dictionary, an Italian, Low German, and English Grammar. In 1829 he was appointed professor of oriental languages and chief librarian of the university library. Henceforth his attention was engaged almost exclusively by the eastern languages, but his edition of 'Lockman's Fables,' Copenhagen, 1832, shows that his knowledge of Arabic was very deficient; and it may be said in general that, as far as the oriental languages are concerned, he had more skill in general comparisons and investigations of their grammatical structure than an exact knowledge of any particular language. His works show that there was scarcely a language worth studying of which he had not some knowledge: and all the civilised languages of Europe were almost as familiar to him as his own mother-tongue, and his knowledge of the northern languages is unrivalled. He died at Copenhagen on the 14th of November 1832, and his numerous manuscripts relating to philology were given up by his relatives to the king's library at Copenhagen.

The principal works of Rask are—1, 'An Introduction to the Study of the Icelandic and Ancient Northern Languages,' Copenhagen, 1811; 2, an 'Anglo-Saxon Grammar,' Stockholm, 1817, one of his best works, has been translated into German and English; 3, 'Investigations concerning the Origin of the Ancient Northern or Icelandic Language,' Copenhagen, 1814; 4, An edition of Bjørn Haldorsen's 'Icelandic Dictionary,' Copenhagen, 1814; 5, A 'Spanish Grammar,' Copenhagen, 1824; 6, A 'Frisian Grammar,' Copenhagen, 1825; 7, 'An Attempt to reduce the Orthography of the Danish Language to Principles,' Copenhagen, 1826, is a strange work, in which Rask attempted to introduce a complete reform in Danish orthography. He did not succeed in his attempt, but the work is full of the most extraordinary linguistic learning.

8. 'On the Age and Authenticity of the Zend-avesta,' Copenhagen, 1826, was translated into German by F. H. von der Hagen, Berlin, 1826; 9. A small 'Grammar and Vocabulary of the Acra Language.' In the last year of his life he finished a very complete 'Grammar of the Language of Lapland.' A number of essays on linguistic subjects appeared in various journals, and in Vater's 'Vergleichungstafeln' there is one on 'Die Thrakische Sprachlasse,' which is of great importance and interest. Comparative philology is greatly indebted to Rask; for he was the first who pointed out the connection between the ancient northern and Gothic on the one hand, and of the Lithuanian, Slavonic, Greek, and Latin on the other hand.

*RASPAIL, FRANÇOIS-VINCENT, is almost equally well known in the departments of science and of French politics. He was born at Carpentras, in the department of Vaucluse, on January 29, 1794. He very early evinced a decided inclination for the study of botany and chemistry, in both of which he made observations that were communicated to and inserted in the scientific journals of France. In 1825 he became editor of the natural history department of the 'Bulletin des Sciences.' In 1829, in conjunction with Saigey, he commenced the 'Annales des Sciences d'Observation,' but which was given up in the following year for want of support. His strong political feelings however had been displayed even earlier, and in 1822 he had published 'Sainte Liberté! ton nom n'est pas blasphème,' and the revolution of July 1830 gave his mind a decided bias. He took an active part against Charles X., he fought at the barricades, inscribed his name as a member of the artillery brigade of the National Guard, and supported republican principles with all his might. The elevation of Louis-Philippe to the throne was consequently disagreeable to Raspail, who opposed the government measures generally, and wrote articles in the 'Tribune,' for which at length he was prosecuted, and sentenced to six months' imprisonment. After his release he was again arrested in 1831 as a member of illegal associations, but as nothing could be proved against him he was quickly set at liberty, and he then became chief editor of the 'Reformateur,' which however had but a short existence. During these eventful periods he by no means neglected his scientific labours. In 1831-32 he published in 5 vols. his 'Cours Élémentaire d'Agriculture et d'Économie Rurale,' an excellent work; in 1833 his 'Système de Chimie Organique,' in which he recommended microscopic as well as chemical investigations into organic objects, and which has been translated into English by Henderson; and in 1837 'Système de Physiologie végétale et de botanique.' Besides some occasional political pamphlets he wrote, in 1839, 'Lettres sur les Prisons de Paris.' In 1843 he published 'Histoire Naturelle de la Santé et de la Maladie chez les Végétaux et chez les Animaux en général et en particulier chez l'Homme; servire de formule pour une nouvelle Methode de Traitement hygiènique et curatif;' second edition, enlarged, in 3 vols., 1846. In 1846 also he published a 'Manuel Annuaire de la Santé, ou Médécine, et Pharmacie Domestique.' A translation of this was published in English in 1853, under the title of 'Domestic Medicine, or Plain Instructions in the Art of Preserving and Restoring Health by simple and efficient means, edited by G. L. Strauss.' Some of the directions for preserving health are judicious enough, but the great remedy was camphor, exhibited in various forms, and especially as what were termed cigarettes. Raspail sold his medicaments in the form in which our quack medicines are sold, that is, in packets, with the vendor's signature, and an action was brought against him for transgressing the etiquette of the medical profession. It was instituted by Fouquier, physician to the king, and Orfila, dean of the faculty of medicine. Raspail pleaded that he was not a physician, but the inventor of certain medicines, and did not therefore require a diploma to practise. He was however found guilty, and sentenced to a small fine. On the occurrence of the coup-d'état in 1852 he took a decided part against Louis Napoleon, and was consequently imprisoned. While in confinement at Doullens, his wife died on March 8, 1853, and occasion was taken of her funeral to give a manifestation of republican feeling and of admiration for his consistency, by a procession exceeding 20,000 persons, who followed the body to its place of interment in the cemetery of Père la Chaise. M. Raspail has not attracted much notice since. Two biographies of him have been published: 'Biographie de F. V. Raspail,' by C. Marchal, Paris, 1848, and 'Notice Biographique sur le Citoyen F. V. Raspail.'

RASTALL, or RASTELL, JOHN, one of our early printers, is said by Bale to have been a citizen of London, and by Pits a native of that city. Wood says he was educated in grammar and philosophy at Oxford, and returning to London, set up the trade of printing. The first work which bears his name as printer, with a date, was published in 1517, the last in 1533. There are numerous others without dates. His residence was at the sign of the Mermaid, at Paul's Gate next Cheapside. He married Elizabeth, sister to Sir Thomas More, with whom Herbert supposes he became intimate in consequence of being employed to print Sir Thomas's 'Dyalogue on the Worship of Images and Reliques,' published in 1529; but, as will hereafter be seen, his eldest son was born in 1528.

Bale and Pits ascribe the authorship of various works to John Rastall; the most remarkable of which is his 'Anglorum Regum Chronicon, or Pastyme of People,' a work of extreme rarity, reprinted in 1811 in the 'Collection of English Chronicles.' He translated from French into English the Abridgment of the Statutes before the reign of Henry VII., and also abridged those of that reign which were made in English, as likewise those of Henry VIII., including the twenty-third and twenty-fourth of his reign. He also compiled several law-books. Of these, his 'Exposition of Law Terms and the Nature of Writs,' and the book called 'Rastall's Entries,' continued long in use. He became a convert to the Reformed religion by means of a controversy with John Frith. Rastall published 'Three Dialogues,' the last of which treats of purgatory, and was answered by Frith. On this, Rastall wrote his 'Apology against John Frith,' which the latter answered with such strength of argument as to make a convert of his opponent. Rastall also wrote a book called 'The Church of John Rastall,' which was placed in the list of prohibited books published by Bishop Bonner, annexed to his injunctions, in 1542. He died at London in 1536, leaving two sons, William (noticed below), and John, who became afterwards a justice of the peace.

RASTALL, WILLIAM, son of the above, was born in London in 1508, and about 1525 was sent to Oxford, which he left without taking a degree, and entered at Lincoln's Inn for the study of law. In the first of Edward VI. he became autumn or summer reader of Lincoln's Inn; but on the change of religion he retired with his wife to Louvain, whence he returned on the accession of Queen Mary. In 1554 he was made a serjeant-at-law, one of the commissioners for the prosecution of heretics, and in 1558, a little before Mary's death, one of the justices of the Common Pleas. Queen Elizabeth renewed his patent as justice, but he preferred retiring to Louvain, where he died August 27, 1565. From 1530 to 1534 (Dibdin, in his edition of Herbert's 'Ames,' thinks till 1554), William Rastall carried on the business of a printer, in conjunction with his practice as a lawyer. When Justice Rastall he published 'A Collection of the Statutes in Force and Use,' in 1557.

RASTOPCHIN. [ROSTOPCHIN.]

*RAUCH, CHRISTIAN, an eminent German sculptor, was born at Arolsen in the principality of Waldeck, on the 2nd of January 1777. He early showed an aptness for art, and received instructions in it from the sculptor Professor Ruhl of Cassel. In his twentieth year he went to Berlin, having being presented to an office in the court of the Queen of Prussia; but his spare hours were all devoted to art. He here secured the friendship of Count Sandrecky with whom he set out in 1804 on a tour through a part of France to Genoa, and thence to Rome. There with the advice and aid of William von Humboldt, then Prussian minister in that city, he devoted himself to the study of the antique, while he availed himself of the friendly instruction of the chief living sculptors, Canova and Thorwaldsen. After a due probation he produced several original works, among others, bassi-rilievi of 'Hippolitus and Phædra;' a 'Mars and Venus wounded by Diomedes;' a 'Child praying,' &c But he began still more to distinguish himself in the line to which he has continued to owe his chief celebrity, that of portraiture; besides abundant private patronage, he received from the King of Prussia commissions to execute a colossal bust of the King of Prussia, and a life size bust of the queen; and from the King of Bavaria, a bust of Rafael Mengs. In 1811 he was recalled to Berlin, to execute a monumental statue of the Queen Louise. His design was approved, and his health having failed he was permitted to proceed to Carrara to complete the work, which he did in 1813, in a style that secured his reputation. He then went on to Rome where he remained till 1822, when he returned to Berlin, where he has since resided. During his second residence in Rome Rauch was chiefly engaged on busts and statues; he executed for the King of Prussia, besides a marble statue of the king himself, monumental statues of Generals Bulow and Scharnhorst. By 1824 he had executed with his own hand seventy marble busts, twenty of them being of colossal size. Among the more important of his later works may be mentioned two colossal bronze statues of Field Marshal Blucher; the first, representing the hero in vehement action, was erected with great solemnity at Breslau, July 9, 1827; the second designed after Blucher's death, for the King of Prussia, represents the veteran in repose.

Another of his principal works is a seated bronze statue of Maximilian of Bavaria, erected in 1835 in Munich. The 'Victories' for the Walhalla, near Ratisbon, are also from his chisel. A well-known statue of Göthe, modelled from the life, is the most perfect representation of the great poet of modern Germany. Statues in marble or bronze of Schiller, Schleiermacher, and others of his chief contemporaries, and of Luther, Albert Durer, and other famous Germans of an older time, serve to show the high estimation in which his works are held by his countrymen; while bronze statues of two or three of the old Polish kings, which he executed for Count Raczynski, to be placed in Posen Cathedral, and a bas-relief erected at Dublin in memory of Miss Cooper, show that his ability is appreciated beyond Germany. His chief work however is the grand monument of Frederick the Great of Prussia, erected in the finest part of Berlin. This work, in the design of which Rauch was assisted by Professor Schinkel, the architect, and which called into exercise all the resources of the two artists, was commenced in 1830. The general model was completed in 1839; the colossal model of the king was not however ready till 1842, and the statue was cast in 1846. Four more years were required for the execution of the bas-reliefs, and the statues of military commanders, ministers, judges, literary men, &c., and figures of the Virtues and the like, which were to be placed around the base.

Meanwhile the granite basement was being constructed, and by the beginning of 1851 the whole was finished. It was inaugurated with the greatest pomp in May 1851. Of this—perhaps the most elaborate monumental work of recent years—a small model may be seen in the Crystal Palace, Sydenham, as well as casts of the colossal equestrian statue of the king which crowns the monument, of the bassi-rilievi which represent the chief transactions of his life, and of some of the detached statues. The work is a sort of compromise between the severity of classic and the freedom of romantic art, and will not in its details stand the test of rigorous criticism; but, casting aside minute criticism, it must be held to be one of the very finest as well as most imposing of recent commemorative works. And we may add that, even without this his master-work, Rauch would unquestionably stand at the head of living portrait and monumental sculptors, though far from ranking among the first in ideal sculpture.

RAUPACH, ERNST BENJAMIN SALOMON, one of the most prolific of modern German dramatists, was born at the village of Straupitz, near Liegnitz, in Silesia, on May 21, 1784. He received his early education at the gymnasium at Liegnitz, and in 1801 proceeded to Halle to study theology. He afterwards went to Russia, where for ten years he occupied himself diligently as a teacher, and after a residence in that capacity at St. Petersburg for a year and a half, he was appointed professor of philosophy in the University there, to which in 1818 was added the professorship of German literature. In 1822 he quitted Russia, and having received somewhat later the solicited discharge from his professional duties, he travelled for a time about Germany, visited Italy, and at length returned and settled at Berlin. The result of his journey to Italy appeared in 1823 in 'Hirsewenzel's Briefe aus Italien.' His dramatic productions had already been numerous, ranging from 1810 downwards, though many did not appear in print till long after they had been written. In 1837-38 he published his series of historical plays in illustration of events connected with the Hohenstaufen dynasty of emperors of Germany, which formed eight volumes. His dramatic works were published in a collected form in two divisions, 'Dramatische Werke komischer Gattung' ('Dramatic Works of the Comic Species'), in 3 vols., 1826-34; and 'Dramatische Werke ernster Gattung' ('Dramatic Works of the Serious Species') in 18 vols., 1830 41. These works display considerable inventive powers, a great command over his materials, a thorough knowledge of stage resources, a sense of fitness, with a happy introduction of interesting situations. In his serious dramas he often reaches to the expression of deep passion, and in his comedies and farces a rich vein of verbal wit. His poetic style is harmonious and natural, and he has consequently been a favourite with the public. His defects are a want of poetic consistency, a weakness of characterisation, and occasionally a lapse from pure morality, as in his 'Robert der Teufel,' and one or two others. His series of historical plays on the Hohenstaufen, by provoking a comparison with those of Shakspere, appear the most defective in dramatic merit, but they contain some fine passages. He also published two collections of tales, one in 1820, another in 1833; but they possess little merit, and attracted but little attention. In 1842 he was created a privy-councillor, having previously been made a councillor. He died in March, 1852.

RAVENSCROFT, THOMAS, was born in 1592. He received his musical education in St. Paul's choir, and was admitted to the degree of Bachelor in Music, by the University of Cambridge, it is supposed, when only fifteen years of age. In 1611 he printed a collection of twenty-three part-songs, under the title of 'Melismata, Musical Phansies,' &c., in which is his justly admired four-voiced song, 'Canst thou love and lie alone?' In 1614 appeared his 'Brief Discourses,' &c., another collection of twenty part-songs, to which is prefixed a discourse or essay on the old musical proportions, a vain endeavour to rescue them from the neglect into which they had deservedly fallen. In 1621 he published 'The whole Book of Psalms, &c., composed into four parts by sundry authors, to such several tunes as have been and are usually sung in England, Scotland, Wales, Germany, Italy, France, and the Netherlands.' Among the 'authors' appear the names of Tallis, Morley, John Milton (father of the poet), &c. Many are by Ravenscroft, who, had he only produced St. David's, Canterbury, and Bangor tunes, would have ensured the respect and gratitude of his country. The work, the first of the kind, we believe, that had appeared, contains a melody for each of the hundred and fifty psalms, many newly composed, and all harmonised by the above-mentioned persons. Tradition ascribes to Ravenscroft the merit of having been compiler of two other works, similar in character to the 'Melismata'—namely, 'Pammelia' and 'Deuteromelia,' both well known to musical antiquaries, highly valued by them, and now exceedingly rare; and the tradition receives support from an allusion in the 'Apologie' to his 'Brief Discourse, to 'Harmonies by divers and sundry Authors,' formerly published by him, the errors in which, he says, are "corrected in this (i.e. *The Discourse*) *fourth* and last work." The 'Pammelia,' comprising one hundred pieces, is dated 1609; the 'Deuteromelia,' containing thirty-two, bears the same date. A selection from the four above-named secular works was privately printed in 1822, for the use of The Roxburghe Club, by the Duke of Marlborough, who unhesitatingly ascribes the whole to Ravenscroft, though it might have been seen at a glance that this composer was author of but a few, while he may have been editor of all.

* RAWLINSON, SIR HENRY CRESWICKE, was born at Chadlington, in Oxfordshire, in 1810, the son of Abraham Tysack Rawlinson. He was educated at Ealing, and entered the East India Company's military service in 1826. He served in the Bombay presidency till 1832, when he was appointed to the Shah of Persia's army, in which he remained till 1839. On January 1, 1833, he wrote his first letter to the secretary of the Asiatic Society, announcing that he had copied and read the Behistun inscription in Kurdistan, enclosing a specimen of his reading. At this time he knew nothing of what Lassen, Burnouf, and Rask had done in Europe regarding this inscription, which is in the cuneiform character. He continued to make occasional communications on the subject to the Asiatic Society till July 1839, when he sent a précis of the whole inscription, which was read at one of their meetings, and the first portion, containing the fac-similes and translations of the whole of the Behistun inscriptions, was published in September 1846, and the Babylonian version, alphabet, and analysis of part of it was published in December 1851. The Afghan war occasioned his recall, and he was political agent at Candahar throughout that struggle, from 1840 to 1842. He was removed in 1843 to Baghdad as political resident, and here he studied the inscriptions of Nineveh. In 1844 he was appointed British consul there, and consul-general in 1851. He retired from the East Indian service, in which he had attained the rank of major, and of lieutenant-colonel in Turkey, was appointed a director of the East India Company in 1856, and was created a K.C.B. He has received Persian and Turkish orders of knighthood, and is a member of many learned foreign societies as well as a Fellow of the Royal Society of London. Since his residence in London he has been zealously deciphering and investigating the character of the languages used in the cuneiform inscriptions, with great success and with important results, assisted by Mr. Edwin Norris [NORRIS]. Besides numerous papers in the journals of the Asiatic and Geographical Societies, he has published 'Outline of the History of Assyria, as collected from the Inscriptions discovered by A. H. Layard in the Ruins of Nineveh. Printed from the Journal of the Asiatic Society,' London, 1852; and 'Memorandum on the Publication of the Cuneiform Inscriptions,' 1855. He is now preparing, at the cost of the government, copies of the most interesting inscriptions found at Nineveh and Babylon, chiefly from the originals in the British Museum.

RAY, JOHN, or WRAY (as he at one time spelt his name), who may be considered as the founder of true principles of classification in the vegetable and animal kingdoms, was the son of a blacksmith, and was born at Black-Notley, near Braintree in Essex, on the 29th of November 1627. He received a good education, being sent first to the grammar-school at Braintree, and afterwards to the University of Cambridge, where he entered at Catherine Hall, but subsequently removed to Trinity College, of which he was elected a fellow in 1649, together with Isaac Barrow. At the age of twenty-three he was appointed Greek lecturer, and two years afterwards mathematical tutor to his college. He was also private tutor to several gentlemen of rank, and among others to one who possessed a kindred spirit to himself, and whose name afterwards became closely associated with his own in the paths of science, Francis Willughby. Ray was always fond of the study of natural history; but his cultivation of the science of botany is said to have been owing to an illness, which compelling him to remit his drier studies, he collected and investigated the different wild plants which he met with in his walks about Cambridge. In 1660 he published a 'Catalogus Plantarum circa Cantabrigiam nascentium,' 1 vol. 8vo, which he says took him ten years to compile.

During his residence at the university he travelled over the greater part of England, Wales, and Scotland, in the pursuit of botanical and zoological information, and was generally accompanied in these excursions by his friend and pupil Mr. Willughby. At the Restoration he took orders, but never held any church preferment, nor performed regular parochial duty; and two years afterwards he was obliged to resign his fellowship in consequence of the passing of the Act of Uniformity, to which he could not conscientiously subscribe. After leaving the university he resided chiefly with Mr. Willughby at Middleton Hall in Warwickshire, and devoted the remainder of his life solely to the pursuit of natural history. In 1663 he embarked for the Continent with Mr. Willughby, where they remained for three years travelling through the Low Countries, Germany, Italy, Switzerland, and France; and collecting information respecting the animals and plants which inhabit these different countries. Willughby attended chiefly to zoology, and Ray to botany. An account of this tour was published by Ray in 1673 in 1 vol. 8vo. In 1667 he was elected a Fellow of the Royal Society, to the 'Transactions' of which learned body he contributed some valuable papers. In 1672 he had the misfortune to lose his friend Mr. Willughby, who died at the age of thirty-seven, leaving him guardian to his two sons (the younger of whom was afterwards created Lord Middleton), and a legacy of 60*l.* per annum. After superintending the education of Mr. Willughby's children for some time at Middleton Hall, he removed to Sutton Coldfield in Warwickshire, and then to Falkbourn Hall, Essex; and lastly he settled in 1679 at Black-Notley, his native place, where he remained till his death, which took place on January 17, 1704-5, at the age of seventy-seven.

Ray left many works, among which the botanical and zoological hold such a conspicuous place in the history and literature of those

sciences, that they demand a brief notice. His first publication was the 'Catalogue of the Plants growing in the Neighbourhood of Cambridge,' which we have already mentioned. This work contains a description of 626 species arranged alphabetically, and accompanied with the synonyms of the principal botanical authors who had preceded him: it is curious from its being the first production of a man who afterwards attained to such great celebrity, and it exhibits traces of those singular powers of observation which he afterwards so eminently displayed. A Supplement to this Catalogue appeared in 1663, and a second in 1685.

In 1682 appeared his 'Methodus Plantarum Nova,' 1 vol. 8vo, in which he proposed a new method of classifying plants, which when altered and amended, as it subsequently was by himself at a later period, unquestionably formed the basis of that method which, under the name of the system of Jussieu, is generally received at the present day. In the formation of the principal groups into which he divided the vegetable kingdom, Ray derived his characters sometimes from the fruit, sometimes from the flower, and sometimes from other parts of the plant, as each in its turn seemed to offer the most strongly marked points of distinction. He first proposed the division of plants into dicotyledons and monocotyledons. ('Methodus Plantarum,' edit. 2, p. 2.) He extended these divisions both to trees and herbs, stating that palms differ as much in this respect from other trees as grasses and lilies do from other herbs. Though he made these great discoveries and improvements, Ray obstinately continued in the old error of separating woody from herbaceous plants, or trees from herbs, and he held a long controversy with Rivinus on this point; he even went so far as to state that one of these divisions might be distinguished from the other by the presence of buds, which he says are only developed in woody plants. To him is due however the honour of the discovery of the true nature of buds, for he says that they are points at which new annual plants spring up from the old stock; but he stopped short in his discovery in not extending them to herbaceous plants. In the first edition of the 'Methodus' he formed twenty-five classes, taking the woody plants first, which he divided into trees and shrubs. In this system he fell into many errors, one of the most glaring of which, as he himself afterwards observed, was the separation of the different species of corn from the other grasses. He subsequently altered this, and revised the whole arrangement, making thirty-four groups instead of twenty-five; many of which are almost exactly the same as are adopted by botanists of the present day under the name of Natural Orders.

His arrangement was too far in advance of the knowledge of the day, and the consequence was that it was little appreciated or adopted by his contemporaries and immediate successors, who, instead of improving the arrangement so ably sketched out, set about establishing others on artificial principles, all of which are rapidly sinking into oblivion, while the principles of Ray are tacitly admitted, and many of his fundamental divisions adopted in that beautiful but still imperfect Natural System which has been formed by the labours of Jussieu, Brown, De Candolle, Lindley, and others.

While he made these important improvements in classification, this great botanist did not neglect the study of species; his 'Catalogus Plantarum Angliæ' first appeared in 1670, arranged alphabetically, and has been the basis of all subsequent Floras of this country. A second edition appeared in 1677, and in 1690 he published a third, entitled 'Synopsis Methodica Stirpium Britannicarum,' which is arranged according to his natural system. Another edition of the 'Synopsis' came out in 1696, and it was again republished by Dillenius in 1724. This work, of which the edition of 1696 is the best, is very accurate. Ray examined every plant described in the work himself, and investigated their synonyms with great care.

In 1694 he published 'Stirpium Europæarum extra Britannias crescentium Sylloge.' This work contains a description of all those plants which he had himself collected on the Continent, as well as many which had been described by others. The synonyms are here very exact.

His largest botanical work was a general 'Historia Plantarum,' the first volume of which came out in 1686, fol.; a second appeared in 1688, and a third, which was supplementary, in 1704. In this vast work he collected and arranged all the species of plants which had then been described by botanists; he enumerated 18,625 species. Haller, Sprengel, Adanson, and others speak of this work as being the produce of immense labour, and as containing much learning and acute criticism; but from its nature it was of course principally a compilation.

Ray made many researches in vegetable physiology. He published a very interesting paper in the 'Philosophical Transactions' (No. 68), on the mode of ascent of the sap, and we find many observations on the structure and functions of plants scattered through his various works. In the first volume of the 'Historia Plantarum' he collected together, under the title of 'De Plantis in Genere,' all the principal discoveries which had been made on the structure and properties of plants by Cesalpin, Grew, Malpighi, and others, as well as by himself; so that he thus published by far the most complete introduction to

In zoology Ray ranks almost as high as in botany; and his works on this subject are even more important, as they still in a great measure preserve their utility. Cuvier says, that "they may be considered as the foundation of modern zoology, for naturalists are obliged to consult them every instant, for the purpose of clearing up the difficulties which they meet with in the works of Linnæus and his copyists." Mr. Willughby, at the time of his death, left to his friend Ray the task of arranging and publishing the various materials which he had collected for an extensive work on the animal kingdom. Ray exhibited as much zeal as fidelity in the execution of this trust, for he might have called the works partly his own without much injustice, as he had assisted in the first collection of the materials, and had the entire task of arranging and classifying them; besides which, it is easy to observe, as Cuvier had remarked, that the histories of plants and animals are both written by the same hand. The 'Ornithologia' of Willughby, which was the first part of the work that appeared, was published in 1676, one vol. fol., with seventy-seven plates. An English translation of it, by Ray, appeared the following year. The remaining part, which is the most complete, was the 'Historia Piscium,' and did not come out till 1686, 2 vols. fol. These works contain a great number of new species of birds and fishes, which had been discovered by Willughby and Ray in Germany and Italy, as well as those which had been previously described. Cuvier says, "The fishes of the Mediterranean are described with rare precision, and it is frequently easier to find species in Willughby than in Linnæus." Many of the figures in these works are original, and very good.

Ray published several works of his own on zoology. He undertook to form a classical arrangement of the whole animal kingdom, as he had of the vegetable; and, in 1693, he published his 'Synopsis Methodica Animalium, Quadrupedum, et Serpentini Generis,' in 1 vol. 8vo. Similar volumes on birds and fishes were also prepared by him, but were not published till after his death, by Dr. Derham, in 1713. The two last are principally abridgments of the great works published under the name of Willughby. He also left an admirable history of insects, which was likewise published by Dr. Derham, at the expense of the Royal Society; and contains an appendix on beetles, by Dr. Lister. The most important character of the zoological works of Ray is the precise and clear method of classification which he adopted. The primary divisions of his system were founded on the structure of the heart and organs of respiration. His arrangement of the classes of quadrupeds and birds has been followed by many naturalists. Both Linnæus and Buffon borrowed largely from the works of Ray. Buffon extracted from Willughby's 'Ornithology,' almost all the anatomical part of his history of birds; and Cuvier says that the 'Dictionnaire d'Ichthyologie,' by Daubenton and Hauy, in the 'Encyclopédie Méthodique,' consists in great part of translations from Ray's works on fishes.

In addition to his numerous scientific writings, Ray composed several works on divinity and other subjects: the best known of these are, 'A Collection of Proverbs,' which came out in 1672, and went through several editions; 'The Wisdom of God in the Creation,' 1690, which also had an extensive sale; 'A Persuasion to a Holy Life,' 1700; and three 'Physico-Theological Discourses concerning Chaos, the Deluge, and the Dissolution of the World,' 1692.

(*Life*, by Dr. Derham; Haller's *Bibl. Bot.*; *Life*, by Cuvier and Du Petit Thouars, in the *Biog. Univer.*; and *Life*, by Sir J. E. Smith, in Rees's *Cyclop.*)

RAYMUND LULLY. [LULLY.]

RAYNA'L, GUILLA'UME THOMA'S FRANÇOIS, was born in 1711, at St. Geniez, in the province of Rouergue, now the department de l'Aveyron. He studied in the Jesuits' College at Pézénas, and took orders as a priest, but afterwards left the Jesuits, and came to Paris, where he was made assistant-curate of the parish of St. Sulpice, in 1747. It is stated, in the 'Biographie Universelle,' that he was dismissed from the service of that parish in consequence of simoniacal practices; among others for exacting illegal fees for performing the office of the dead. He next turned to literary pursuits, and having made himself acquainted with several influential men, he became editor of the 'Mercure de France.' He also wrote 'Histoire du Stathouderat,' 12mo, 1748, which has been reprinted several times. It is a superficial work, and written in a declamatory style. His 'Histoire du Parlement d'Angleterre' is equally superficial and inaccurate. From these and his 'Anecdotes Littéraires,' 'Anecdotes historiques, militaires, et politiques,' and other similar light works, he derived a considerable profit. At the same time Raynal speculated in mercantile affairs, and, it is said by Désessart, in his 'Siècles Littéraires de la France,' that he employed capital in the slave-trade. At Paris he frequented the society of Helvetius, Holbach, and Madame Geoffrin.

In 1770 he published his great work, by which he is chiefly known, 'Histoire Philosophique des Établissemens des Européens dans les deux Indes,' 4 vols. 8vo, La Haye, without the author's name. The work was reprinted several times, both in France and out of France, with additions by the author; and although many passages were written in a very violent tone against monarchy, and especially the French monarchy, and against Christianity, the French government allowed the book to circulate undisturbed. In the mean time Raynal travelled in Holland and England, and collected fresh materials for his work, of which he published a new and enlarged edition at Geneva, 10 vols. 8vo, 1780, with his name and his portrait.

The French authorities now took notice of the book. In May 1781, the parliament of Paris condemned it to be burned by the hand of the

executioner, and ordered the author to be arrested and his property sequestrated, but his friends in office gave him timely notice to quit France and to place his property in safety. Raynal repaired to Spa, where a young Belgian addressed to him a laudatory epistle, 'La Nymphe de Spa à l'Abbé Raynal,' which drew upon the author the censure of the prince bishop of Liège, the sovereign of the county. Raynal replied by another letter, in which he abused the clergy, and bishops in particular, in the most virulent manner. He had long since openly renounced his priestly character, and spoke of himself as "having been once a priest." From Spa he repaired to Saxe-Gotha, and from thence to Berlin, where he with some difficulty obtained an audience of Frederick the Great, who was displeased at some passages of his work which reflected upon himself. Frederick afterwards wrote to D'Alembert concerning his interview with Raynal, who, he said, spoke much about the wealth, the resources, and the power of nations, and in so positive a manner, "that, in listening to him, I almost fancied that I was listening to the voice of Providence." In 1787, Raynal was allowed to return to France, but not to Paris. His friend Malouet, who was intendant-general of the navy at Toulon, received him hospitably in his house. Raynal marked his residence in the south of France by several acts of beneficence and philanthropy, as he had done previously during a journey in Switzerland.

When the first symptoms of the French revolution showed themselves, Raynal was elected by the city of Marseille as their representative in the states-general. He declined the honour on the plea of old age; but the fact was that his opinions had undergone a great change. In December 1790, a letter appeared in the papers, purporting to be addressed by Raynal to the National Assembly, expressive of his altered sentiments on political subjects. This however was disavowed by Raynal's friends; but on the 31st of May, 1791, Raynal did address an eloquent letter to Bureau de Puzy, president of the National Assembly, in which, after drawing a gloomy sketch of the state of France, of the persecutions of the clergy, of the inquisitorial power exercised against opinions, of the disorders and violence of every sort which were daily perpetrated by mobs with impunity, and all in the name of liberty, he stated his regret that "he was one of those who, by expressing in his works a generous indignation against arbitrary power, had perhaps been the means of putting weapons into the hands of licentiousness and anarchy." This letter, being read publicly by the president, occasioned a violent storm in the Assembly. Roederer called the president to order for reading the letter. ('Moniteur,' 31st of May, 1791.) Journals and pamphlets vied with each other in abusing Raynal as a renegade and a dotard. Raynal however remained quiet in the neighbourhood of Paris; he passed unmolested through the period of terror; and he died in March, 1796, at the house of a friend at Chaillot. Just before his death the Directory had named him member of the National Institute, and his 'éloge' was read by Lebreton at one of the first sittings of that body.

A new edition of Raynal's 'History' was published at Paris in 11 vols. 8vo, 1820-21, with a biographical notice and reflections on the works of Raynal, by M. A. Jay. The following works have been erroneously attributed to Raynal: 1, 'Inconvénients du Célibat des Prêtres' (by the Abbé Gaudin); 2, 'Des Assassinats et des Vols Politiques sous le Nom de Proscription et de Confiscations' (by Servan).

RAZZI, CAVALIERE GIOVANNI ANTONIO, called IL SODOMA, an eminent painter, was born about the year 1479, according to some at Verceil in Piedmont, and as stated by others at Vergelli, a village near Siena, of which place he had certainly received the right of citizenship. He was instructed, according to Vasari, by Giacomo dalle Fronte, but he chiefly formed his principles by an attentive study of the works of Leonardo da Vinci. Among his earliest performances were the pictures he painted in 1502, at Monte Oliveto, representing the history of S. Benedetto. He was employed at Rome, in the pontificate of Julius II., to decorate part of the Vatican; but his works, with those of some other artists, were removed to make way for the frescoes of Raffaelle. Some grotesques however from his hands were preserved. In the Chigi Palace, now called the Farnesina, are some of his pictures, representing the history of Alexander the Great, the most noted of which is the 'Marriage of Roxana,' which were executed by order of Agostino Chigi, and which Fuseli considered to possess much of the chiaroscuro, though not the dignity and grace, of Leonardo da Vinci, and to be remarkable for beauties of perspective and playful imagery. At Siena he painted many works. The 'Adoration of the Magi,' which is in the church of S. Agostino, resembles the style of Leonardo da Vinci; but his *chef-d'œuvre* is the 'Scourging of Christ,' which is in the convent of S. Francisco; the 'Swoon of St. Catharine of Sienna,' painted in fresco, in one of the chapels of S. Domenico, is another fine work. The 'St. Sebastian,' in the gallery at Florence, is supposed to be painted from an antique torso. The 'Sacrifice of Abraham,' painted for the cathedral of Pisa, was in the Louvre in 1814, where it excited much admiration: it was returned to Tuscany in 1815.

He is said by Lanzi to have frequently painted in a hurried manner, without any preparatory study, especially in his old age, when, reduced to poverty at Siena, he sought employment at Pisa, Volterra, and Lucca; but still, though careless of excellence, Razzi never painted badly. Vasari seems to have been a systematic opponent of Razzi, and generally styles him a buffoon, "but," says Lanzi, "Giovio has written of Razzi in a different manner; when speaking of the death of Raffaelle, he subjoins, 'plures pari pene gloriâ certantes artem exceperunt, et in his Sodomas Vercellensis.' He who objects to the testimony of this eminent scholar, will receive that of a celebrated painter: Annibale Caracci, passing through Siena said, 'Razzi appears a master of the very highest eminence and of the greatest taste, and (speaking of his best works at Siena) few such pictures are to be seen.'" Razzi died in 1554. He seems to have had many pupils; the principal one was Bartolommeo Neroni, generally called Maestro Riccio.

RÉAUMUR, RENÉ-ANTOINE FERCHAULT DE, was born at Rochelle in 1683. He was brought up to the law; but being much attached to scientific pursuits, and possessing an independent fortune, he gave up his profession and went to Paris in 1703, where he determined to devote his life to his favourite studies. In 1708 he read some geometrical observations before the Academy of Sciences, which were so well received that he was admitted a member at the age of twenty-four. He belonged to that learned body for fifty years, and contributed a vast number of interesting papers to their 'Memoirs.'

The chief objects of his attention were the improvement of the arts and manufactures of his country, and natural history. In 1711 he made some experiments relative to the manufacture of cordage, and he proved that the strength of a cord is less than the sum of the strengths of the threads of which it consists; whence it follows that the less a rope is twisted the stronger it is. In 1715, while examining the process of colouring artificial pearls, he discovered the nature of the singular substance which gives the brilliancy to the scales of fishes, and he investigated the mode of formation and growth of these scales. He also made some researches of a similar kind on the development of the shells of testaceous animals. When describing in 1715 the mines of (occidental) turquoise, which he discovered in Languedoc, and the means which are employed to colour these stones, he found that the substances of which these gems consist are portions of the fossil teeth of an extinct animal. The most important of Réaumur's labours in the department of the arts were the experiments which he made on the manufacture of iron and steel. He published his researches on this subject in a separate work (those which we have before mentioned appeared in the 'Memoirs' of the Academy), entitled 'Traité sur l'Art de convertir le Fer en Acier, et d'adoucir le Fer Fondu.' He here described the process of making steel, which was then unknown in France (that metal being solely obtained from abroad), and he made his discovery public, for which national benefit the Regent Duke of Orleans settled on him a pension of 12,000 livres. He also discovered the art of tinning iron, which was likewise unknown in France. During his experiments on metals Réaumur first observed that these substances in passing from a fluid into a solid state have a tendency to assume certain definite crystalline forms. Among his other useful labours he greatly improved the manufacture of porcelain in France. He also made a number of experiments on artificial incubation, which has been practised from time immemorial in Egypt. He endeavoured to introduce the art into common use in France, but was not successful, owing principally to the greater coldness of the climate than in Egypt. In 1711 he discovered a species of mollusk from which a purple dye might be prepared, analogous to the purple of the ancients.

In general physics the name of Réaumur is celebrated from the thermometer which he invented in 1731. He took the freezing and boiling points of water as two fixed points, and then divided the interval into 80 degrees, the freezing point being zero. The centigrade thermometer now in more general use in France was only an improvement on Réaumur's, the interval between the freezing and boiling points being divided into 100 instead of 80 degrees.

Though many of the researches which we have mentioned (most of which will be found in the 'Memoirs' of the Academy, together with many papers on other subjects by the same author) were very useful and important, yet his labours in the field of natural history were much more novel and interesting. In 1710 he described the means by which many shell-fish, echinodermata (sea-stars), and other mollusks and zoophytes, execute their progressive movements; and in 1712 he observed the curious phenomena of the reproduction of the claws of lobsters and crabs.

Of all the works of Réaumur, "the most remarkable," as Cuvier says, "and those which cannot fail to be studied with the most vivid interest by those who wish to have just ideas of nature, and of the marvellous variety of means which she employs to preserve the most fragile of her productions, and those which are in appearance the least capable of resistance," are his 'Mémoires pour servir à l'Histoire des Insectes,' of which 6 vols. 4to appeared between 1734 and 1742. Cuvier adds—"The author here carries to the highest point his acuteness of observation in the discovery of those instincts, so complicated and so constant in each species, which maintain these feeble creatures. He unceasingly excites our curiosity by new and singular details. His style is a little diffuse, but clear, and the facts which he relates may always be depended on." While collecting materials for this work we find it recorded that he kept numerous insects of all kinds in his garden, for the purpose of observing their habits and instincts. Unfortunately this work is not finished; and the seventh volume, which came into the hands of the Academy of Sciences after the death

of the author, was left in such an imperfect state that it was not capable of publication. The six volumes which were completed include all the winged insects, except the crickets (*gryllus*), grasshoppers, and beetles. The first two volumes comprise the various kinds of caterpillars, with a description of their forms, mode of life, metamorphoses, &c., as well as the different insects which attack them or live parasitically within them. The third volume includes the cloth-moths, aphides, &c. The fourth embraces the gall-insects and the various two-winged flies. The fifth contains the history of bees, and Réaumur made many interesting discoveries concerning the habits of those curious insects, which however have been greatly added to since by the labours of Huber and others. The smaller communities of wasps, hornets, &c., together with an account of the different kinds of solitary bees, occupy the sixth and last volume, which is one of the most curious of the whole.

Réaumur formed a large collection of objects of natural history, of which Brisson was the conservator, and the principal materials for that naturalist's work on quadrupeds and birds were collected from it. Many of Buffon's plates were also taken from objects in his museum, which, after his death, went to the Cabinet du Roi. Réaumur passed a quiet retired life, and his private history is unmarked by any important incident. He is said to have died from the effects of a fall which he received while riding in the country. His death took place in October 1757, in his seventy-fifth year.

(*Life*, by Cuvier, in *Biog. Univ.*)

REBOLLE'DO, BERNARDINO, COUNT OF, a distinguished Spanish officer and writer, was born of illustrious parents at Leon, the capital of the province of that name, in 1597. In early youth he embraced the profession of arms, and joined the Spanish army of Italy, where he so much distinguished himself as to obtain, in 1622, the command of a galley, with which he assisted in the taking of Port Maurice and the castle of Ventimille from the Genoese. After this he served in the army, and was present at the taking of Nice (1626), and the storming of the fortress of Casal, where he was severely wounded. In 1632 he commanded a considerable body of Spanish infantry in the Low Countries. Having, in 1636, received orders from his government to march to the assistance of the Emperor Ferdinand II., who was closely pursued by the Swedes, he succeeded in extricating that monarch from his perilous situation, and was by him rewarded with the title of Count of the Germanic Empire and the government of the Low Palatinate. At the conclusion of the war, Philip IV. appointed him ambassador to the court of Denmark; and he rendered signal service to the king of Denmark when Charles Gustavus marched his army across the frozen sea and bombarded Copenhagen. Though a zealous Roman Catholic, Rebolledo felt for the royal house of Denmark a kind of personal devotion, which he seized every opportunity of manifesting in his writings. He had early evinced some talent for poetry, and he had whilst in Germany composed a sort of didactic poem on the art of war and state policy, entitled 'Selvas Militares y Politicas,' which he afterwards published at Copenhagen in 1652, 16mo. But it was not until his mission to that capital, that Rebolledo found leisure to prosecute with assiduity his poetic studies. He seems to have taken particular interest in the history and geography of Denmark, a compendium of which he put into verse, which was printed at Copenhagen, under the title of 'Selvas Danicas,' 1665, 4to. After a residence of several years at the court of Denmark, Rebolledo was recalled to Madrid, where he was soon after appointed president of the Board of War in the council of Castile. He died in 1676, in the eightieth year of his age. Besides the two above-mentioned works, Rebolledo wrote—1, 'La Constancia victoriosa y Trinos de Jeremias,' Colonia (Copenhagen), 1665, 4to, being a paraphrase of the Book of Job and the Lamentations of Jeremiah; 2, 'Selvas Sagradas,' Ib., 1657, and Antwerp, 1661, 4to; 3, a play entitled 'Amor despreciando Riesgos' ('Love dreads no Danger'), possesses considerable interest. Rebolledo was particularly successful as a writer of madrigals, some of which are so good as to remind the reader of the best times of Spanish poetry, which in Rebolledo's time was fast on its decline. His lighter poems appeared at Antwerp, 1660, 16mo, under the title of 'Ocios,' (Leisure Hours). An edition of Rebolledo's works was collected in his lifetime, and appeared at Antwerp, 1660, in 3 vols. 4to. But the best and most complete is that of Madrid, 1778, 4 vols. 4to.

RECORDE, ROBERT, an eminent mathematician of the 16th century, was the first native of Great Britain who introduced the study of analytical science into this country. There is no memorial of the exact time of his birth, though it must have been somewhere about the year 1500. We know that he was a native of Tenby in Pembrokeshire, that he entered himself a student at Oxford about the year 1525, where he publicly taught rhetoric, mathematics, music, and anatomy, and that he was elected a fellow of All Souls' College in 1531. Making physic his profession, he repaired to Cambridge, and in 1545 he received the degree of M.D. from that university, and, says Wood, was highly esteemed by all who knew him for his great knowledge in several arts and sciences. He afterwards returned to Oxford, where, as he had done previously to his visit to Cambridge, he publicly taught arithmetic and other branches of the mathematics with great applause. According to Fuller, he was of the Protestant religion. He afterwards repaired to London, at which place he resided in 1547, and in that year published a medical work entitled 'The Urinal of Physic,' which passed through several editions. He was also chosen physician to Edward VI. and Queen Mary, to both of whom he dedicates some of his works. With the knowledge of this latter fact, it is scarcely possible to account for the circumstances in which he was at the time of his decease, a prisoner in the King's Bench. He died in 1558, probably soon after the date of his will (June 28), in which he styled himself 'Robert Recorde, doctor of physicke, though sicke in body yet whole of mynde.' This document is preserved in the Prerogative Office, and furnishes some facts: to Arthur Hilton, under-marshal of the King's Bench, his wife, and the other officers and prisoners, he gave small sums amounting to 0*l.* 16*s.* 8*d.*; to his servant John, 6*l.*; to his mother, and his father-in-law, her husband, 20*l.*; to Richarde Recorde, his brother, and Robert Recorde, his nephew, his goods and chattels, out of which his debts and the expenses of his funeral were to be discharged. This last item leads us to think that debt was not, as commonly stated, the real reason for his imprisonment; although, indeed, the amount of property enumerated does not constitute a large sum even for those days. In a codicil to his will, made on the 29th of June, 1558, he gives directions that his law books should be sold to Nicholas Adams, a fellow-prisoner, for 4*l.*

The works of Recorde are all written in dialogue between master and scholar, in the rude English of the time. They are enumerated by the author himself at the end of his work called 'The Castle of Knowledge;' and there is reason to think that two of his works mentioned in that place are irrecoverably lost, at least no trace of either of them has yet been discovered in print or manuscript. One of them appears to have been entitled 'The Gate of Knowledge,' and the other 'The Treasure of Knowledge.'—Recorde's most popular work appeared as early as 1540, under the title of 'The Grounde of Artes, teachinge the worke and practise of Arithmeticke, both in whole numbers and fractions, after a more easier and exacter sort than any lyke hathe hitherto been set forth.' We have taken this title from the edition of 1573. 'The Grounde of Artes' was dedicated to Edward VI., and continued to be repeatedly reprinted until the end of the 17th century, the latest edition we have seen being that edited by Edward Hatton in the year 1699. This work contains numeration, addition, subtraction, multiplication, division, reduction, progression, the golden rule, a treatise on reckoning by counters on a principle much resembling that of the Chinese abacus, a system of representing numbers by the hand like the alphabet of the deaf and dumb, a repetition of all the rules for fractions, with the rules of alligation, fellowship, and false position. On the last rule he remarks that he was in the habit of astonishing his friends by proposing difficult questions, and working the true result by taking the chance answers of 'suche children or ydeotes as happened to be in the place.' 'The Pathway to Knowledge,' a brief compendium of geometry, translated and abridged from the Elements of Euclid, was published at London in 1551.

'The Castle of Knowledge' was published in 1556, dedicated in English to Queen Mary, and in Latin to Cardinal Pole. This work is written in the form of a dialogue between master and scholar on astronomy, and from the preface we gather that Recorde had not altogether abandoned astrology. It begins with an account of the Ptolemaic system, and afterwards proceeds in an apparently concealed passage to unfold the elements of the Copernican system of the universe. Recorde appears to have been one of the earliest persons in this country who adopted the Copernican system, if not the earliest person who introduced it among us. All that is cited from Euclid and Proclus is in Greek and Latin, usually both.

In the 'Whetstone of Witte,' which was published in 1557, Recorde has amassed together the researches of foreign writers on the subject of algebra, then in its infancy, and has also incorporated several improvements of his own. In algebra we recognise Recorde as the inventor of the sign of equality, and of the method of extracting the square root of multinominal algebraic quantities. In perception of general results connected with the fundamental notation of algebra, he shows himself superior to others, and even, we may say, to Vieta, although of course immeasurably below the latter in the invention of means of expression. All his writings considered together, Recorde was an extraordinary genius; and it must be remembered he was a lawyer, a physician, and a Saxonist, as well as the first mathematician of his day.

(Halliwell, *The Connexion of Wales with the early Science of England*, 8vo, 1840; and an article in the *Companion to the British Almanac for* 1837, by Prof. De Morgan.)

*REDGRAVE, RICHARD, R.A., was born in London in 1804. The son of a manufacturer, his youth was spent in the counting-house of his father, his chief employment, he says (Letter in 'Art-Journal' for February 1850) consisting "in making the designs and working drawings for the men, and journeying into the country to measure and direct the works in progress." The business became an unprosperous one, and he was permitted by his father to follow his own preference for art. He drew in the Elgin and Townley galleries at the British Museum, and about 1826 entered as a student in the Royal Academy; at the same time maintaining himself by teaching drawing. He had exhibited many pictures—the 'Pilgrim's Progress' appearing, from the catalogues, to be a favourite text-book—before he met with what he terms his "first success." This was the sale of a picture exhibited

in 1837 at the British Institution, 'Gulliver on the Farmer's Table,' which was purchased for engraving, and afterwards passed into the gallery of Mr. Sheepshanks, recently presented by that gentleman to the nation. From this time his course, if not brilliant, was one of steady progress. In 1838 he exhibited at the Royal Academy 'Ellen Orford,' the deserted one of Crabbe's tale, in which he struck into the vein of domestic sentiment which for some years he continued to pursue, and with which his name was long associated. Of these pictures he observes, in the letter above referred to, "It is one of my most gratifying feelings that many of my best efforts in art have aimed at calling attention to the trials and struggles of the poor and the oppressed. In the 'Reduced Gentleman's Daughter' (1840), 'The Poor Teacher' (1843), 'The Sempstress' (an illustration of Hood's 'Song of the Shirt,' 1844), 'Fashion's Slaves' (1847), and other works, I have had in view the 'helping them to right that suffer wrong' at the hands of their fellow-men." But this iteration of idea at length seemed to be growing morbid, and every frequenter of the exhibitions felt it to be a relief when Mr. Redgrave turned from righting wrong and suffering to seek new inspiration in the woods and the streams. For some years, from about 1848, landscapes with such titles as 'Spring,' 'Autumn,' 'Skirts of a Wood,' 'Sun and Shadow,' 'Stream at Rest,' 'A Solitary Pool,' 'A Poet's Study,' 'Love and Labour,' 'Woodland Mirror,' 'The Forest Portal,' 'The Lost Path,' 'The Old English Homestead,' 'The Mid-wood Shade,' 'The Sylvan Spring,' 'Source of the Stream,' and the like, formed the staple of his contributions to the Academy exhibitions, though with occasional examples of his earlier, as well as of that more sentimental style spoken of above, and one or two pieces of a still more ambitious character, as 'The Awakened Conscience,' 1849, and the 'Flight into Egypt,' 1851. The landscapes of Mr. Redgrave, though somewhat too minute in detail and lacking ease and freedom, show close observation of nature, and are very pleasing examples of their particular class. His latest works, 1856, were 'Little Red Riding-Hood,' and 'Handy Janie.' The Vernon Gallery contains one of his most satisfactory works, 'Country Cousins,' painted for Mr. Vernon in 1848; and the Sheepshanks' collection contains six pictures by him, which will very sufficiently illustrate his different styles:—'Gulliver on the Farmer's Table,' 'Cinderella,' 'The Governess,' 'Preparing to throw off her Weeds,' 'Ophelia,' and 'Bolton Abbey.'

Mr. Redgrave was elected an associate of the Royal Academy in November 1840, and academician in 1851. For some years he held the appointment of head master in the Government School of Design; and when that institution merged in the Department of Science and Art, he was made art-superintendent, an office he still holds. For the use of the students of the schools connected with the Department of Art he has published 'An Elementary Manual of Colour,' 1853; and two or three of his official addresses and letters have been printed.

REDI, FRANCISCO, was born at Arezzo in 1626. He studied at Florence and Pisa, and took his degree of M.D. in the last-named university. He afterwards proceeded to Rome and Naples, where he applied himself to the study of natural history, and made several curious physiological experiments. On his return to Tuscany he practised medicine with great reputation, and wrote several works concerning that science. Redi was also a poet, and wrote a dithyramb, 'Bacco in Toscana,' in which he extols the various produce of the Tuscan vineyards: it is a splendid specimen of that species of composition. His other works are—1, 'Esperienze intorno alla Generazione degli Insetti,' Florence, 1668; 2, 'Osservazioni intorno alle Vipere,' 1664; 3, 'Esperienze intorno a diverse Cose Naturali, particolarmente a quelle che ci sono portate dall'Indie,' 4to, 1671; 4, 'Osservazioni intorno agli Animali viventi che si trovano negli Animali viventi,' 1684; 5, 'Lettera intorno all'Invenzione degli Occhioli,' 1678; 6, 'Consulti Medici,' 1726-29; 7, 'Lettere Familiari,' 1724-27; 8, 'Sonnetti' and other poetry. There are some other of his minor works inserted in the general collection, 'Opere di Francesco Redi,' 3 vols. 4to, Venice, 1712. Redi was a correct and elegant Italian writer, and also one of the most learned men of his age and country. He was a great favourite with the court of Tuscany, and was physician to the grand-duke Ferdinand II. Redi died at Pisa in 1698.

*REDSCHID PASHA, or MUSTAPHA RESCHID PASHA, was the son of parents in rather affluent circumstances, and was born at Constantinople in 1802. When only fourteen years of age his brother-in-law, Ali Pasha, attached him to his person, and employed him in the Morea and Broussa during his government of those two provinces. In 1826, when the insurrection broke out in the Morea, Redschid served in the campaign under his patron. After the death of Ali Pasha he transferred his services to Selim Pasha, who made him his private secretary in 1829. He now began his preparation for the higher offices of state by a series of foreign missions. In 1831 he was sent as envoy to Mehemet Ali, viceroy of Egypt; and having taken an active part in negociating the treaty of Kutahia in 1833, he was in the following year raised to the dignity of Pasha. In the course of 1834 he was sent on a mission to the courts of London and Paris. Nearly two years were thus occupied, and the relations he formed with the leading statesmen, diplomatists, and party leaders in England and France, became the basis of the credit and influence he obtained on his return to his native country. The great measure of Parliamentary Reform had recently been carried in England, and the subject was still fresh in men's minds. Redschid Pasha was particularly impressed with this great change, effected as it had been without recourse to violence. When he was recalled to his own court, the following year, to fill an important office in the administration of Pestier Pasha, his mind was occupied with the subject. Almost immediately after his arrival he found himself exposed to imminent danger by the death of the prime minister, who had been overthrown by an intrigue within the palace, and afterwards put to death by the Sultan's orders. But the behaviour of Redschid Pasha was so circumspect as to baffle the designs of his enemies; whilst the credit he had obtained from his diplomatic missions was so high that he was created Grand Vizir in 1837. He did not however hold this position long, being sent into a sort of honourable exile to Paris.

When the report of the death of Mahmud II. reached Paris, he hastened to return to Constantinople, but not before he had raised up a bulwark to defend the throne of the new sultan against the ambition of Mehemet Ali, by concluding the Quadruple Alliance. By Abdu-l-Medjid he was made Foreign Minister, and to the practical knowledge and statesmanship which he had acquired in his European missions, are attributed the systematic reforms which, under the name of the 'tanzimat' [ABDU-L-MEDJID], have distinguished the reign of the present sultan. Indeed, it is generally believed that from the accession of the young monarch in 1839 until the present time, being a period of eighteen years, Redschid Pasha has steadily pursued his object of introducing political reforms into Turkey, and that to him is mainly due the many great—however imperfect—social and religious as well as political improvements which have been effected in that country, and which are more particularly noticed under ABDU-L-MEDJID. But it has been amidst much hostility and discontent that Redschid Pasha has prosecuted his system of reform. During the late war he was called to direct the government, which through that difficult period he accomplished with signal ability. Though afterwards for a time displaced, he has again become the actual head of the Turkish government, and the high respect in which he is held by European statesmen gives him a strong hold on power. In private life he has likewise by example as well as otherwise sought to modify the objectionable habits of his countrymen: he has but one wife; and he is said to be free from the corrupt practices commonly attributed to the higher officials of Turkey.

REGIOMONTA'NUS, or, as he styled himself in some of his works, JOANNES GERMANUS DE REGIOMONTE, is the adopted name of a celebrated German astronomer whose real name was JOHANN MÜLLER. He was born June 6, 1436, but his biographers are not agreed as to the place of his birth. Some say Königsberg in Prussia (Starovolsci); others Königsberg in Franconia (Montucla); De Murr, in his 'Noticia trium Codicum,' afterwards referred to, says Unfind, near Konigsberg, in the duchy of Saxe-Hilburghausen; while Doppelmayer and Niceron, followed by Delambre, say Konigshofen in Franconia. His adopted name favours the supposition of his birthplace having been Königsberg.

When twelve years old he was sent by his parents to prosecute his studies at Leipzig, but whether he entered the university of that city does not appear. His progress in arithmetic, geometry, and astronomy is said to have been such, that before completing his sixteenth year he could meet with no one sufficiently learned to instruct him in these sciences, which induced him about 1452-53 to remove to Vienna, where he became the pupil and intimate friend of Purbach, who was at that time professor of astronomy in the University of Vienna. Under Purbach's direction he applied himself zealously to the Greek astronomy, through the medium of such Latin versions of the 'Almagest' as existed; and commenced a series of astronomical observations, including several eclipses and a conjunction of Mars, which last led to the detection of an error of two degrees in the Alphonsine Tables. Purbach had undertaken a new Latin translation of the 'Almagest,' but dying suddenly, the completion of the work devolved upon Müller. [PURBACH, GEORGE.] Upon Purbach's death (1461), Muller accepted the vacant professorship of astronomy in the University of Vienna, on condition of being permited to reside for some time in Italy, in order that he might there, in compliance with Bessarion's suggestion, acquire a knowlege of the Greek language.

In 1461-62 he accompanied the cardinal to Rome, where he began the study of the Greek language, and occupied himself in collecting, collating, and copying Greek manuscripts, and making astronomical observations, chiefly of eclipses, and where also he made the acquaintance of George of Trebizond, who had anticipated him in a translation of the 'Almagest' from the original, though the work was very imperfectly executed. In 1463 Müller proceeded to Ferrara, where for about a year he continued his philological studies under Blanchini, Theodore Gaza, and Guarino, at the expiration of which time he accepted an invitation from the students of Padua to give in that city a course of instruction explanatory of the astronomical writings of the Arabian philosopher Alfragan. The introductory discourse, entitled 'Oratio in Prælectionem Alfragani Introductoria in Scientias Mathematicas,' &c., delivered by him on this occasion, was prefixed by Melanchthon to his edition of Alfragan, published in 1537. From Padua he proceeded in 1464 to Venice to meet Bessarion, with whom he returned to Rome, and shortly afterwards returned to Vienna, where he entered upon the duties of his professorship. While in Italy he

composed his work entitled 'De Triangulis Planis et Sphæricis,' first published at Nürnberg in 1533, folio, fifty-seven years after the author's death, which is now the most interesting of his works. It contained two tables of natural sines, one to a radius 6,000,000, the other to a radius 10,000,000, and by their means all the cases of plane and spherical triangles were solved, without the aid of a similar table of tangents, the utility of which he did not perceive, and the consequence of which oversight was that the solutions, though occasionally very ingenious, are in most cases excessively prolix. The solution of that case of spherical triangles in which, the angles being known, it is thence required to determine the sides, was first given in this work. The trigonometry and the tables of sines appear to have been published separately. The title of the latter, according to Niceron, was 'Compositio Tabularum Sinuum, cum Tabulis Duplicibus Sinuum ejusdem,' fol., Nürnb., 1541. A detailed analysis of the trigonometry is given in the 'Astronomie du Moyen Age,' pp. 292-323 and 347. It affords, says Delambre, a very complete view of what was then known of plane and spherical trigonometry, though the discoveries in this branch of science, which belonged exclusively to Müller, were not of great importance. While in Italy he likewise detected many errors in Trebizond's version of the 'Almagest,' which he severely criticised. This excited so much animosity, that some have attributed Müller's early death to poison administered to him by one of the sons of Trebizond. (Vossius, 'De Scientiis Mathematicis,' p. 184.)

The earliest edition of Purbach and Müller's translation of the 'Almagest' appears to be that of Venice, fol., 1496. It was reprinted at Basel in 1543, and there are several subsequent editions. The title of the two editions mentioned is 'Joannis de Monte Regio et Georgii Purbachii Epitome in Cl. Ptolemæi Magnam Compositionem, continens Propositiones et Annotationes quibus totum Almagestum declaratur.' The first six books were the work of Purbach, who makes the length of the sidereal year 365 days, 6 hours, 9 minutes, 12 seconds, which is much nearer the truth than that given by his predecessors. He also states that the obliquity of the ecliptic given by Ptolemæus is 23° 51′ 20″, but that in his own time he is unable to make it more than 23° 28′, though he does not say whether he considers the obliquity to be decreasing or Ptolemæus's result to be erroneous. In all the demonstrations sines are employed to the exclusion of chords. (Delambre.) Upon the whole, this epitome is supposed to have been chiefly extracted from the Latin version which Gerard of Cremona had made of the Arabic commentary of Geber on the 'Almagest.' It appears in effect that both Purbach and Müller rather divined the sense and seized the spirit of Ptolemæus than understood the letter of their text. The work was a model of precision; but nevertheless it was an abridgment, and an abridgment of Geber much more than of Ptolemæus. (Preface to the French translation of the 'Almagest,' by M. Halma, 4to, Paris, 1813.)

After some years' residence at Vienna, Müller was invited by the king of Hungary (Matthias Corvin) to take up his abode at Buda, where he amused himself with collating the Greek manuscripts which had been brought from Athens and Constantinople, and in constructing "tables of directions," in which he shows himself no less attached to astrology than to astronomy. The work is entitled 'Tabulæ Directionum Profectionumque, non tam Astrologiæ Judiciariæ quam Tabulis, instrumentisque innumeris fabricandis utiles ac necessariæ,' &c., 4to, Nurnb., 1475. It contained the first tangents published in Europe, extended however only to each degree of the quadrant; but although similar tables had been constructed by the Arabs, and applied by them to trigonometry full 500 years earlier, Müller, as has been stated, was quite ignorant of this their chief use. The work is reviewed in the 'Astr. du Moyen Age,' pp. 288-292. It may here be observed that the term 'tangents' was not introduced till after the time of Muller. Both by him and Purbach, as by the Arabs, they were called 'shadows,' the length of the shadow of every object cast by the sun being in fact the tangent of the sun's zenith distance, the radius being the vertical height of the object. The state of Hungary induced him in 1471 to remove to Nürnberg, where he formed an intimacy with a wealthy citizen, Bernard Walter, at whose expense several astronomical instruments were constructed and a printing-office established. With these instruments a series of observations were made which afforded abundant proof of the inexactitude of the Alphonsine Tables. They were published in 1544 under the title of 'Observationes 30 Annorum à J. Regiomontano et B. Walthero. Scripta de Torqueto, Astrolabio Armillari, Regula magna Ptolemaica, Baculoque astronomico,' 4to, Nürnb. Müller's observations commence at Rome the 3rd of January 1462, and at Nürnberg the 6th of March 1472, and terminate the 28th of July 1475. Those of Walter begin the 2nd of August 1475, and end the 3rd of June 1504. Lacaille made use of these observations in the construction of his solar tables. ('Astr. du Moyen Age,' p. 337.) The appearance of a comet led him to compose a work entitled 'Problemata xvi. de Cometæ longitudine, magnitudine, et loco vero,' first published at Nürnberg in 1531, 4to, wherein he gives a method of determining the parallax of a comet, afterwards employed by Tycho Brahé, but which, observes Delambre, though true in theory, cannot be depended on in practice. ('Astr. du Moyen Age,' pp. 340-344.) Prior to 1475 he published his 'Kalendarium Novum,' for the three years 1475, 1494, and 1513 (the interval being an entire cycle of nineteen years), which was probably the first almanac that appeared in Europe, though the idea was taken from a similar work composed by Theon of Alexandria. It gives the length of day at all places situated between the parallels of 36° and 55° N. lat., and for every three degrees of the sun's longitude. On the appearance of this almanac the King of Hungary presented Müller with 800 (some say 1200) crowns of gold; and such was the demand for it that, notwithstanding the price of twelve gold crowns, the whole edition was speedily disposed of in Hungary, Italy, France, and England. Besides the above works of his own composition, he had printed an edition of Purbach's 'Theory of the Planets,' the 'Poems' of Manilius, &c., and was proceeding with others, when Pope Sixtus IV., who contemplated a reformation of the calendar, purchased his services by appointing him Archbishop of Ratisbon. He immediately quitted his old patron Walter, and proceeded to Rome in July 1475, where he died on the 6th of July of the following year, in the forty-first year of his age. His body was interred in the Pantheon.

Müller, observes Delambre, was a man of remarkable sagacity, and of an ardent and enterprising disposition. He was without contradiction the most learned astronomer that Europe had then produced; though he was inferior to Albategnius as an observer, and to Aboul Wéfa as a calculator. It is matter of astonishment that, having recognised the advantage of employing tangents in some few particular cases, he should not have seen the importance of introducing them into ordinary calculations. He had shown the inaccuracy of the Alphonsine Tables, had contemplated their improvement, and had instituted a systematic course of observations for that purpose; time and leisure were alone wanting to the realisation of his views. His journey to Rome and premature death occasioned an injury to astronomy which it required a long interval to repair.

The following list of his works, not already mentioned, is taken from the list given by Delambre, in the 'Biog. Univers.,' compared with that given by Niceron. With the exception of the first two, they were all published after his death:—1, 'Disputationes contra Cremonensia in planetarum theoricas deliramenta,' Nurnb., 1474, fol. 2, 'Tabula magna primi mobilis,' Nurnb., 1475. 3, 'Almanach, ab anno 1489 ad annum 1506.' 4, 'In Ephemerides Commentarium,' Venice, 1513, 4to. 5, 'Tabulæ Eclipsium Purbachii. Tabulæ primi mobilis à Monteregio,' Venice, 1515, fol. 6, 'Epistola de compositione et usu cujusdam meteoroscopii armillaris,' Ingolstadt, 1533, fol. (appended to an edition of Apian's 'Introduction to Geography'). 7, 'Problemata 29 Saphææ nobilissimi instrumenti à J. de Monteregio,' Nürnb., 1534. (The Saphee bore some resemblance to the Analemma.) 8, 'Mahometis Albategnii de Scientia Stellarum Liber, Latinè ex Arabico per Platonem Tiburtinum versus, et additionibus aliquot Joannis Regiomontani illustratus,' Nürnb., 1537, 4to (Niceron). 9, 'De Ponderibus et aquæductibus, cum figurantibus Instrumentorum ad eas res necessariorum,' Marpurgi, 1537, 4to. 10, 'Tabulæ Revolutionum,' 4to, n. d. 11, 'De Influentiis Stellarum,' Argentorati, 1538. 12, 'Problemata Astronomica ad Almagestum spectantia,' Nürnb. 1541 (Niceron). 13, 'Fundamenta operationum quæ fiunt per tabulam generalem,' Idem., 1557, fol.

Three manuscripts, in Müller's handwriting, came into De Murr's possession. One consisted of notes on the Latin version of Ptolemæus's Geography. The second was his defence of Theon against Trebizond. The third was entitled 'De Triangulis omnimodis Liber V.' Extracts from these were published by De Murr, under the title of 'Noticia trium Codicum autographorum Johannis Regiomontani,' Nürnb., 1801, 4to. Müller's Letters were also published by De Murr in 1786, in his 'Memorabilia Bibliothecarum publicarum Norimbergensium et Universitatis Altdorfinæ,' tome i. pp. 74-205. See also 'Astron. du Moyen Age,' pp. 344-65. Weidler, in his 'Historia Astronomiæ,' pp. 310-13, gives a list of the works which issued from Muller's press at Nürnberg, and also of those which he contemplated publishing.

(Montucla, *Histoire des Mathématiques*, and the works above quoted. The reader may further consult the *Life of Müller* by Gassendi, appended to his *Life of Tycho Brahé*, Paris, 1654, 4to; Fabricius, *Bibliotheca Latina Mediæ et Infimæ Latinitatis*, tom. iv., p. 353; *Pauli Jovii Elogia*, No. 144.)

REGNARD, JEAN-FRANÇOIS, was born at Paris, according to most accounts, in 1647, though in a short biography prefixed to an edition of his works (Paris, 1818, 4 vols. 18mo), he is said to have been born in 1656. An only son and heir to considerable wealth, he received an education qualified to fit him for the position in life he was likely to occupy. The death of his father soon after he had completed his studies enabled him to gratify his desire for travelling. The first country that he visited was Italy, where he spent the year 1676, a date which, connected with other circumstances, renders it probable that 1656 was the real year of his birth. He revisited Italy a second time in 1678, on which occasion he formed an intimacy with the Eloise, whose memory he has consecrated in his pleasing little novel entitled 'La Provençale,' a work published after his death. This lady and her husband were induced by him to visit France, and for that purpose they all sailed from Civita Vecchia in an English vessel bound for Toulon. On the voyage however the vessel was captured by Algerine pirates, and Regnard and his companions were taken captives to Algiers. The adventures of their captivity form the basis of the novel above mentioned, and they are sufficiently interesting and romantic in themselves without the colouring of fiction. The only talent of Regnard

which became serviceable to him on that occasion, was one which his love for good fare had excited, and his wealth had enabled him to gratify, the skilful preparation of comestibles according to the most improved principles of Parisian cookery. His culinary abilities secured for him the good will of his master and the favour of the ladies of his household. During his captivity he was taken to Constantinople, where he remained two years. On his return to Algiers he was ransomed for a considerable sum by the French consul; a ransom which came most opportunely, as he was about to suffer the last penalty for an intrigue in which he had been detected. He took with him to France the chain he had worn as a captive, which he carefully preserved. His love of travelling however had not been abated by his unlucky adventures, and, on the 26th of April 1681, he set out from Paris on a journey over the north of Europe. On arriving at Stockholm, he was induced by the King of Sweden to visit Lapland. He journeyed thither by way of Tornea, ascended the river of that name, and reached the borders of the Frozen Ocean. On his return from Lapland he made a short sojourn at the court of Sweden, and, after having travelled over Poland, Hungary, and Germany, returned to Paris on the 4th of December 1683, where, satiated with the wandering life he had led, he determined upon settling. Having purchased some lucrative situations under government, he there devoted a part of his time to literary pursuits, but spent the greater part of it in the society of his friends, and in the enjoyment of the capital; the summer he was in the habit of passing on an estate which he had purchased near Paris. His devotion to gaiety and pleasure, as it was the means of lessening his utility and reputation as a writer, was likewise the cause of his untimely death, which occurred on the 5th of September 1710.

As a dramatic writer, the reputation of Regnard stands deservedly high; in comedy he is generally considered second only to Molière; and Voltaire has remarked that "no one can appreciate that great dramatist who feels no pleasure in reading Regnard." His finest and most perfect production is the comedy of 'le Joueur,' written in 1696. Himself a gambler, he has given a dark but faithful colouring to the portraiture of a vice which had embittered his life, and he has translated his own sad sentiments on the subject into the language of the most beautiful and energetic poetry. His next best piece is 'le Légataire Universel,' in five acts, in which the humour and the versification are alike deserving of admiration. Had Regnard produced many comedies of similar merit to the two which we have mentioned, he would have relieved French literature of the reproach which has often been made to it of having had no worthy successor to Molière. The fault into which he has fallen is that, like Piron, Gresset, and Marivaux, he has rather delineated an exaggerated representation of some particular vice or folly, than, like his great original, human nature in its every-day proportions. This fault however is still more conspicuous in the French dramatists who succeeded him, whose portraits are, in most instances, only coarsely drawn caricatures of nature.

The other dramatic writings of Regnard, in five acts, are,—1, 'Le Distrait,' which appeared in 1697, and is taken from one of the characters of La Bruyère. This piece failed on its first representation, but was afterwards, in 1731, reproduced on the French stage with considerable success. 2, 'Démocrite' (1700). 3, 'Les Ménechmes' (1705), a comedy dedicated by the author to Boileau on a reconciliation with him which his friends had effected; between these two poets there had been a long literary warfare [BOILEAU]. His shorter pieces are mostly in prose; the principal of them are—1, 'Le Divorce,' in three acts (1688). 2, 'La Descente de Mezetin aux Enfers' (1689). 3, 'L'Homme à bonnes Fortunes' (1690); Regnard has also written a criticism on this comedy in a small piece of one act which was represented in the same year. 4, 'Les Filles Errantes' (1690). 5, 'La Coquette' (1691); all in three acts. 6, 'Les Chinois' (1692), four acts, and several one-act pieces, such as 'La Sérénade,' 'La Foire de St. Germain,' &c. He also wrote an opera entitled 'Le Carnaval de Venice' (1699), the music of which is by Campra, and a tragedy called 'Sapor,' which has not been represented. His other writings are some Epistles and two Satires, one of them directed against Boileau, another against husbands, which have been much admired, besides several shorter poems. In prose he has composed a relation of his various travels, and the 'Provençale' already alluded to.

REHOBOAM, the son of Solomon, by Naamah, an Ammonitess, succeeded his father in B.C. 990, when he was forty-one years of age. The oppressive taxation levied by Solomon to carry on his magnificent buildings had occasioned much dissatisfaction among the people, and when the tribes had assembled at Shechem, having first sent for Jeroboam who had been banished to Egypt, they wished to place some restrictions on Rehoboam's power. To this he refused to consent, and replied to their representations with threats of increased severity. The consequence was that ten tribes abandoned him, and formed a new kingdom under Jeroboam [JEROBOAM], while he remained for the rest of his life king of Judah only. In the first years of his reign he adhered to the worship of his predecessors, and evinced his obedience to the divine command by disbanding, at the message of Shemaiah the prophet, an army which he had assembled in order to subdue Jeroboam. He fortified and garrisoned the cities of Judah and Benjamin, and for three years his reign was prosperous and peaceful. He then—probably induced by his mother—resorted to practices of the rankest and most disgusting idolatry. His punishment followed quickly. In the fifth year of his reign Judah was invaded by an immense army commanded by Shishak, king of Egypt, or rather of Thebes, whose image may be seen in the British Museum. The fenced cities were taken with ease, and Jerusalem itself opened its gates to the conqueror. Rehoboam and his people repented, and at their prayer Shemaiah announced that Shishak would withdraw, which he did, but not until he had stripped the Temple of all its golden ornaments and treasures, which were afterwards replaced by brass ornaments by Rehoboam. He profited by the lesson, for idolatry is not mentioned as occurring again during his reign; and, except a few skirmishes with Israel, he continued in peace till his death in B.C. 973, when he was succeeded by his son Abijah. ABIJAH had no sooner began to reign than he was attacked by Jeroboam, with an immense army, said to have numbered 800,000 men. After an animated speech by Abijah, in which he declared his dependence on the Lord, Jeroboam was defeated with the loss of 500,000; and Abijah captured several of the cities of Israel, among them Bethel, the city of the golden calf. But although on this occasion Abijah appears in a favourable light, it is recorded that he "walked in all the sins of his father." He died in B.C. 970, and was succeeded by his son Asa. [ASA.]

REICHA, ANTOINE-JOSEPH, a well-known composer, though more esteemed as a writer on music, was born at Prague in 1770, but educated at Bonn under his uncle, where he at first clandestinely studied the art passionately loved by him, and which soon became his profession; from which acknowledgment, made by himself, it is to be presumed that he was originally intended for a different pursuit. He early attempted musical composition, and when only seventeen years of age conducted the performance of his first symphony. In 1794 he went to Hamburg, and there remained five years, applying much to the abstruse theory of music, for which study his knowledge of algebra, a branch of mathematics wherein he was highly skilled, eminently qualified him. At the same time he also devoted great attention to the French language, in which he composed an opera in two acts, 'Obalda, ou les Français en Egypte,' but it was not represented. In 1798 he proceeded to Paris, and at the celebrated concert 'de Cléry' produced with decided success a grand symphony. In 1802 he removed to Vienna, where he resided six years, enjoying the friendship of Haydn and Beethoven, and wrote many of his works, and among them thirty-six fugues for the piano-forte, the whole edition of which was sold in the first year. He returned to Paris in 1808, and there remained till his decease, which took place in 1836.

M. Reicha was a member of the Institute in both its forms, and a leading professor of composition at the École Royale de Musique. Among his numerous works, those on which his future fame will rest are, 'Cours de Composition, ou Traité complet et raisonné d'Harmonie Pratique,' in 1 vol. fol; and 'Traité de Mélodie, Abstraction faite de ses Rapports avec l'Harmonie,' in 2 vols. 4to, 1814, both of which ought to be carefully studied by every musician who wishes to understand his art otherwise than empirically. His other works requiring notice were 'Traité de Haute Composition,' 4to, 1824; 'Petit Traité d'Harmonie Pratique à deux Parties,' 4to; 'Art du Compositeur Dramatique,' 4to, 1833; and many articles on music in 'l'Encyclopédie des Gens du Monde.'

REID, DR. THOMAS, was born April 26th, 1710, at Strachan in Kincardineshire, about twenty miles from Aberdeen, of which parish his father, the Rev. Lewis Reid, was minister for fifty years. He was first sent to the parish school of Kincardine; after two years he was removed to Aberdeen; and at the age of twelve or thirteen he entered the Marischal College of Aberdeen. The principles of the philosophy of which he afterwards became so able an advocate he imbibed here under Dr. George Turnbull, author of 'The Principles of Moral Philosophy.' He continued beyond the usual time at the university, of which he had been appointed librarian. This office he resigned in 1736, and he then visited England in company with Dr. John Stewart, afterwards professor of mathematics in the Marischal College. They proceeded to London, Oxford, and Cambridge, and were introduced to several distinguished men. In 1737 Reid returned to Scotland, and was presented by King's College, Aberdeen, to the living of New Machar in Aberdeenshire. The parishioners being averse to the system of patronage which led to this appointment, were at first violently opposed to Reid; but his unwearied attention to his duties and the mildness of his temper soon overcame their opposition, and converted their dislike into the highest esteem. It appears however that he had been so little used to composition, and was naturally so diffident, that for some time he delivered very few of his own sermons, but used those of Archbishop Tillotson and Dr. Evans. In 1740 he married Elizabeth, daughter of his uncle Dr. George Reid, a physician in London.

While he was minister of New Machar, he pursued a course of intense study; and in 1748 he inserted in the 'Transactions of the Royal Society of London' 'An Essay on Quantity, occasioned by a treatise in which simple and compound ratios are applied to virtue and merit.' In other words, it was an essay on the application of mathematics to morals. Doctors Pitcairne and Cheyne had recently attempted to apply mathematics to medicine, and Hutcheson to morals. According to the latter, the good done by a man depends partly on his benevolence and partly on his dispositions; the relations between

these moral notions might be expressed algebraically, after this manner:—the benevolence or moral desert of an agent was analogous to a fraction, which had the good performed for the numerator, and the dispositions of the agent for the denominator. Reid, after examining in his essay the nature of mathematical proof, and the subjects to which it had been applied by Hutcheson, showed that mathematics could by no means have a necessary relation to morals, because the truths to which the two sciences respectively refer addressed themselves to different faculties of the mind. In 1752 the professors of King's College, Aberdeen, elected Reid to be their professor of moral philosophy. After this appointment he founded a private literary society, which met once a week, and its object was the discussion of philosophical subjects for the mutual improvement of the members, among whom were Doctors George Gregory, Campbell, Beattie, and Gerard, including of course the projector. Though Reid had as yet published nothing but the 'Essay' mentioned above, his character as a philosopher was established; and in 1763 the University of Glasgow invited him to succeed Dr. Adam Smith in the chair of moral philosophy. He entered upon its duties in 1764, in the discharge of which he laboured indefatigably to carry out his principles. In the same year he published his 'Inquiry into the Human Mind,' the substance of which he had previously delivered to his pupils at Aberdeen, and also read to the society just named. The principal object of this work was to counteract the influence of that scepticism which Hume had founded on the spiritual and ideal system of Berkeley. About the time that the 'Inquiry' was published, the author received the degree of D.D. from the University of Aberdeen. In 1773 he published, in Lord Kames's 'Sketches of the History of Man,' 'An Analysis of Aristotle's Logic.' In 1781 Dr. Reid withdrew from public labours; but he did not cease to pursue his favourite occupations. In 1785 he published his 'Essays on the Intellectual Powers,' of which the substance had been delivered, as he tells us, annually for more than twenty years to a large body of the more advanced students at Glasgow, and for several years before at Aberdeen. In 1788 came out his 'Essays on the Active Power of the Human Mind.' Dr. Reid does not appear to have published any more works than those already mentioned; but he gave his attention to various other subjects, both in his private studies and in relation to his college lectures. Upon commencing his duties at Glasgow, he divided his course into four parts, after the example of his predecessor, Adam Smith; the first part comprised metaphysics; the second, moral philosophy; the third, natural law; and the fourth, political rights. He also gave lectures on rhetoric. He read several essays at different times before a philosophical society of which he was a member. Among these were 'An Examination of Dr. Priestley's opinion concerning Matter and Mind;' 'Observations on the Utopia of Sir Thomas More;' 'Physiological Reflections on Muscular Motion.' The last essay was read by Dr. Reid to his associates a few months only before his death, which took place October 7, 1796, in the eighty-seventh year of his age. After his death, his 'Essays on the Intellectual and Active Powers' were published by Mr. Dugald Stewart, as 'The Philosophy of Dr. Reid,' with a life of the author prefixed, from which this account of him is chiefly taken.

The moral and social qualities of Dr. Reid were such as naturally to inspire esteem, and in private life no man could be more highly esteemed than he was. As a writer, his language is simple and manly, and his style clear and forcible, without any pretence to ornament. Opinions vary as to the merits of his philosophy. His aim was to arrive at the general laws which regulate our mental operations by the inductive method, which, he thought, had never been applied to this subject. He has the merit of showing the unsatisfactory nature of certain moral systems proposed by his predecessors, though it must be owned that he occasionally fails to perceive the real purpose of particular systems and lines of argument: indeed, Reid, as Hamilton remarks in one of his notes, "was but very superficially versed in the literature of philosophy." Whether he has himself laid the foundation of a system that will prove satisfactory is very doubtful. Perhaps the laws which regulate the material world will never be found altogether applicable to the operations of mind. In all attempts that have hitherto been made so to apply these laws, some conclusions have inevitably followed, which our sense of right and wrong refuses to admit, and this men will ever regard as a safer guide than any scheme of philosophy however ably propounded. As to Dr. Reid's view of Aristotle's logic, it appears only just to say that he probably never read Aristotle's logic in the original and did not clearly understand it. A new and collected edition of Reid's works, edited with Notes and Supplementary Dissertations by Sir W. Hamilton was in part published in 1846, but at Hamilton's death in 1856 the work was still incomplete. [HAMILTON, SIR WILLIAM.] The student of Reid should on no account omit to examine most carefully the notes of Sir William Hamilton.

*REID, MAJOR-GENERAL SIR WILLIAM, K.C.B., F.R.S., was born in 1791, at Kinglassie in Fifeshire, being the eldest son of the Reverend James Reid, a clergyman of the Scottish Church. He was educated in the Royal Military Academy at Woolwich, and entered the army as a Lieutenant of Royal Engineers in 1809. He served under the Duke of Wellington in the Peninsula until the European peace, afterwards under General Lambert in America, and subsequently under the duke again in Belgium. In 1816, having attained the rank of captain, he served in the expedition against Algiers, assisting in the operations connected with the bombardment of that place. For some years after this period he was adjutant of the corps of Sappers and Miners; and he became also one of those students of science, to whom the lectures delivered by the professors of the 'Royal Institution of Great Britain' have afforded opportunities of enlarging and correcting their early instruction, which have proved so important to many persons engaged in the active business of life. On Feb. 21, 1839, he was elected F.R.S. In 1838 as lieutenant-colonel he was appointed Governor of Bermuda; and in 1846 Governor of the Windward Islands. Great improvements in the agriculture of Bermuda were effected by him, and in both governments his firm and conciliatory conduct gained the confidence and good-will of the entire population. Two years afterwards he returned to England, and in 1849 was appointed commanding engineer at Woolwich. In 1850 and 1851 he directed the officers of Engineers and the Sappers and Miners, preparatory to and during the Great Exhibition. On the resignation of Mr. R. Stephenson, C. E. [STEPHENSON, ROBERT], Colonel Reid was requested by the Royal Commission to succeed him as chairman of the executive committee, to the duties of which office he gave unremitting attention until the close of the Exhibition. In September 1851 he was appointed Governor of Malta, and on the termination of his services at the Exhibition, for which he declined remuneration, received the honour of K.C.B., and shortly afterwards proceeded to Malta, the government of which he has continued to retain to this time (April 1857).

General Reid is the second in point of time of the investigators of laws of storms, to whom both science and navigation have become so greatly indebted during the last quarter of a century, and to whose labours a remarkable finish has been given, with respect to theory by the philosophical skill, first of Sir John Herschel, and more recently of Professor Dove of Berlin; while Mr. Dobson, in papers communicated to the British Association, has shown their influence as exciting, or rather permissive causes, of the explosions of fire-damp in coal-mines. A paper had been published in the 'American Journal of Science' by Mr. Redfield, and this was placed in the hands of Lieutenant-Colonel Reid, whose attention had been previously drawn to the subject when employed in Barbadoes as Major of Engineers, in re-instating the buildings ruined by the hurricane of 1831. Impressed with the importance of the subject, as well in its practical as in its scientific relations, he continued to devote much attention to it, and became convinced of the rotatory character and definite path which had been ascribed to these storms by Mr. Redfield. He embodied his views in an elaborate paper 'On Hurricanes,' occupying seventy pages of the second volume of the 'Papers on Subjects connected with the Duties of the Corps of Royal Engineers,' which was published in 1838. In the same year appeared his celebrated work, founded upon the contents of that paper, entitled 'An Attempt to develope the Law of Storms by means of Facts arranged according to Place and Time;' of which three enlarged editions have since been published. In 1849 he published 'The Progress of the Development of the Law of Storms and of the Variable Winds, with the Practical Application of the subject to Navigation.' The subject has also received the attention of Mr. Henry Piddington of Calcutta, and Mr. Alexander Thorn of Mauritius, both of whom have produced valuable works on the subject, and the former (from whom rotatory storms have received the appropriate and distinctive appellation of *Cyclones*), a series of investigations of Indian hurricanes in the journal of the Asiatic Society of Bengal, of the most precise character; while a peculiar theory of their origin and causes has been advanced by Mr. James P. Espy, a second American inquirer on this subject.

General Reid is also the author of many papers in the publication of the Royal Engineers already cited, and in the 'Philosophical Magazine,' some relating to professional topics and others on various subjects of natural science, chiefly physical and chemical. It is to him that the service, of which he is so distinguished an ornament, as well as the cultivators of science in several departments, are indebted not only for the original suggestion, but also for the plan of executing by officers of the Royal Engineers, of the valuable 'Aide-Mémoire to the Military Sciences' noticed in a former article. [PORTLOCK, JOSEPH ELLISON.] To this work Sir W. Reid was also a contributor.

REIMARUS, HERMANN SAMUEL, was born at Hamburg, December 22, 1694. Early in life he devoted himself to the study of languages, and he became distinguished for his knowledge of the Latin, Greek, and Hebrew. He pursued his studies at the university of Wittenberg, and upon the completion of his course, in 1717, he maintained some theses 'On the Differences of Hebrew Words,' which established his character for learning and acuteness. He then began to travel, and, having passed over several parts of Germany, he stayed a considerable time at Weimar, where he took the opportunity of publishing a collection of minor productions. Having returned to Hamburg, he was in 1727 made professor of philosophy in the university of that city, and he filled this office with much honour to himself during the space of 41 years. Reimarus married in 1728, Johanna Frederica, the third daughter of the celebrated J. A. Fabricius. This connection with Fabricius proved to him the occasion of many and great advantages, and he also assisted Fabricius in some of his most

important literary labours. Towards the end of his life Reimarus devoted his hours of leisure to the study of natural history, of which he acquired an extensive knowledge. He had naturally a feeble constitution, and he was long a sufferer from ill-health. He died March 1, 1768. His principal works are:—1, 'A Commentary on the Life and Writings of John Albert Fabricius,' Hamburg, 8vo, 1737; 2, 'A Letter to Cardinal Quirini concerning the works of Dion Cassius,' Hamburg, 4to, 1746; 3, 'The Roman History of Dion Cassius,' Hamburg, 2 vols. folio, 1750, in the publication of which he availed himself of materials which had been prepared by Fabricius, who had projected an edition of this author. 4, 'A Dissertation on the Counsellors of the Great Sanhedrim,' Hamburg, 4to, 1751; 5, 'A Discourse on the Principal Truths of Natural Religion,' Hamburg, 8vo, 1754; 6, 'Observations, Physical and Moral, on the Instinct of Animals,' Hamburg, 2 vols. 12mo, 1760. He is said moreover to have written the essays which were published by Lessing, in 1774 and 1777, and known by the name of the 'Wolfenbüttel Fragments.'

REINE'SIUS, THOMAS, was born at Gotha in Saxony, on the 13th of December 1587. He was tolerably versed in the Greek and Latin languages at the age of twelve; and being afterwards sent to Wittemberg, the professors wished him to apply to theology. His inclination however led him to medicine: he continued his studies at Jena, and then travelled through various parts of Germany and Italy, remaining some time at Padua, for the sake of the medical lectures delivered there. On his return through Basel, he took his degree of M.D. in that university, and then passed some time at Altdorf, in the hope of procuring a professorship by the interest of his relation Caspar Hoffmann. He married, and, in 1617, settled in the practice of his profession at Hof in Franconia. Thence, on the invitation of the margrave of Bareith, he removed to that town, having the posts of the margrave's physician and inspector of the public schools. In 1627 he accepted the place of public physician of the town of Altenburg, in which he resided several years, and obtained the dignity of burgomaster. The elector of Saxony conferring upon him the rank of counsellor, he finally removed to Leipzig, where he died in 1667. Reinesius was a man of vast erudition, and may be reckoned almost at the head of learned physicians. By his printed letters it would appear that he was consulted as an oracle; that he answered very learnedly whatever questions were brought to him; and that he was extremely skilled in the families of ancient Rome, and in the study of inscriptions. A great eulogium is given of his merit, as well as of his learned and classical works, by Grævius, in the dedication of the second edition of Casaubon's Epistles, dated Amsterdam, August 31, 1655; and by Haller, who calls him ('Biblioth. Medic. Pract.') "a miracle of learning" (ad miraculum doctus); and says that "in the accurate study and comparison of ancient writers, and in sagacity in discovering the true reading of corrupt passages, he was unrivalled." He partook of the liberality which Louis XIV. showed to the most celebrated scholars of Europe, and received at the same time a very obliging letter from Colbert, which favour he returned by dedicating to him one of his works. Reinesius appears to have had no small share of the pride and irritability that too often accompany the possession of great talents and learning. This involved him in several angry controversies, and is said to have been the cause of his leaving Altenburg. In spite of his numerous occupations and the duties of his office, he kept up a correspondence with several of the most eminent literary characters of his age, and several valuable collections of his letters have been published, viz. those to Caspar Hoffmann and Christ. Ad. Rupert, Leipzig, 4to, 1660; to John Vorstius, Cologne, 4to, 1667; to the elder and younger Nester, Leipzig, 4to, 1670; to Christopher Daum, Jena, 4to, 1670; and to John Andrew Bose, Jena, 12mo, 1700. Besides some notes on Manilius, inserted in the Strasbourg edition, 4to, 1655, and some observations on Petronius, Leipzig, 8vo, 1666, he wrote the following among other works:—1, 'De Diis Syris, sive de Numinibus Commentitiis in Veteri Testamento Memoratis Syntagma,' Lips., 4to, 1623. This work, though learned, is less complete than that which Selden published afterwards on the same subject. 2, 'De Deo Endovellico ex Inscriptionibus in Villa Vizosa Lusitaniæ repertis Commentatio Parergica,' Altenb., 4to, 1637. 3, 'Ἱστορούμενα Linguæ Punicæ Errori populari, Arabicum et Punicam esse eandem, opposita,' ibid., 4to, 1637. This curious dissertation has been inserted, as well as the preceding one, by Grævius, in the 'Syntagma Variar. Dissertat. Rariorum,' Ultraj., 4to, 1702. 4, 'Variarum Lectionum Libri Tres Priores, in quibus de Scriptoribus sacris et profanis, classicis plerisque, disseritur,' ibid. 4to, 1640. These three first books were to have been followed by three others, which never appeared. It is a thick volume of about seven hundred pages, of multifarious and (as Haller says) incredible learning, chiefly, but not exclusively, classical. It also contains a good deal of matter relating to medicine, and explains several obscure and difficult passages in the ancient physicians and those of the middle ages. Some of the explanations of Reinesius were attacked with much bitterness by André Rivinus, to whom Reinesius published a reply under the title of 'Defensio Variarum Lectionum contra Censuram Poëtæ L. (Laureati),' Rostoch., 4to, 1653. 5, 'Inscriptio vetus Augustæ Vindelicor. eruta et Commentario illustrata,' Lips., 4to, 1655. 6, 'Ænigmati Patavino Œdipus è Germaniâ, hoc est Marmoris Patavini Interpretatio,' ibid., 4to, 1662. 7, 'De Palatio Lateranensi ejusque Comitivâ Commentatio Parergica, accedit Georg. Schubarti, de Comitibus Palatinis Cæsareis Exercitatio historica,' Jenæ, 4to, 1679. 8, 'Syntagma Inscriptionum Antiquarum,' Lips., fol., 1682. This collection only contains the inscriptions omitted, or badly explained, by Gruter. It was regretted by the learned that the editor should not have published at the same time another work of Reinesius 'Eponymologium Criticum,' of which the original manuscript was in the hands of Th. Fritsch, a bookseller at Leipzig. (See Kiefeker, 'Biblioth. Eruditor. Præcocium,' p. 313.) 9, 'Dissertatio critica de Sibyllinis Oraculis,' Jena, 4to, 1702, at the end of a work by George Schubart, 'Enarratio Parergica Metamorphoseos Ovidianæ de Diluvio Deucalionis.' 10, 'Judicium de Collectione MSS. Chemicorum Græcorum quæ extant in Biblioth. Gothanâ,' inserted in the 'Catal. Cod. MSS. Biblioth. Gothanæ,' Lips., 4to, p. 88, 1714; and in the 'Biblioth. Græca' of Fabricius, vol. xii. p. 748. 11, 'De Vasis Umbilicalibus, eorumque Ruptura Observatio Singularis,' Lips., 4to, 1624. 12, 'Chymiatria, hoc est Medicina Nobili et Necessaria sui Parte, Chymia, instructa et exornata,' Geræ-Ruth, 4to, 1624. C. G. Müller edited in 1819 his 'Observationes in Suidam,' Lips., 8vo. Another work appeared under his name, which was in fact the production of Fortunatus Fidelis, entitled 'Schola Jurisconsultorum Medica, Relationum aliquot Libris comprehensa, quibus Principia Medicinæ in Jus transumpta ex professo examinantur,' Lips., 8vo, 1676. Several other works have also been wrongly attributed to him. Some letters of Reinesius are to be found at the end of his eulogium, in the 'Elogia Clarorum Altenburgensium,' by Fred. Gotth. Gotter, Jena, 8vo, 1713. Bayle, in his 'Dictionnaire,' and Niceron, in vol. xxx. of his 'Memoirs,' have given an interesting account of him. His Life, written by himself in German, and found among his manuscripts, has been made use of in the account given by Witten, 'Memor. Philosoph.,' dec. viii., p. 461, &c. J. Brucker has inserted a more detailed life, in German, in his 'Ehrentempel der deutscher Gelehrsamkeit,' dec. iii., p. 110, Augsburg, 4to, 1747.

REINHOLD, ERASMUS, was born October 21, 1511, at Saalfeld, about sixty miles south-west from Leipzig. He taught astronomy and mathematics in the University of Wittenberg till 1552, when, being obliged to quit that city on account of the plague, he returned to his native province of Thüringen, where he died February 19, 1553. His published works are:—1. 'Commentary on the Theoricæ novæ Planetarum G. Purbachii,' 8vo, 1542 and 1558. This work, observes Delambre, supplied in some respect the omissions of Purbach, and must have facilitated the understanding of several passages of the Syntaxis of Ptolemæus. In the dedication, Reinhold shows himself so infatuated with judicial astrology as to be at the trouble of collecting all the instances which appeared confirmatory of the notion that solar eclipses were the harbingers of great calamities. 2. The first book of the Almagest, in Greek, with a Latin version and scholia, 8vo, 1549. 3. 'Prutenicæ Tabulæ Cœlestium Motuum,' 4to, 1551, 1571, and 1585. These tables were formed from the observations of Copernicus, compared with those of Hipparchus and Ptolemæus. Reinhold had made some observations himself, but his best instrument was a wooden quadrant; and Tycho, on visiting Wittenberg in 1575, expressed his surprise that so celebrated an astronomer should have been provided with no better tools. In this work the author gives a very clear explanation of the equation of time. He assigns three reasons to account for astronomical tables, constructed at one period, not according with more recent observations, namely, the motion of the apogee, the variation of the excentricity, and the inequality of the procession. The last was sensible only in the systems of Thébith and Copernicus. The excentricity of the sun he makes from 0·0417 to 0·03219, and the mean precession 50″ 12‴ 5'''' 8'''''. From a comparison of the observations of Ptolemæus and Copernicus, he makes the length of the year 365 d. 5 h. 55 m. 58 s.; and this determination was employed in the Gregorian reformation of the calendar. He computes the motion of the planets both after the manner of Ptolemæus and that of Copernicus, whence Bailly concludes that he had no decided preference for either system. "This conclusion," observes Delambre, "appears to me hazarded. The most that can be inferred is that the partisans of the ancient system were yet the more numerous, and that Reinhold sought to conciliate all parties. He says nothing which can lead the reader to suspect the existence of two different systems. He neither speaks of the motion of the earth nor of that of the sun. His tables resemble our own, which still give the motions of the sun, notwithstanding that we are all Copernicans. It cannot be supposed that he who wrote a commentary on the work 'De Revolutionibus,' &c., who repeated all the calculations and reconstructed the tables of Copernicus, had not a sentiment of preference for a system which he had studied more than any one of his day." The Prutenic tables were the result of seven years' labour, and were so called in compliment to the author's benefactor, Albert, marquis of Brandenburg and duke of Prussia. The 'privilege,' printed at the head of the work, which bears the date July 24, 1549, refers to several other compositions which the author contemplated publishing, such as ephemerides, tables of the rising and setting of the stars for various epochs and latitudes, &c. 4. 'Primus Liber Tabularum Directionum, discentibus prima elementa Astronomiæ, necessarius et utilissimus. His insertus est Canon Fœcundus ad singula scrupula quadrantis propagatus. Item nova Tabula Climatum et Parallelorum, item Umbrarum. Appendix

Canonum secundi libri Directionum qui in Regiomontani Opere desiderantur,' 4to, Tübingen, 1554. In this work the table of tangents was first extended to each minute of the quadrant from 0° to 89°, and to every 10″ from 89° to 90°. The last figure of the tangents here given can nowhere be depended on, and above 70° the error is much greater. Like Müller, he showed himself very little acquainted with the use to which such a table is applicable, notwithstanding the epithet "fœcundus" which they applied to it. Reinhold supposed, with Copernicus, that the obliquity of the ecliptic varied from 23° 28′ to 23° 52′. 5. 'Tabulæ Ascensionum Obliquarum à 60° Gradu Elevationis Poli usque ad Finem Quadrantis, per Erasmum Reinholdum supputatæ,' appended to the edition of Müller's 'Tables of Directions,' printed in 1584. 6. There is also an anonymous work, printed in 1568, 8vo, entitled 'Hypotyposes Orbium Cælestium quas vulgo vocant Theoricas Planetarum Congruentes cum Tabulis Astronomicis,' which is supposed to be the composition of Reinhold. See 'Astron. Moderne,' i., pp. 142 and 146. (*Astronomie du Moyen Age*, pp. 272-274; *Astron. Moderne*, i., p. 164; Zedler, *Grosses Universal Lexicon*, fol., Leip., 1742, band 31, p. 206; Vossius, *De Scientiis Mathematicis*, c. 36, p. 14; Dappelmayer, *De Mathem.*, &c.)

REINHOLD, ERASMUS, son of the preceding. He possessed some knowledge of astronomy, and submitted to Tycho a copy of the Prutenic Tables calculated to each 10″; but the want of fortune obliged him to adopt the medical profession.

REISKE, JOHANN JACOB, a physician, and celebrated scholar, whose fame rests chiefly on his knowledge of the Arabic, was born on the 25th of December 1716, at Zorbig, a small town near Leipzig. His grandfather was an innkeeper, and his father a tanner. At the age of twelve he was sent to the orphan-school at Halle, and was entered at the University of Leipzig in 1733, where, being destined by his relations to the theological profession, he spent five years chiefly in the study of the rabbinical writings and Arabic. He was soon induced to renounce the first of these pursuits, but he became extremely devoted to the second; and his passion for Arabic books was so strong that he almost deprived himself of the common necessaries of life in order to purchase them. The learned Wolf of Hamburg having, in 1736, sent him the 'Narrations' of Hariri, he copied it with great eagerness, and in the following year printed at Leipzig the twenty-sixth 'Consessus' with Arabic scholia and a Latin version. The success of this essay caused him to take the resolution, contrary to the advice of his friends, of going to Holland for improvement in the Arabic language. He ransacked all the Oriental treasures of the library at Leyden, whilst for his subsistence he was obliged to become a corrector of the press. He passed his time in a state of indigence and discountenance that brought upon him hypochondriac affections, the effects of which never left him. During his stay at Leyden, he made use of the advantages the place afforded for the study of medicine, and on his return to Leipzig he was presented with a gratuitous degree of Doctor of Physic; but his manners and habits were altogether unsuited for the obtaining of professional practice. Poverty was his perpetual companion, and his scanty resources were derived from correcting the press, translating, and performing other tasks for booksellers. His condition soured his temper, and he made many enemies by the severity of his censures. In the meantime, many valuable works in Oriental and Greek literature were occasionally proceeding from his pen, which made him well known to the learned world, and he was at length nominated rector of the college of St. Nicholas in Leipzig. Thus placed in happier circumstances as to fortune, he pursued his literary labours more according to his inclination, and fulfilled the duties of his office with exemplary diligence. At the age of forty-eight he married Ernestine Christine Muller, a young woman of twenty-nine, noticed below, who was afterwards of great use to him in his editorial employments. He died on the 14th of August 1774.

The following is a list of some of the most valuable of his works, beginning with those on Oriental subjects:—1, 'Miscellaneæ aliquot Observationes Medicæ ex Arabum Monimentis,' 4to, Lugd. Bat., 1746, a little work of much importance to all who take an interest in the Arabic physicians, which was republished after Reiske's death by Christ. God. Grüner, 8vo, Halæ, 1776. 2, 'Abilfedæ Opus Geographicum.' This translation of the Geography of Abdulfeda is to be found in Büsching's 'Magazin für die neue Historie und Geographie,' vols. iv. and v., Lips. 1770, 8vo. Unfortunately Reiske did not possess sufficient mathematical knowledge to understand the systematic part of such a work. 3, 'Proben der Arabischen Dichtkunst in verliebten und traurigen Gedichten, aus dem Motanabbi, Arabisch und Deutsch, nebst Anmerkungen,' Leipzig, 1765, 4to. This contains only a part of the poems of Motanabbi, the whole of which he had copied out during his residence at Leyden, and wished to publish. A German translation of the whole of his poems is among his unpublished manuscripts. 4, 'Abilfedæ Annales Moslemici,' Leipzig, 1754, 4to. This volume contains the translation of the Annals of Abulfeda [ABULFEDA], from the birth of Mohammed to A.H. 406 (A.D. 1015-16): it is scarcely two-fifths of that part of Abulfeda's work which treats of the history of the Mohammedans. Reiske did not translate the first part of this work, which has for its object the history of the time anterior to Mohammed. His other works consist of editions of various classical authors, as 'Constantinus Porphyrogennetus,' Gr. et Lat., fol., Lips., 1751, 1754; 'Ciceronis Tusculanæ Quæstiones,' 12mo, Lips., 1759; 'Theocritus,' Gr. et Lat., 4to, 2 vols., Lips., 1766; 'Oratores Græci,' Gr. et. Lat., 8vo, 12 vols., Lips., 1774-75; 'Plutarchi Opera Omnia,' Gr. et Lat., 8vo, Lips., 12 vols., 1774-82, of which only the first appeared during his life; 'Maximus Tyrius,' Gr. et Lat., 8vo, 2 vols., Lips., 1774; 'Dionysius Halicarnassensis,' Gr. et. Lat., 8vo, Lips., 6 vols., 1774-77, of which the last four were published after his death. Some of these latter works, as well as several translations, were hastily executed in order to gain a livelihood, and most of them have been superseded by more recent and accurate editions. A complete list both of his published works and his manuscripts is given by Reiske's wife, in her continuation of his memoirs, which were published at Leipzig, 8vo, 1783, under the title, 'J. J. Reiskens von ihm selbst aufgesetzte Lebensbeschreibung,' pp. 816. His knowledge of Greek was considerable, and he is universally allowed to have been one of the best Arabic scholars that ever lived; in both these languages however he is much too bold and hasty a critic to be implicitly trusted, and his alterations and conjectures are frequently unnecessary and absurd.

REISKE, ERNESTINE CHRISTINE, whose maiden name was Muller, the wife of the preceding, and a woman of great literary accomplishments, was born on the 2nd of April 1735, at Kumberg, a small town near Wittenberg in Prussian Saxony. In 1755 she became acquainted with Reiske at Leipzig, where she was paying a visit, and notwithstanding that he was twenty years her senior, they conceived a mutual love and esteem for each other; owing however to the war which raged all over Saxony, they were not married till 1764. This union, which contributed so much to Reiske's happiness during the rest of his life, was also of service to the cause of literature, and Christine Reiske deservedly occupies a distinguished place in the list of learned women. In order to help her husband by dividing with him his literary labours, she acquired under his instructions such a knowledge of Latin and Greek that she was soon able to understand the writers in those languages. From this time she was of the greatest assistance to him: she copied and collated manuscripts for him, arranged the various readings that he had collected, and read and corrected the proof sheets of his works. Her attachment for him and her respect for his memory are strongly shown in the supplement to his 'Autobiography,' which she completed, from the 1st of January 1770, to the time of his death in 1774. The gratitude of Reiske, and the ardour of his affection for one who lived only for him, are not less strongly expressed both in the 'Autobiography' just mentioned and in the prefaces to some of his works. On the occasion of his publishing his 'Demosthenes,' we have the following interesting note by his wife in his 'Memoirs':—"When the work went to press, only twenty thalers of the subscription money had come in. The good man was quite struck down with this, and seemed to have thrown away all hope. His grief went to my soul, and I comforted him as well as I could, and persuaded him to sell my jewels, which he at length came into, after I had convinced him that a few shining stones were not necessary to my happiness." After her husband's death she published several works that he had left unfinished, namely, the last three volumes of the 'Oratores Græci,' 8vo, Lips., 1775; 'Libanii Sophistæ Orationes et Declamationes,' Altem., 4 vols. 8vo, 1783-87, Græce; 'Dionis Chrysostomi Orationes,' Græce, 2 vols. 8vo, Lips., 1784. She also published two works herself, one at Mitau, 2 vols. 8vo, 1778-79, with the title of 'Hellas,' and another entitled 'Zur Moral: aus dem Griechischen ubersetzt von E. C. Reiske,' 8vo, pp. 364, 1782, Dessau and Leipzig, containing several moral works, translated by her from the Greek into German. Concerning this last work see the 'Bibliotheca Critica,' by Wyttenbach (part viii. page 142), Amstel., 1783. She also gave to M. Boden, for his edition of the Greek romance of 'Achilles Tatius' (8vo, Leipzig, 1776), the various readings of a manuscript collated by herself. After her husband's death she lived successively at Leipzig, Dresden, and Brunswick, and died at her native town, Kumberg, of apoplexy, on the 27th of July 1798.

RELAND, ADRIAN, was born at Ryp, a village in North Holland, on the 17th of July 1676. His father was a minister of that village, but afterwards removed to Amsterdam, where Reland was educated. He made such progress in learning that at eleven years of age he had passed through the usual classical course. The next three years he spent in making himself acquainted with the Hebrew, Syriac, Chaldee, and Arabic languages, under the tuition of Surenhusius. At fourteen he was sent to Utrecht, where he studied under Grævius and Leusden, and three years after was admitted to the degree of Doctor in Philosophy, on which occasion he sustained a thesis, 'De Libertate Philosophandi.' At seventeen he entered upon a course of divinity, under the direction of Herman Witsius and others; but he did not abandon the Oriental languages, which were always his favourite studies. After a residence of six years at Utrecht he removed to Leyden, and soon after the Earl of Portland chose him as preceptor to his son. In 1699 he was elected professor of philosophy at Harderwick, but did not continue long in that situation; for the University of Utrecht, on the recommendation of King William, offered him the professorship of Oriental languages and ecclesiastical history, which he readily accepted, and filled with high reputation during the remainder of his life. He died of the small-pox at Utrecht, on the 5th of February 1718, in the forty-second year of his age. He wrote and published a great number of works on sacred and Oriental learning, the chief of which are the

following:—'De Religione Mohammedica Libri Duo,' 12mo, Utrecht, 1705, a second edition of which, with many additions, was published at the same place, 12mo, 1717; 'Dissertationum Miscellanearum Partes Tres,' 12mo, 1706, 1707, 1708. These three parts, which are not always found together, comprise thirteen dissertations upon various subjects, more or less connected with eastern history and antiquities, with the exception only of one, treating of the languages of America. 'Analecta Rabbinica,' 8vo, ib., 1702; 'Antiquitates Sacræ Veterum Hebræorum,' 12mo, 1708; 'Dissertationes quinque de Nummis Veterum Hebræorum,' &c.; 'De Spoliis Templi Hyerosolymitani in arcu Titiano Romæ conspicuis,' 12mo, 1716; 'Oratio pro Lingua Persica,' 4to, ib., 1701; and a dissertation on the Marbles of Puteoli, 12mo, ib., 1709. But his greatest work, and that in which his learning of the eastern languages shines most conspicuous, is 'Palæstina ex Monumentis Veteribus illustrata et Chartis Geographicis accuratioribus illustrata,' which appeared first at Utrecht, 2 vols. 4to, 1714, and was reprinted at Nürnberg, 1716. Besides the above works Reland wrote many others, as the 'Dissertatio de Philippi Imperatoris Patris et Filii credito temere Christianismo,' a funeral oration to the memory of Mary, wife of William III. of England, a dissertation on the progress of philosophy at the beginning of the 18th century, &c.

REMBRANDT, GERRITZ, commonly called REMBRANDT VAN RYN, or RHYN, was the son of Hermann Gerritz, a miller. He was born on the 15th of June 1606, in his father's mill on the banks of the Rhine near Leyden, whence the agnomen van Ryn. When very young he was sent to a Latin school at Leyden; but he showed such a distaste for learning that his father gave up the idea of making a scholar of him, and consented to his becoming a painter, as he had manifested a decided talent for it. Young Rembrandt was accordingly placed first with Jacob van Zwaanenburg, or, according to another account, George Schooten. He remained with his first master about three years. He then studied for a short time under Peter Lastmann at Amsterdam; and lastly, for a short time, under Jacob Pinas; but he formed a style peculiarly his own. After leaving Pinas he returned to his father's mill, where he commenced painting, taking the immediate vicinity and the peasants of the neighbourhood as his standard of nature, and applying himself enthusiastically to his work. He had not finished many pieces before he was considered as a prodigy by his friends, and he was persuaded by them to take one of these early productions to a dealer in the Hague, who, to his no greater joy than astonishment, gave him 100 florins (about eight guineas) for his performance. Rembrandt was so elated with this unexpected good fortune that he posted home to his father in a chariot to convey the joyful intelligence. From this time he rapidly acquired both fame and fortune. In 1630 he settled in Amsterdam, where he resided the remainder of his life, and shortly afterwards married a handsome peasant-girl of Ransdorf, whose portrait he has often painted. His reputation now became so great that he had many scholars, each of whom paid him annually 100 florins, and he so arranged their studies as to make them as profitable as possible to himself; he retouched the copies which they made from his own works, and sold them as originals.

This rapid and unexpected good fortune appears to have engendered in Rembrandt a love of money. He is said to have resorted to various mean expedients for acquiring wealth, though it appears to be ascertained that the common story of his miserly habits is incorrect. He sold impressions of his etchings, which were the principal source of his income, before they were finished, when finished, and afterwards with slight alterations; and such was the rage after his works, that collectors thought it incumbent upon them to possess impressions of his various etchings in all their different stages; and he is said to have thrown off from some plates as many as seven proofs, all varying but very slightly. Various absurd and mean practices are reported of him, probably without much truth; but he was a man who could endure no restraint upon his manners or his conversation; polite society was to him intolerable, and he always avoided it. The burgomaster Six was the only man of rank with whom Rembrandt associated, and with him he occasionally passed a few days in his house in the vicinity of Amsterdam, in which the burgomaster had fitted up a painting-room for him.

According to Sandrart, Rembrandt realised an annual income of nearly 2500 florins (about 200*l.*) from the sale of the copies made from his works by his pupils; and the traffic in his etchings alone, independent of the labours of his own pencil and his pupils' fees—a large amount of itself, but which added to the rest must have made a princely income for those times; yet in 1656 he was declared bankrupt, and his property remained under legal control as an insolvent debtor till his death. It may serve to illustrate the high value attached to his works to mention that the celebrated print of 'Christ Healing the Sick,' commonly called the 'Hundred Guilders,' received its denomination from the fact that he refused to sell it for less than that amount—about eight guineas. This plate was bought by Alderman Boydell, who destroyed it after he had taken a few impressions from it, which enhanced the value of the prints accordingly. A good impression is worth upwards of 60 guineas.

Rembrandt's best etchings realise enormous prices, both the portraits and the historical pieces varying from 30 to 100 guineas. The most remarkable portraits are those of the burgomaster Six; Van Coppenol, the writing-master; Van Thol, the advocate; Uytenbogaert, the minister; and Uytenbogaert, the gold-weigher.

Rembrandt's great power was portrait; his pictures of that class are in the mass incomparably superior to his historical pieces, which though wonderful for their effects of light and shade, exhibit frequently an utter want of taste in design. Instead of acquiring fame in the ordinary way by any merits or beauties of form, Rembrandt commanded it, in spite of drawing the most coarse and incorrect through a rich and brilliant colouring, a consummate mastery of chiaroscuro, and not unfrequently a power of composition that has seldom been surpassed. Rembrandt is supposed to have acquired his peculiar taste for a brilliant concentration of light from an appearance that he had been familiar with from his infancy in his father's mill, where a strong beam of light coming from a small and lofty aperture cast on the surrounding objects that peculiar tone which we see so happily illustrated in his pictures. He arranged the light in his own painting-room upon similar principles, and generally fixed a drapery behind his sitter of such colour as he intended to paint the ground.

Rembrandt had a contempt for the antique; and the ordinary cant of connoisseurs about grace, sublimity, and grandeur only excited his ridicule. His antiques, as he used to call them, were some old pieces of armour, unique weapons, curious turbans, and various antiquated articles of dress, which he procured from Polish Jews, and with which he almost indiscriminately clothed individuals of all nations, ancient and modern. Rembrandt's taste led him to imitate certain effects of nature, and in the truth and power with which he gave these effects, both in his paintings and his etchings, he has seldom been equalled, and never surpassed. The prevailing light of his portraits is that of a brilliant sunset, and a rich golden tone of colouring pervades all his works. His originality is perhaps even more conspicuous in his etchings than in his paintings; he exhibited powers of the etching-needle before unknown; many of his plates are prodigies of chiaroscuro; and there is a softness and reality about them which we look for in vain in the works of other masters. It is said that he made a great secret of his mode of etching, and never allowed any one to see him at work. Most of his more important plates have evident traces of the dry point.

Rembrandt, at the beginning of his career, bestowed great labour on his pictures, and, in the manner of the generality of the Dutch painters, wrought them up to a very high finish. 'The Woman taken in Adultery,' in the National Gallery, is probably his best picture in this style. At a later period of life his whole attention was given to the effect; and his pictures, although still greatly laboured, had the appearance of having been executed with a remarkable freedom and boldness of touch: this is particularly the case with his portraits, some of which have an astonishing body of colour in the lights. When this roughness was objected to by any one, he was in the habit of saying that he was a painter, not a dyer; and when visitors ventured to examine his pictures too closely, he used to tell them that the smell of paint was unwholesome.

Rembrandt died at Amsterdam in October 1669. He had one son, Titus, who inherited his property, which, according to Descamps, was considerable. Titus was the pupil of his father, but being Rembrandt's son was the only distinction he ever enjoyed. Original Rembrandts are very valuable; some are estimated at several thousand pounds. They are scattered all over Europe, and this country possesses many; those in the National Gallery are all particularly fine specimens; the gallery of Dresden also possesses several of his master-pieces. The pictures by Rembrandt in the National Gallery are—'The Woman taken in Adultery;' 'The Adoration of the Shepherds;' 'A Landscape, with Tobit and the Angel;' 'Christ taken down from the Cross'—a sketch in oil; 'A Woman Bathing;' 'Portrait of himself;' 'Portrait of a Jew Merchant;' 'A Capuchin Friar;' 'A Jewish Rabbi;' 'Portrait of a Girl;' 'Portrait of a Man.'

Descriptive catalogues of his works were published by D. Daulby, Liverpool, 1796; by A. Bartsch in 1797; by Nagler and others. There is a very extensive and remarkably fine collection of Rembrandt's etchings in the British Museum.

RÉMUSAT, JEAN-PIERRE-ABEL, a celebrated orientalist and professor of Chinese and Tartarian languages in the Collége de France, was born at Paris on September 5, 1788. A fall in his infancy placed his life in danger, and necessitated an absolute repose for several years, but occasioned the loss of the use of one of his eyes. He at first studied for the profession of medicine, but he soon commenced the study of oriental languages, and rapidly acquired great proficiency in both these departments of knowledge. The death of his father in 1805 left him with his mother dependent on him for support, when he successfully commenced the practice of medicine in Paris; but a Chinese work on botany so greatly excited his curiosity, that without a master, and only assisted by the grammar of Fourmont, he taught himself the language in order to read the explanations of the plates. In 1811 he published an 'Essai sur le Langue et la Litterature Chinoises,' which attracted much attention. In 1813 he received the degree of Doctor of Medicine, and in 1814 distinguished himself by the zeal and skill with which he attended the patients suffering from epidemic typhus in the hospitals of Paris. In 1814 the Collége de France instituted for him the professorship of Chinese. The loss of

an eye, and being the only son of a widow, exempted him from the ordinary conscription, but in 1814, when the allied armies entered France, there was a danger of his being called upon, but Napoleon I., through the intercession of M. Silvestre de Sacy and the Duc de Feltre, granted him a special exemption on account of his learned labours. In 1818 he succeeded M. Visconti as editor of the 'Journal des Savants;' and in 1824 he was appointed keeper of the oriental manuscripts in the royal library. His known adherence to the party of Charles X. occasioned a probability of his being displaced when that monarch was dispossessed, but in acknowledgment of his peculiar fitness he was allowed to retain his offices. He died on June 3, 1832. His principal works are a translation from the Chinese of a 'Livre des Récompenses et des Peines,' 1817; 'Recherches sur les Langues Tartares,' 1820, in which he has given the best view hitherto presented of the Manchow, Mongol, Oujein, and Thibetian languages; 'Éléments de la Grammaire Chinois,' 1722; 'Mélanges Asiatique,' 1825, continued in 1829 as 'Nouvelles Mélanges Asiatiques;' these contain many of the papers which had previously appeared in the 'Journal Asiatique,' 'Journal des Savants,' 'Mines de l'Orient,' 'La Biographie Universelle,' &c. The novel of 'Yu-Tiao-li, ou les keux Cousines,' and 'Contes Chinois,' 1827; and a posthumous work, 'Fou-kou-ki, ou Relation des Royaumes Bouddhiques, traduit du Chinois et commenté, revu par Klaproth et Landresse,' 1836, besides numerous detached papers in various periodical works, some of which were afterwards published separately. He was also member of various learned societies, among them the Asiatic Societies of London and Calcutta. His life has been written by M. Silvestre de Sacy.

RENAUDOT, EUSE'BIUS, was born at Paris in 1646. His father was first physician to the dauphin of France (afterwards Louis XIV.). Renaudot was educated at the Jesuits' college, and entered the congregation of the Oratoire, though he did not remain long in it. From his early youth he was particularly inclined to the study of the Arabic, Syriac, and Coptic languages, by means of which he was afterwards enabled to enter so deeply into the origin and history of the Eastern church. He became well known at court, where his vast learning made him much esteemed and admired, and Colbert being then desirous of establishing printing-presses for the Oriental languages at Paris, consulted him upon the subject, engaged his services, and offered him the reversion of a place in the Royal Library; but that minister having died before his views could be realised, Renaudot was not appointed to the vacant office. He seems however to have been employed by the king in various negociations with the governments of England and Spain, his time being so much taken up by these occupations, that, while they lasted, he almost entirely discontinued his favourite studies. In 1689 he was made a member of the French Academy, and, three years after, of that of the 'Inscriptions et Belles-Lettres.' In 1700 he accompanied to Rome Cardinal de Noailles, archbishop of Paris, and acted as his 'conclavista' in the conclave which elected Clement XI. to the papal dignity. While at Rome, Renaudot resumed his favourite studies, and the library of the Vatican furnished him with ample materials for the history of the Eastern church—a subject which he had long in mind, and to which he now devoted his whole attention. In this design he was assisted by the new pope, who persuaded him to remain in Rome several months after the departure of Cardinal de Noailles, and gave him the priory of Frossey in Bretagne. On his return to France, Renaudot devoted himself entirely to letters, and composed a great number of learned dissertations, which are printed in the 'Memoirs' of the Academy. He died in 1720, at the age of seventy-four, greatly regretted by the learned men of his time. His fine and extensive collection of Oriental manuscripts he bequeathed to the abbey of St. Germain des Prés. They remained there until the Revolution, when they were incorporated with the Oriental collection in the Royal Library. Renaudot wrote the following works:—1, A collection of controversial pieces on the celebrated work by Nicole, entitled 'Défense de la Perpetuité de la Foi contre les Monuments authentiques de la Religion des Grecs,' Paris, 8vo, 1708; 2, 'Historia Patriarcharum Alexandrinorum Jacobitarum,' &c., Paris, 4to, 1713; 3, 'Liturgiarum Orientalium Collectio,' Paris, 2 vols. 4to, 1716; 4, 'Ancient Account of India and China,' written by two Mohammedan travellers of the 9th century, translated from the Arabic, Paris, 8vo, 1718. This has subsequently been found to be only a translation of part of a geographical and historical work, entitled 'Murúju-dh-dhahab wa Mádanu-jauhar' ('Meadows of Gold and Mines of Gems'), by the celelebrated Masudi, an Arabian writer of the 10th century. 5, 'Gennadii Patriarchæ Constantinopolitani Homiliæ de Eucharistia,' together with other Latin treatises on the same subject, Paris, 4to, 1703.

RÉNÉ OF ANJOU, born in 1409, was the son of Louis II., duke of Anjou and count of Provence. In 1434 he succeeded his brother, Louis III. Before this time, Réné had married Isabella of Lorraine. After the death of Queen Joanna II. in 1435, Réné laid claim to the kingdom of Sicily and Naples, but he had a powerful rival in Alfonso of Aragon. [ALFONSO V.; JOAN II.] Réné was then a prisoner of the Duke of Burgundy, who opposed his succeeding to the inheritance of Lorraine, which he also claimed after the death of the duke, his father-in-law. He sent however his wife Isabella to Naples with her younger son Louis. She was received with acclamations by the old and numerous partisans of the house of Anjou. Alfonso of Aragon was then a prisoner in the hands of Filippo Maria Visconti, duke of Milan, but soon after having recovered his freedom he repaired to South Italy to dispute the crown of Naples with his rival. In 1438 Réné proceeded to Naples, and a desultory warfare was carried on for three years in the Abruzzo and other provinces of the kingdom. The death of the Condottiere Caldora, Réné's best officer, decided the struggle in favour of Alfonso, who laid siege to Naples, and took it in 1442. Réné escaped on board a Genoese vessel to Provence. He was the last of the dynasty of Anjou who sat on the throne of Naples. In 1445 Réné gave his daughter Margaret in marriage to Henry VI. of England, on which occasion he obtained the restoration of his territories of Anjou and Maine, which were in the possession of the English. Réné now resided sometimes at Angers and occasionally at Aix in Provence, occupying himself with the administration of his territories, and also with the arts of painting, poetry, and agriculture. He wrote several works both in prose and verse, among others one on tournaments, the manuscript of which, enriched with drawings, is preserved in the National Library at Paris. In 1449-50 Réné attended Charles VII. of France in his successful war against the English, after which he returned to his dominions to pursue his favourite occupations. His eldest son John attempted to take Naples from Ferdinand of Aragon, who had succeeded Alfonso, but his enterprise failed. In 1473 Louis XI. of France seized Anjou under some pretence, and Réné retired to Aix in Provence, where he died in 1480, regretted by his subjects, among whom he has retained the enviable appellation of 'le bon Roi Réné,' for he continued to style himself King of Sicily and Jerusalem. He introduced several useful trees and plants into Provence, among others the muscadel grape, and encouraged manufactures of woollens and glass. A 'Précis Historique' of his life was published by Boisson de la Salle (Aix, 1820), and a marble statue was raised to his memory in one of the squares of Aix in 1823. Réné's sons having died before him, he was the last representative of the house of Anjou, and after his death Provence was united to France. Bargemont, vicomte de Villeneuve, published a 'Histoire de Réné d'Anjou, Roi de Naples, Duc de Lorraine, et Comte de Provence,' Paris, 1825.

RENNELL, JAMES, born near Chudleigh in Devonshire in 1782, entered the navy at an early age as a midshipman. His father was a captain in the artillery. Young Rennell went with Admiral Parker to India, and rendered some effectual service at the siege of Pondicherry. At the age of twenty-four he quitted the navy, and entered the corps of engineers in the service of the East India Company. He distinguished himself in the campaigns of Lord Clive, received some severe wounds, and was promoted to a majority. It was during this period that he produced his first work, 'A Chart of the Bank and Currents of Cape Agulhas,' the most southern point of Africa. While he was stationed in Southern Africa, he surveyed Adam's Bridge and the Paumbeen Passage between the island of Ramisseram and the continent, and he expressed his conviction of the practicability of widening the passage for ships. This suggestion has been lately acted upon, after a lapse of seventy years. While he held the appointment of surveyor-general of Bengal he published his 'Bengal Atlas,' with an account of the Ganges and the Brahmapootra, in which he conjectured that the Sampoo of Tibet was the main feeder of the latter river. On his return to England in 1782 Major Rennell published a Map of Hindustan, accompanied by a 'Memoir,' 4to, 1788. He was also elected member of the Royal Society, and became intimate with Dr. Vincent, Sir William Jones, Dr. Horsley, bishop of St. Asaph, and other learned men of his time. In 1793 he published 'Marches of the British Army in the Peninsula of India during the Campaigns of 1791.' He also published 'Memoir of a Map of the Peninsula of India, exhibiting its Natural and Political Divisions, the latter conformably to the Treaty of Seringapatam of March 1792;' and also 'Elucidations of African Geography, from the Communications of Major Houghton and Mr. Magra in 1791, with a Map.' In 1794 Major Rennell published a political pamphlet, entitled 'War with France the only Security of Great Britain at the present Momentous Crisis, by an Old Englishman.' The French Convention had already placed themselves out of the pale of international law by their resolutions of the 19th of November 1792, in which they offered their aid to any people in any country of Europe who wished to overthrow the existing government. In 1798 he assisted Mungo Park in the arrangement of his African travels, and illustrated his work by a map and a memoir in the appendix. His next work, and that by which he is most generally known, was 'The Geographical System of Herodotus examined and explained,' 4to, 1800. He also wrote:—1, 'Observations on the Topography of the Plain of Troy;' 2, 'A Treatise on the Comparative Geography of Western Asia,' with an Atlas, a work of great labour and research; 3, 'Illustrations, chiefly Geographical, of the History of the Expedition of the younger Cyrus from Sardis to Babylon, and the Retreat of the Ten Thousand;' 4, 'An Investigation of the Currents of the Atlantic Ocean, and of those which prevail between the Indian Ocean and the Atlantic.' For this important work he examined and collated the log-books of all the ships of war and Indiamen which had traversed those seas during the last thirty or forty years, recomputing their observations and reducing them to one general system. The results of all this prodigious labour were ready for the press at the time of his death, and were shortly afterwards published by his daughter, Lady Rodd,

in several large charts, showing by an infinite number of arrows the direction and force of the currents throughout the Atlantic Ocean, and accompanied by a thin volume which ought to be studied by every seafaring person. More recently Lieutenant Maury, superintendent of the Washington Observatory, has, with the sanction of the United States government, largely extended the range of observations by procuring the logs of a vast number of vessels, and has methodised and simplified the results. Major Rennell also wrote some papers in the 'Transactions' of the Royal and Antiquarian Societies, such as a disquisition on the Melita island of St. Paul's voyage; the place of Julius Cæsar's landing in Britain, in which he proves that the principal mouth of the Thames was then to the southward of the Isle of Thanet, &c. Major Rennell died on the 29th of March 1830, and on the 6th of the following April his remains were interred in Westminster Abbey, where a tablet with an appropriate inscription is placed over his tomb. Biographical notices of him were inserted in the periodicals of the time, in which both his public and his private character were spoken of in those terms of praise which he justly deserved.

The merits of Major Rennell as a laborious investigator and an acute critic are universally acknowledged. Love of truth, patient and persevering research, and sound judgment, are eminently displayed in all that he did. It is a matter of surprise, with the limited means at his command, that he accomplished so much in the department of comparative geography; and though we are now enabled by new discoveries to rectify many of his conclusions, the results to which he did attain will always remain as evidence of his unrivalled sagacity. His 'Geographical System of Herodotus' is a monument worthy of the writer whom he illustrated. Though unacquainted with the Greek language, and obliged to trust to the very inaccurate version of Beloe, he succeeded in producing a commentary on a classical author which is not surpassed by the labour of any scholar. The blundering of Beloe, and his occasional complete perversion of the original, did not mislead the geographer, who could detect the author's meaning even under the disguise of the translation. ('Journal of Education,' vol. i., p. 330, &c.) As a geographer, Major Rennell was one of the first Englishmen who has earned any permanent reputation; and in illustrating Herodotus and the 'Retreat of the Ten Thousand,' he occupies a place by the side of D'Anville.

RENNIE, JOHN, was born on the 7th of June 1761 at Phantassie in Haddingtonshire, Scotland, where his father was a respectable farmer. He acquired the rudiments of education at the school of the place, and afterwards received instruction in the elementary part of mathematics at Dunbar, where, on the promotion of the master, he for a short time conducted the school. It does not appear that Rennie pursued his studies far in pure mathematics, but his taste leading him to contemplate the nature and properties of machines, he probably applied himself chiefly to those parts of science which relate to elementary mechanics, and it is certain that he made himself a proficient in the useful art of drawing machinery and the different objects which belong to practical architecture. He also took advantage of such opportunities as his avocations afforded to attend the courses of lectures on mechanical philosophy and chemistry which were then given at Edinburgh by Drs. Robison and Black. Prepared thus with what books and professors could teach, he entered the world; and it may be said that during all the course of his useful life he was adding to his stock of knowledge or seeking the means of improving his practice by observing the operations and effects of his own works, as well as of those which were executed by other men.

Mr. Rennie was employed for a time as a workman by Mr. Andrew Meikle, a mechanist of his native parish, under whose superintendence he assisted in the erection of some mills in the neighbourhood; and he is said to have rebuilt, on his own account, one near Dundee. Soon after this work was finished, or about 1780, he set out for London. On his way he visited the docks at Liverpool, and spent some months at Soho near Birmingham, in examining the works of Messrs. Boulton and Watt, to whom he had brought letters of introduction from the professors at Edinburgh. Soon after he was established in the metropolis, Mr. Rennie was employed by those gentlemen in the construction of two double steam-engines and the machinery connected with them, at the Albion flour-mills near Blackfriars Bridge. All the wheel-work was made of cast-iron instead of wood, which had before been used in such machinery; and the talents of Mr. Rennie were particularly manifested in the methods which he adopted to render the movements steady. The works were finished in 1789; but they continued in operation only during two years, the whole of that great establishment having been unfortunately destroyed by fire in 1791.

Mr. Rennie continued to the last to be employed in the construction of steam-engines, or of the different kinds of machinery to which, as a motive power, steam is applied; and at the same time he was almost constantly engaged in designing or superintending those public works which have given his claim to celebrity. Between 1799 and 1803 he constructed the elegant stone bridge at Kelso, below the junction of the Tweed and Teviot; this bridge consists of five elliptical arches, carrying a level roadway. Mr. Rennie also built stone bridges at Musselburgh and other places in Scotland; but his master-piece of this kind is the Waterloo Bridge over the Thames. This bridge, so much distinguished by its grandeur and simplicity, was begun in 1811, and finished in six years. It consists of nine equal elliptical arches 125 feet in span, and the faces of the piers are ornamented with coupled Doric columns. Besides the elegantly designed iron bridge over the Witham in Lincolnshire, he also built that which is called the Southwark Bridge, over the Thames. The latter consists of three cast-iron arches resting on stone piers, and the span of the centre arch is 240 feet.

Mr. Rennie superintended the formation of the Grand Western Canal, which extends from the mouth of the Ex to Taunton; and, in conjunction with Mr. Murray, that of the Polbrook Canal between Wade-bridge and Bodmin, in Cornwall. He also superintended the execution of the Aberdeen canal uniting the Don and the Dee, and of that between Arundel and Portsmouth. But his chief work in connection with inland navigation is the Kennet and Avon canal, which extends from Bath to Newbury, and which required all the skill of the engineer to conduct it through the rugged country between those places. He also gave a plan for draining the fens at Witham in Lincolnshire, which was executed in 1812.

The London Docks, and the East and West India Docks at Blackwall, are among the great works which were executed from his plans and under his direction. He formed the new docks at Hull (where also he constructed the first dredging-machine which was used in this country), the Prince's Dock at Liverpool, and those of Dublin, Greenock, and Leith, of which the last is remarkable for the particularly strong construction of its sea-wall. To these must be joined the insular pier or breakwater protecting Plymouth Sound from the waves which during high winds used to roll in with tremendous force. Mr. Rennie also gave plans for improving the harbours of Berwick, Newhaven, and other places, and the dockyards of Portsmouth, Plymouth, Pembroke, and Chatham: he also built the pier at Holyhead.

Before his death he had given plans for improving the docks at Sheerness; which have since been executed by his first and second sons, Messrs. George and John (now Sir John) Rennie, of whom a brief notice will be found below. It should be observed also that Mr. Rennie, sen., gave the designs for the present London Bridge; and that the charge of its construction was confided to Sir John Rennie, who, in 1831, finished that magnificent structure. Mr. Rennie married in 1789, and had six children; four sons and two daughters. He survived his wife, and, till within a few years of his death, he enjoyed excellent health. He died of an inflammation of the liver, October 16, 1821, and was buried in St. Paul's Cathedral.

The sums expended in the construction of Mr. Rennie's bridges have appeared so great as to give rise to an opinion that the measures adopted for the stability of those structures exceeded those which a due regard to economy should warrant. It is true that the Waterloo Bridge cost more than a million sterling, but several circumstances contributed to make the expense of that bridge greatly exceed that of the bridges before built over the Thames; it is, in the first place, longer, the material is granite, and the piers were built in coffer-dams. Now, granite is more costly than any other species of building stone, both at the quarry and in the charges for working it into form; and a coffer-dam, with the engines necessary to keep out the water, is much more so than a caisson. But in a great public work durability is a primary consideration; and this is ensured by the employment of the best materials and by taking the most effectual means of securing the foundations. The extensive repairs which the bridges at Westminster and Blackfriars have required, and will continue to require, will probably, in the end, afford a full justification of the measures which have been followed in the construction of the Waterloo and the new London bridges. In the execution of machinery, Mr. Rennie may be said to have been the first who made that skilful distribution of the pressures, and gave those just proportions to the several parts, which have rendered the work of Englishmen superior to that of any other people.

*RENNIE, GEORGE, the eldest son of the preceding, was born in Surrey on Jan. 3, 1791. He received the first rudiments of a classical and mathematical education under Dr. Greenlaw, at Isleworth in Middlesex, and afterwards under Dr. Roberts, the master of St. Paul's school, London. In 1807 he accompanied his father on a tour through England, Ireland, and Scotland, visiting the engineering works then conducted by his father, and was present at the laying of the foundation of the Bell Rock lighthouse. He was then placed at the Edinburgh University under the care of Dr. Robertson, but was afterwards removed to that of Professor Playfair, in whose house he had for a fellow-student the present Lord John Russell. He studied classics, mathematics, chemistry, and natural philosophy, under Professors Dunbar, Christison, Leslie, and Hope. In 1811 he returned to London, and commenced the study of mechanical and civil engineering under his father. His first attempt was the construction of the model of a steam engine, for which the tools were selected for him by Mr. Watt, senior. From this time he assisted his father in designing many of his great works, which he continued to do until his father's death in 1821. In 1818, on the recommendation of Mr. Watt of Aston, he had been made clerk of the irons (keeper of the money dies) and superintendent of machinery in the Royal Mint, which situation he held for several years, when he resigned it, and entered into business with his brother Sir John, as civil engineers and manufacturers of machinery. Among the works executed by them we may

mention, the continuance of most of their father's works, docks at Deptford, Woolwich, Chatham, Sheerness, Gosport, Plymouth, and Pembroke; Plymouth Breakwater; and the Royal Clarence and Royal William Victualling Establishment. In London, East and West India Docks, London Dock: Leith and Sunderland Docks. The harbours of Liverpool, Whitehaven, Port Patrick, Donaghadee, Kingstown, Holyhead, &c. The drainage of Bedford Level, Eau Brink Cut, Witham, Lynn harbour, Norfolk estuary, &c.; canals and river navigations in various parts. The bridges of London, Southwark, Staines, Hyde-park, and in various parts of England and abroad. The Messrs. Rennie were the first who surveyed and laid down many of the present lines of railways. They made the coining machinery, in conjunction with Messrs. Boulton and Watt, of the Royal Mints of Calcutta and Bombay; and of the Mints of Lisbon, Mexico, and Peru; the great Armoury of Constantinople; the biscuit, chocolate, and great flour mills of Deptford, Gosport, and Plymouth; the great dock gates of Sebastopol (ten pair in number); the block and other machinery at Nicholaieff; the biscuit machinery at Sebastopol; the dredging machinery for the harbour of Odessa, the Mouth of the Danube, and Cronstadt; the great steam factory at Cronstadt; the steam factory at Astrachan on the Volga, besides many other works in Russia, France, Spain, Belgium, and the Transatlantic Colonies; the land engines of Messrs. Cubitt, four in number of forty horse power on the Woolf principle, besides many land engines in government yards. Of marine engines they have made many for the English government; the engines of the Archimedes, the first which were constructed, besides engines of large steamers of war, such as the Samson, Bulldog, &c., the Queen's yacht Elfin, the Reynard cruiser; and they made the engines of the celebrated Wladimir, and others, at Sebastopol. In the Baltic they made the first screw steam engine ever furnished for the Russian Navy, besides steam frigates, and two steam yachts, for Nicolas I. Also many large steamers, such as the Peninsular and Oriental Navigation Company's vessel Pera of 2620 tons and 453 horse power, and the Candia of 1960 tons and 454 horse power. Also many steam engines for vessels in France, Italy, the Mediterranean, and Mexico, &c. They have also built ships both of wood and iron. The Namur and Liège and the Mons and Manage railways were constructed under the direction of Mr. G. Rennie in the years 1846-49. Sir John Rennie having retired from the partnership in 1845, Mr. Rennie carried on the business alone during several years, and was then joined by his two sons, who now carry it on. Mr. Rennie was made a Fellow of the Royal Society in 1822. He is a Fellow of the Royal Irish Academy, the Academy of Turin, Rotterdam, &c. He is the Author of 'Experiments on the Strength of Materials;' on 'The Frictions of Solids;' and on 'The Frictions of Fluids,' published in the 'Philosophical Transactions.' He is also the author of articles on Hydraulics, two Papers read before the British Association, and of many papers on scientific subjects in the 'Transactions' of the Civil Engineers, such as bridges, &c.

* SIR JOHN RENNIE, his younger brother, has borne an important part in the works above mentioned, and also constructed many on his own account. He was knighted on occasion of opening the new London Bridge. Since the dissolution of the partnership with his brother, he has practised as an architect.

* REPP, THORLEIF GUDMUNDSSON, an Icelandic scholar of some eminence, and remarkable as being perhaps the only native of Iceland who ever held a literary post in Britain, was born on the 6th of July 1794, at Reykiadal in Arnæs-Syssel, where his father Gudmund Bothvarson was the parish priest. After studying at the school of Bessastad (the Eton of Iceland), he went in 1814 to the University of Copenhagen, where he gained some academical prizes, and in 1821 he paid a visit to England, from which he returned in the following year. In 1825 the curators of the Advocates' Library at Edinburgh were desirous of procuring a learned foreigner for their under-librarian, and made proposals to Professor Rask [RASK] the great philologist, which he declined. "We are still anxious, however," wrote Dr. Irving, the librarian, to P. E. Müller [MÜLLER], bishop of Seland, "to procure a librarian from Denmark, and I should for my own part be disposed to prefer a young Icelander educated at Copenhagen, and alike familiar with the languages of both countries, of three or four years' standing in the university, and completely skilled in Greek and Latin; and if he were likewise acquainted with Swedish, German, and French, he would be a still greater acquisition." He could hardly have specified more accurately the very qualifications possessed by Repp, except that in addition to the languages named the young Icelander was acquainted with Spanish and Portuguese, and had a critical knowledge of Hebrew and Arabic. He was accordingly recommended by Rask and Müller and several other distinguished men of Copenhagen, and appointed to the office, but with the stipulation that the appointment was not necessarily a permanent one.

"The circumstance of express invitations to foreigners from large public bodies, is," says Mr. Repp in a subsequent pamphlet, "excessively rare in this country, so much so, that Mr. Repp verily believes that this is the only one that has occurred during several centuries." The experiment did not end satisfactorily to all parties. Mr. Repp contributed the article on the Advocates' Library to the 'Penny Cyclopædia' in 1833, and in it he remarked that "a collection of Spanish books containing nearly 3000 volumes was in the year 1824 bought from a London bookseller at very great expense," and that "of the librarians, or, as they are called in Scotland, Keepers of the Advocates' Library, the two first only deserve to be mentioned as men of literary attainments, viz., Thomas Ruddiman and David Hume." The collection of the Marquis of Astorga had been purchased as containing 8000 volumes, and no keeper of a library for the time being was likely to acquiesce in such a remark respecting his distinguished predecessors. Mr. Repp's colleagues complained of infirmities in his temper; and he complained that his colleagues employed him in a way less suited to a man of acquirements than to a clerk or porter. After a contest which produced two or three pamphlets and Reports of some interest, which may be found in the library of the British Museum, Mr. Repp was informed by the curators that his future services would be dispensed with. In 1834 he was a candidate for the office of teacher of modern languages at an institution at Dollar in Fife, and printed a series of very high testimonials from Sir William Hamilton, Professor Wilson, and others; but in 1837 he returned to Denmark. He obtained permission to give public lectures on the English language and literature at Copenhagen, and has since continued in that capital, engaged in teaching English, in bringing out a dictionary, and in other literary labours.

Mr. Repp is the author of several works in Latin, Danish, and English, and edited one of the Sagas in his native Icelandic, the 'Saxdæla-Saga,' or 'History of the Inhabitants of Saxdal,' published with a Latin translation at Copenhagen, in 1826. One of the most original of his Danish works is a pamphlet entitled 'Dano-Magyariske Opdagelser' ('Dano-Hungarian Discoveries,' Copenhagen, 1843), in which he points out some resemblances which he considers to exist between Danish and Hungarian. His most important English work is his 'Historical Treatise on Trial by Jury, Wager of Law, and other co-ordinate Forensic Institutions formerly in use in Scandinavia and in Iceland,' Edinburgh, 1832-38. It treats on an interesting subject, and contains much information that might be sought for in vain in any other English book; but a smile is occasionally excited by the pertinacity with which the Icelandic author vindicates the moral and intellectual supremacy of the Icelanders, alleging that those who migrated from Norway to that island were "the most distinguished men in the former country—the flower of that stock of which less illustrious branches, emigrating to different parts of the world, became conquerors and rulers of the nations they visited, and indeed the patriarchs of modern European culture." A long preface in English by Repp, embracing a view of the Danish language and literature, is prefixed to Ferrall and Repp's 'Danish and English Dictionary' (12mo, Copenhagen), which, though on a small scale, is considered the best dictionary of the two languages extant. Erslew, in his 'Forfatter-Lexicon,' enumerates several theological works of some length, which were translated by the Icelandic librarian from German into English for the 'Edinburgh Biblical Cabinet' and similar works, and also some articles in the 'Penny Cyclopædia,' 'Encyclopædia Britannica,' and 'Blackwood's Magazine.'

REPTON, HUMPHRY, who first assumed professionally the title of 'Landscape Gardener,' was born May 2, 1752, at Bury St. Edmund's, where his father held the lucrative situation of Collector of Excise. After being placed first at the grammar-school at Bury, and then at that of Norwich, he was sent by his father, who intended to make a man of business of him, to Gorkum in Holland, in the summer of 1764. At the age of sixteen he returned to England, and was placed in a merchant's counting-house at Norwich, but all his leisure was devoted to poetry, music, and drawing. At the age of twenty-one he married, and was set up in business as a general merchant by his father, and for a while affairs prospered with him, but after a few years took an unfavourable turn, owing to losses of vessels at sea, and other circumstances in trade; wherefore having lost both his parents, he determined upon following his own inclination. He accordingly settled at Sustead, near Aylsham, in Norfolk, where he passed five years occupying himself with farming experiments, gardening, and the study of rural scenery. But in 1783 his friend and neighbour Mr. Wyndham of Felbrigg being appointed secretary to the Lord-Lieutenant of Ireland, Repton agreed to accompany him as his confidential secretary. The flattering expectations thus suddenly raised were as suddenly blighted, for his patron gave up his post almost immediately, and Repton returned to Sustead. There however he did not long remain, for, compelled to retrench, he took a small house at Harestreet, Essex, to which he became so much attached as ever after to reside there. Just at this time (1784) he became acquainted with Mr. Palmer, who introduced the mail-coach system, and he joined with him in his project; but though eventually the scheme prospered, Repton had to put up with pecuniary loss. He resolved to try whether he could not extricate himself from his embarrassments by gratifying his own tastes at the same time, and accordingly announced to his friends his intention of practising as a 'Landscape Gardener.' The field was open, for Brown had been dead some years [BROWN], and there was no one besides of any note. With what success this last scheme was crowned needs hardly be said, for business soon began to pour in upon him, and he was consulted by the owners of 'Places' in almost every part of the kingdom. Repton continued to enjoy uninterrupted prosperity and good health up to January 29th, 1811, when, being upset in his carriage, he received a severe injury to the spine, which rendered him a long while an invalid. He died suddenly on the 24th of March 1818.

His professional publications consist of 'Sketches and Hints on Landscape Gardening,' 4to, 1795; 'Observations on the Theory and Practice of Landscape Gardening,' 4to, 1803; 'Inquiry into the Changes of Taste in Landscape Gardening,' 8vo, 1806; 'Designs [proposed but not adopted] for the Pavilion at Brighton,' folio, 1808; and 'Fragments on the Theory, &c. of Landscape Gardening,' 4to, 1816, in which he was assisted by his eldest son. These different publications on his art were reprinted in 1840 by the late Mr. Loudon [LOUDON, J. C.], in a single octavo volume, accompanied with a memoir of the author.

RETZ, JEAN FRANÇOIS PAUL DE GONDI, CARDINAL DE, descended of a rich and powerful house, was born in October 1614. Destined by his father to the Church, in the hope of his obtaining the archbishopric of Paris, then held in succession by two members of his family, he was compelled to enter upon a profession repugnant and unsuitable to his ardent, unscrupulous, and intriguing temper. His youth was sullied by debauchery, while at the same time his theological studies were prosecuted with success and distinction; but in the history of the contests of parties in Greece and Rome he found a more congenial pursuit, and brilliant and seductive examples of what he most coveted, political ability and success. His first political connection was with the Comte de Soissons, to the success of whose revolt he looked forward for the means of abandoning his profession. Disappointed by the death of that nobleman, he resumed with more regularity his ecclesiastical studies and employments; and gained the good opinion not only of the clergy of Paris, but of Louis XIII., who, on his death-bed (1643), named Gondi coadjutor to his uncle the archbishop of Paris. He devoted himself zealously to discharge the external functions of his office; and by this regularity, and by his profuse distribution of alms, established his popularity with the citizens. The bend of his mind however is shown by his answer to one who reproached him with prodigality: "Cæsar, at my age, owed six times as much as I." His conduct made him an object of suspicion to the court; and though on the first breaking out of the disturbances of the Fronde he rendered active and valuable assistance to the royal cause, still his sincerity was not credited; and he was driven by the distrust of the court, co-operating with his own ambition, to become, not indeed the avowed leader, but the moving spirit of the popular party. "Before noon to-morrow," he said, when his resolution was formed, "I will be master of Paris:" and he kept his word. This was the eminence to which the dreams and studies of his youth had led him to aspire. "I am convinced," he said in his Memoirs, "that it requires greater qualities to be a good party leader, than to be emperor of the universe." Throughout the wars of the Fronde, a busy period of domestic contest, he maintained his ascendancy; and he has earned from one of his biographers the praise of being the only person who in those troubles sought not gain, but reputation. The praise of generosity towards his bitterest personal enemies is also due to him. The war was closed by the return of the court to Paris, in October 1652.

Tempting offers were made to induce Gondi, who had now risen to the rank of cardinal, to quit his see and repair to Rome, with the title of ambassador; but while he hesitated, and sought to make terms for his friends, he was arrested, December 19, without resistance on the part of the Parisians, who, by this time, were well wearied of civil war. For some time he was very closely confined at Vincennes. By resigning his archbishopric however, to which he had now succeeded by the death of his uncle, he purchased his removal to the château of Nantes, from which he effected his escape into Spain (1654), with singular boldness and good fortune. From Spain he repaired to Rome, where, in spite of the opposition of the cardinals attached to France, he supported the consideration due to his talents, and, it is said, decided the election of Pope Alexander VII. Having revoked his resignation, he maintained during some time his vicars in the administration of the archbishopric; and at last, by its surrender in exchange for other benefices, after leading for some years a wandering life, he effected his reconciliation with Louis XIV., and his restoration to France. The remainder of his life was spent chiefly in retirement, in works of charity and piety. He sold his estates, and, reserving a sum sufficient for his maintenance, devoted the bulk of his revenues to the payment of his debts, which he thus liquidated, to the great amount, as it is calculated, of more than four millions of francs, modern money. Mad. de Sévigné, who was intimate with him during his latter years, speaks with enthusiasm of the charms of his conversation, the elevation of his character, and his mild and peaceable virtues. We must conclude therefore that reflection and adverse fortune had worked a great and salutary change in his disposition. He died at Paris, August 24, 1679.

His political writings, being chiefly of the nature of pamphlets, are forgotten: as an author, his reputation rests on his Memoirs, written, Voltaire says, with an air of grandeur, an impetuosity and inequality of genius, which are the picture of his conduct. The memoirs of Joli, the cardinal's secretary, also contain copious materials for the biography of De Retz.

*RETZSCH, MORITZ, was born at Dresden, in December 1779. Though displaying from childhood a great fondness for drawing and modelling, it was not till approaching manhood that he thought of art for a profession. He then entered the Dresden Academy, but does not appear to have pursued a regular course of academic study. He painted portraits, and historical and poetic subjects, and in time came to be nominated (1824) professor of painting in the Dresden Academy; but as a painter he has never acquired much distinction. What first gained him a reputation beyond his native city was his series of outline etchings illustrative of the 'Faust' of Göthe, first published in 1812—a work of marvellous force and beauty, and displaying a subtlety of thought and fancy worthy of the great poem on which it was founded. These etchings immediately became extremely popular throughout Germany, and soon found equally warm admirers in England, where his works have always been highly esteemed. Enlarged editions of them have several times been produced, and they have long been the received artistic exponents, as far as they go, of the 'Faust.' Similar illustrations of Schiller's poems (1816) attained nearly equal celebrity. Then followed his 'Illustrations of Shakspere,' of which some eight series have appeared, embracing 'Hamlet' (1828), 'Macbeth' (1833), 'Romeo and Juliet' (1836), 'King Lear' (1838), 'The Tempest' (1841), 'Othello' (1842), 'The Merry Wives of Windsor' (1844), and 'Henry IV.' (1845). As might be expected, these present a decidedly German rendering of Shakspere's purpose, and are very unequal in effect; but they are on the whole the most intellectual series of pictorial illustrations of Shakspere which have yet been given to the world, and often present the poet's thoughts in a new and very striking light. This is indeed what is the especial characteristic of this great original artist. He, in his own walk—as a designer in outline—might well claim to stand in the highest place; but still, far above all technical power, is to be estimated that bright, clear, and strong intelligence with which every design, and every part of each design, is irradiated. And this intelligence controls alike an almost exuberant fancy and a vigorous imagination, preserving him almost invariably from what must inevitably be the besetting danger of his turn of mind and range of subjects—exaggeration and extravagance. He deals much in allegory and symbolism, but these seldom run into mysticism, and the meaning generally reveals itself after a little attentive consideration. Besides those above named, Retzsch has published folios of wild and playful 'Phantasien,' 'Sketches,' 'Illustrations to Bürger's Leonora,' and 'The War between Light and Darkness;' also 'The Chess-Players,' and various other separate outline etchings.

Retzsch lives to enjoy in full measure the fame his right hand has won. The excellent old man dwells in a pleasant garden-house just outside Dresden, in a style of patriarchal simplicity, beloved by all who know him, and especially honoured by his fellow-citizens, among whom he has lived for now more than three-quarters of a century, and who rejoice in the credit which his genius reflects on their city; and English travellers love to relate the hearty reception he gives them, and the gratification he plainly feels in talking about England and his English friends, and showing his brimming portfolios of inexhaustible fancies, and especially the album of drawings which he presents to his wife on every recurring birthday.

REUCHLIN, JOHN, an eminent German scholar, was born in 1455 at Pforzheim, in the dominions of the Margrave of Baden. He was admitted in boyhood as a chorister of that prince's chapel, and, having gained his notice by aptitude in learning, was sent by him to Paris in 1473 as companion to his son. At Paris, Reuchlin prosecuted his studies with advantage, especially in Greek; and not to follow minutely his wandering course, we find him successively at Basel, Orleans, Poitiers, and lastly Tubingen, where, having previously taken his degree in law, he commenced practice as an advocate about 1481. In 1482 he visited Rome and other of the chief towns of Italy as secretary to the Count of Würtemberg, enjoyed and profited by the society of the most learned men of the age, and was received at the court of Lorenzo de' Medici with distinguished respect. On his return to Germany he took up his abode at Stuttgard, and from 1484 to 1509 filled a variety of high legal and diplomatic functions. In the latter year he became entangled in a long and harassing dispute arising out of an edict obtained by Pfefferkorn, a converted Jew of Cologne, authorising him to examine and burn all Jewish books containing anything against the Christian religion. Reuchlin, on being referred to, gave his opinion decidedly against the justice of this measure; and in answer to a work of Pfefferkorn, entitled 'Speculum Manuale,' wrote the 'Speculum Oculare,' in 1511. This book was censured by the Cologne, Paris, Louvain, and other universities, and involved him with the Inquisition, before which in 1513 he was summoned to appear at Mainz. Reuchlin appealed to the pope; and the pope referred the matter to the Bishop of Spire, who pronounced the 'Speculum Oculare' to be neither dangerous to the Church nor favourable to Judaism. Still the universities persisted in their condemnation, and even ordered the book to be publicly burnt; and in 1516 the cause was still in course of hearing at Rome, when it was stopped by the pope, and the disputes consequent on the rise of the Reformation prevented its being revived. In the troubled times which followed, Reuchlin had his share of distress and poverty. In 1518 he accepted, and held for a short time, the Greek and Hebrew professorships at Wittenberg; and he afterwards taught Greek and Hebrew at Ingolstadt for somewhat less than a year. In 1520 or 1521 he was appointed to the same chairs at Tübingen, a pleasant gleam over the close of his troubled life; for every comfort and facility were afforded to him, and crowds of students from all parts

of Germany testified the respect in which his name and learning were held. Infirmity and sickness however soon compelled him to resign this employment, and he died at Stuttgardt, June 30, 1522.

As a scholar, Reuchlin's name stands high among the men of his age. He was suspected of a leaning towards the reformed doctrines, which the liberality of his views on the Jewish question no doubt tended to confirm. Be this as it may, he never separated himself from the Roman Church. His numerous writings comprehend some elementary works on Hebrew, esteemed in their day, but of course long since obsolete; and some treatises on the cabalistic art. His fluency and purity in speaking both Greek and Latin were great, and highly admired.

REY, JEAN, a French physician, was a native of Bugue on the Dordogne. In 1630 he published at Bazas, a town about thirty miles south-east of Bordeaux, a book under the following title: 'Essays de Jean Rey, Docteur en Médécine, sur la Recherche de la Cause pour laquelle l'Estain et le Plomb augmentent de poids quand on les calcine.' To this inquiry it appears that Rey was incited by a letter from Sieur Brun, prefixed to the work, as the cause "qui a donné sujet au présent discours." M. Brun states that on subjecting two pounds six ounces of melted tin to the air in a pot, he found that it increased six ounces in weight, and applied to Rey to explain so unexpected a fact; and he afterwards made a similar experiment with lead, and with a corresponding result.

Rey, after refuting all the different explanations of this increase of weight which had been advanced, says, in his sixteenth essay:—"Now, to augment the difficulty, I say that we must not only inquire whence these seven ounces are derived, but moreover whence that which has replaced the loss of weight necessarily arising from the enlargement of the volume of the tin by its conversion into calx, and from the vapours and exhalations that have evaporated. To this question then, resting on the foundations that I have laid, I answer, and proudly maintain, that this increase of weight comes from the air, thickened and made heavy, and in some measure rendered adhesive on the vessel, by the violent and long-continued heat of the furnace, which air mixes with the calx (its union being assisted by the continual stirring), and attaches itself to its smallest particles, no otherwise than as water when sand is thrown into it makes it heavier by moistening it and adhering to its smallest grains."

In the eleventh and subsequent volumes of the 'Royal Institution Journal' Mr. Children has given translations of various essays of Rey, which are extremely well worth perusal by those who are curious in the history of chemical discovery. We have already mentioned that Rey's work first appeared in 1630, and it was greatly neglected till 1777, when a new edition appeared; and it is remarked by Mr. Children that the "copies of this reprint disappeared in a very sudden and remarkable manner," and the fact has led to a suspicion that it was effected by Lavoisier and his friends, to avoid the imputation of plagiarism in his celebrated work which appeared about three years afterwards. Mr. Children and Dr. Thomson however are both inclined to give full credit to the assertion made by Lavoisier that he knew nothing of Rey's essays when he originally undertook his experiments.

REYNOLDS, SIR JOSHUA, born at Plympton, July 16, 1723, of an ancient family of the county of Devon, was the son of the Rev. Samuel Reynolds, rector of Plympton St. Mary, and master of the free grammar-school there. He was originally intended for the medical profession, but he manifested when still a child so great a taste for drawing, that his father was induced to abandon his intention. Reynolds's natural inclination to the arts was much strengthened by studying the Jesuits' Perspective, but was finally confirmed, and became a passion, through the perusal of Richardson's treatise on painting, and he was from that time resolved to become a painter. He was accordingly, in 1741, in his eighteenth year, placed by his father for four years with Hudson, the principal portrait-painter of that time. Hudson's plan of instruction, that of setting his pupil to copy Guercino's drawings, had a decided influence upon Reynolds's future taste, and was probably a principal cause of the difficulty which he ever after experienced when drawing from the life. Reynolds and his master did not agree, and they separated in an unfriendly manner when half the period of the engagement had expired. Reynolds returned into Devonshire, and commenced his career as a portrait-painter, at Plymouth. He was fortunate in obtaining the patronage of Lord Mount Edgecombe, whose influence procured him introductions to distinguished naval officers of that port, amongst whom was Captain (afterwards Admiral Lord) Keppel, a connection that proved subsequently most valuable to him. His portraits exhibited at this early stage of his career decided traces of his future style. The portraits of William Gandy of Exeter, which he greatly admired for their bold and effective manner, tended not a little to confirm that taste which his previous education from Guercino was so well calculated to engender. After the death of his father, in 1746, Reynolds came to London, where he took apartments and commenced practice in St. Martin's-lane, then a favourite quarter with painters. In 1749 he accompanied Commodore Keppel as that officer's guest, in the Centurion, to the Mediterranean; and after a delay of two months at Minorca, where he resided with the governor, General Blakeney, and during which time he painted the portraits of several naval and military officers, he embarked for Leghorn, and prosecuted his journey to Rome.

Reynolds has recorded that when he first saw the grand works of Raffaelle in the Vatican, he was greatly disappointed. However, he did not for a moment suppose that Raffaelle owed his reputation to the ignorance or caprice of mankind: he felt his own ignorance, and stood abashed. All the undigested notions of excellence which he had brought with him from England were to be eradicated from his mind; he felt that he had originally formed a false opinion of the perfection of art; "and that if those works had really been what he expected, they would have contained beauties superficial and alluring, but by no means such as would have entitled them to the great reputation which they have so long and so justly obtained." Yet the works of Raffaelle had little, if any, permanent influence in forming his style, which belonged to a wholly different school.

Reynolds never made a practice of copying pictures or taking sketches of whole compositions, as is the habit with many young painters. He very properly considered copying a "delusive kind of industry;" yet he was in the habit of selecting parts of compositions which were of striking excellence, or from an attentive study of which he imagined he should derive substantial benefit. It was in studying the various great works in the Vatican, particularly those of Michel Angelo and Raffaelle, that he contracted a severe cold which caused a deafness for the remainder of his life. From Rome he went to Florence, Bologna, Parma, Modena, Milan, Padua, and Venice, where he lodged with Zuccarelli, the landscape painter. The great masters of Venice, Titian, Paul Veronese, and Tintoretto, had a far greater influence upon Reynolds's future practice than the great works in Rome. The rich effect of Venetian tone and colour were much more suited to his genius or taste, which decidedly inclined to the florid or ornamental; and however much his better judgment may have induced him to extol the grandeur of the Roman school in his 'Discourses,' it was the magnificence of the Venetian that captivated him, that guided his practice, that excited his emulation. From Venice he went through Turin to Paris, where he made a short stay, and returned to Plymouth towards the end of the year 1752, after an absence from England of three years and a half. At Plymouth he painted two portraits, one of which was of the Rev. Zachary Mudge, vicar of St. Andrews, and the old friend of his father.

By the advice of his early patron, Lord Mount Edgecombe, Reynolds returned to London, and again took apartments for a short time in St. Martin's-lane, where he painted his celebrated portrait of Joseph Marchi, in a Turkish dress, a young Italian whom he had brought with him as an assistant from Rome, a work which attracted much attention and brought him numerous sitters.

Reynolds's practice as a portrait-painter becoming very considerable, he took a house in Great Newport-street, where he continued some years. One of his first works of value was a portrait of the then Duke of Devonshire, but that which established his fame as the first portrait-painter of his country was a full-length of his friend Commodore Keppel standing upon the sea-shore. It was about this time that he contracted an intimacy with Dr. Johnson, which only ended with the death of the latter. When Reynolds painted in St. Martin's-lane, his prices were for a head 10 guineas, a half-length 20 guineas, and for a whole length 40 guineas; in Newport-street they were at first respectively 12, 24, and 48 guineas, but his practice increased so rapidly that in 1758 he raised his price to 20 guineas for a head, and in 1760 to 25 guineas, the other sizes being in proportion.

At this period he was in the habit of receiving six sitters a day, and he valued his time at five guineas an hour. In 1761 he purchased a house in Leicester-square, where he fitted up an elegant painting-room, and built a spacious gallery for his rapidly-increasing collection of works of art; and here he resided the remainder of his life. His practice had now become so great, that he employed several assistants, of whom Marchi, the Italian, and Peter Toms, the celebrated painter of draperies, were the principal. This year the first public exhibition of works of art took place, in the room of the Society of Arts, in which Reynolds had four pictures, and in the exhibition of the following year, in Spring-gardens, he exhibited his portrait of Lord Ligonier on horseback (now in the National Gallery), and one of Sterne. The pictures, though not to be compared with his later performances, from a peculiarity of style and a richness of effect which distinguished them from the works of other artists, attracted universal attention, and established Reynolds as the favourite of the public. In 1762 he painted his celebrated picture of Garrick between Tragedy and Comedy; it was bought by the Earl of Halifax for three hundred guineas, and has been engraved by Fisher. Dr. Johnson, in a letter witten this year to Baretti, says, "Mr. Reynolds gets six thousand a year." In 1764 Reynolds and Johnson instituted the Literary Club, which was then limited to twelve members: Goldsmith and Burke were of the number.

Upon the foundation of the Royal Academy, in 1768, Reynolds was unanimously chosen president, and the honour of knighthood was conferred on him upon the occasion. The Academy was opened on the 1st of January 1769, and the president delivered an appropriate discourse in commemoration of the event. Lecturing was no part of the duty of the president; it was a task which Sir Joshua imposed upon himself. He delivered altogether fifteen of these discourses, which have been translated into several languages, and have been generally and deservedly well received: they are too well known to

require any particular comment here. They are certainly in many respects admirable; yet with much sound and original criticism, they contain much also that is questionable.

In 1770 Sir Joshua raised his price for a head to thirty-five guineas. In 1773 he painted his celebrated picture of Count Ugolino with his Sons, from Dante: it was purchased by the Duke of Dorset for four hundred guineas, and has been engraved by Dixon. This same year he proposed his plan of decorating St. Paul's Cathedral with a series of historical pictures, which was readily acceded to by Dr. Newton, bishop of Bristol and dean of St. Paul's; but Dr. Terrick, bishop of London, put a stop to the whole scheme, upon the plea that it was an introduction of popery: the other artists who had agreed to contribute works were West, Barry, Dance, Cipriani, and Angelica Kauffmann. This year is also memorable for two honorary distinctions which were conferred upon Sir Joshua; he was created Doctor of Civil Law by the University of Oxford; and was elected mayor of his native town, Plympton, a circumstance which gave him great gratification, and he presented the corporation with his portrait upon the occasion, which portrait however the corporation sold a few years back. About this time also he was elected member of the Imperial Academy of Florence, to which body he also sent his portrait. In 1779 he ornamented the ceiling of the library of the Royal Academy, in its apartments in Somerset House, with an allegorical painting representing Theory seated on a cloud, with the inscription "Theory is the knowledge of what is truly Nature," written upon a scroll in her hand. In this year he raised his price to fifty guineas for a head, which continued to be his charge during the remainder of his life.

In 1780 and the following years, Sir Joshua was engaged upon his designs for the celebrated window of New College Chapel, Oxford, consisting of seven compartments for the lower range, containing the allegorical figures of the four cardinal and the three Christian virtues, Temperance, Fortitude, Justice, Prudence, Faith, Hope, and Charity; and above them 'The Nativity,' lighted after the manner of the famous 'Notte' of Correggio. These designs were executed on the glass by Jervis of Dublin. The original design for the Nativity was purchased by the duke of Rutland for twelve hundred guineas, and was destroyed by the fire at Belvoir Castle in 1816; there is an engraving of it by Earlom.

In 1784 Sir Joshua painted his magnificent allegorical portrait of Mrs. Siddons as the Tragic Muse, a picture of its class perhaps unrivalled. According to Northcote, Sir Joshua valued this portrait at a thousand guineas; but it was purchased by W. Smith, Esq., for seven hundred: it has been engraved by Hayward. Upon the death of Allan Ramsay, this year, Sir Joshua was appointed principal painter in ordinary to the king. This year he also lost his old friend Dr. Johnson, who appointed him one of his executors, and bequeathed him his great French dictionary of Moreri and his own corrected folio copy of his English dictionary.

In 1786 he painted his 'Infant Hercules strangling the Serpents in the Cradle,' for the Empress Catherine of Russia: it was sent to St. Petersburg, with two sets of Sir Joshua's Discourses, one in French, the other in English, in 1789; and the following year, the Russian ambassador, Count Woronzow, presented him with a gold box, having the portrait of the empress upon the lid, set with large diamonds. His executors afterwards received fifteen hundred guineas as the price of the picture. This picture, which was remarkable for its rich effect of colour and forcible chiaroscuro, was the principal of Sir Joshua's historical pieces, and met with universal applause from the critics of the day. Even the eccentric Barry approved of it: he said "the prophetical agitation of Tiresias, and Juno enveloped with clouds, hanging over the scene like a black pestilence, can never be too much admired, and are indeed truly sublime." The leading features of the composition were apparently taken from the 'Iconic' of the younger Philostratus on the subject: it has been engraved in mezzotinto by Hodges.

Sir Joshua painted three pictures for Alderman Boydell's Shakspere, the Cauldron Scene in 'Macbeth,' Puck in 'Midsummer Night's Dream,' and the 'Death of Cardinal Beaufort.' For the first of these pieces the alderman paid Sir Joshua one thousand guineas, for the second one hundred, and for the third five hundred guineas.

Towards the end of 1791, a tumour, accompanied with inflammation, formed over his left eye; and being apprehensive lest the right should also be affected, he felt it necessary to desist from any further practice in his profession. He accordingly sent a letter to the council of the Academy, intimating his intention of resigning the office of president, on account of bodily infirmities; but he was induced to retain it upon the appointment of West as a deputy. He never again however resumed the chair; but died a few months afterwards, after a painful illness, of a disease of the liver, February 23rd, 1792, in the sixty-ninth year of his age; and on his body being opened by Hunter, his liver was found to be more than double its natural size. The body of Sir Joshua Reynolds, after lying in state in Somerset-House, was buried with great pomp in St. Paul's Cathedral, where some years after, a statue, executed by Flaxman, was erected to his memory.

The principal portion of his property, which amounted upon the whole to 80,000*l.*, he bequeathed to his niece, Miss Palmer, who shortly afterwards was married to the Earl of Inchiquin, subsequently created Marquis of Thomond. His collection of works of art sold for about 17,000*l.*, including several of his own works, and many unfinished and unclaimed portraits.

When we consider Sir Joshua's expensive habits and his liberal disposition, this large property enables us to form some idea of the immense patronage that he enjoyed. Upon the whole, his career from the beginning to the end exhibits an example of uninterrupted and brilliant prosperity that has perhaps never been surpassed. There are engravings from upwards of seven hundred of his works, mostly in mezzotinto. Northcote has given a list of about three hundred of his principal performances. The day after Sir Joshua's death a brilliant eulogium from the pen of Burke, who was one of his executors, appeared in the papers.

"As to his person," says Northcote, "in his stature Sir Joshua Reynolds was rather under the middle size, of a florid complexion, roundish blunt features, and a lively aspect; not corpulent, though somewhat inclined to it, but extremely active; with manners uncommonly polished and agreeable. In conversation his manner was perfectly natural, simple, and unassuming." He was never married.

Sir Joshua Reynolds's literary productions, besides his discourses, were three contributions to the 'Idler,' some notes to Mason's translation of Du Fresnoy's 'Art of Painting;' a few notes for Dr. Johnson's edition of Shakspere; and his remarks upon the works of the Dutch and Flemish painters during his tour through Flanders and Holland in 1781. These last are full of admirable criticism, and display a rare discrimination of merits and demerits according to the intents and means of the various painters. It was during this tour that he first learnt to appreciate the wonderful powers of Rubens; he says of him, "he was perhaps the greatest master in the mechanical part of the art, the best workman with his tools that ever exercised a pencil." Several complete editions of his works have been published.

Reynolds has been justly said to be the founder of the British school of painting. Through a happy combination, and a judicious and powerful application of qualities, whether originating in natural feeling or acquired by selection from other masters, he struck out a new path in portrait, and by uniting graceful composition and breadth of light and shade with a rich and mellow tone of colouring, he invented a style of his own. This was a style, through its novelty and richness of effect, well calculated to captivate the taste of a public accustomed to the dry and feeble manner of the painters immediately preceding him, whether a Hudson, a Jervas, or a Kneller. But these attractive qualities, being the chief aim of the painter, naturally involved the sacrifice of some of those more solid properties of art through which alone true expression and individual character can be thoroughly attained, which we find more or less so well illustrated in the heads of Holbein, Raffaelle, and Vandyck, and which must always be imperfectly given when the features, though admirably placed, are merely indicated, however rich the colour, and however great the effect. The deficiencies of Sir Joshua's style are more striking in his historical pieces than in his portraits. Its great characteristic, *effect*, and effect founded upon colour, is incompatible with the qualities peculiarly characteristic of the grand style—simplicity, severity, and dignity of expression, which can only result from the union of a grand style of design with a subdued colour.

RHAM, WILLIAM LEWIS, was born at Utrecht, in the Netherlands, in 1778; and of this country his father was, we believe, a native, but his mother was of Swiss birth. Mr. Rham came to England in early life. He studied for some time at Edinburgh, with a view to the medical profession; but eventually the Church became his destination, and he entered at Trinity College, Cambridge. In 1806, being then in his twenty-eighth year, he took his degree, and his name appears on the Tripos as tenth wrangler. In 1808 Mr. Rham was presented by the dean and chapter of Salisbury to the living of Winkfield, Berkshire; and a few years afterwards the Nassau family presented him to that of Fersfield in Norfolk. He died unmarried at Winkfield, after a short illness, on the 31st of October 1843.

The life of Mr. Rham was characterised by active and unremitting usefulness as a parochial clergyman. He was the friend of the poor in the best sense of the term. He looked beyond the wants of the moment, and sought the means to improve and elevate as well as temporarily to benefit the objects of his benevolence. At the Winkfield School of Industry, which under his fostering care became a model for all similar institutions in country parishes, the young were taught not only the elements of knowledge, but were instructed in agriculture and useful arts, and trained to habits of industry. Such were the means by which he endeavoured to promote the best interests of his parishioners.

But it is as a scientific agriculturist that Mr. Rham's name is most widely known; and during a large part of his life it was perhaps better known in other countries than in England. His early connection with the Continent, which was kept up in after-life, afforded scope for observation of the husbandry of different countries; and his thorough knowledge of several living languages gave him access to the works of scientific writers on foreign agriculture. In the next place, his chemical studies at Edinburgh, while preparing for the medical profession, were of eminent service to him; and scarcely less so was the proficiency in mathematics which he attained at Cambridge. It may safely be asserted that no previous writer on agriculture ever enjoyed in so great a degree such a combination of advantages; and

to his knowledge of the chemical and mechanical departments of agriculture there was united a thorough acquaintance with its routine details. On his farm at Winkfield he engaged in his favourite pursuit with a practical perception of its details, and a scientific knowledge of its processes, which had probably never before been possessed by one person. Thus, above all other writers of his day on the subject of agriculture, Mr. Rham was eminently fitted by his excellent judgment and sound sense, to be useful to the country in the existing state of its husbandry and rural economy. He was an active member of the council and upon the committees of the Royal Society of Agriculture from its formation in 1838. Mr. Rham wrote the chief agricultural articles, including those on the agriculture of the several counties, in the 'Penny Cyclopædia;' and from these, those on the principal subjects of interest to the agriculturist were collected in a volume entitled 'The Dictionary of the Farm.' He wrote the last article of this series ('Yorkshire Agriculture') in 1843, only a few weeks before his death. He was also the author of 'Flemish Husbandry,' a small work written for the 'Farmers' Series of the Library of Useful Knowledge.' This work was founded on a pedestrian tour in Flanders, in which, for many weeks, he walked from farm to farm, enjoying the rough hospitality of an industrious population, speaking their language readily, and entering into their pursuits with the zeal of a skilful and sympathising friend. The 'Essay on the Analysis of Soils,' for which he obtained the prize offered by the Royal Society of Agriculture, is published in the society's 'Journal,' which also contains some other valuable contributions from his pen. Not long before his death he had also commenced a series of papers on agriculture and rural economy in the 'Gardeners' Chronicle,' edited by Dr. Lindley.

RHAZES, or RAZES, the common Latinised name of one of the most famous of the ancient Arabic physicians, who is also sometimes called RASÆUS, RASES, RASIS, RAZÆUS, RAZEUS, RAZI, RHASES, RHAZEUS, RHAZIS, or ARRASI. His names (as given by the anonymous author of the 'Arabic. Philosoph. Biblioth.,' quoted by Casiri, 'Biblioth. Arabico-Hisp. Escur.,' tom. i., p. 264) were Mohammed Ben-Zakaria Abu-Bekr Al-Razi. He was born and brought up at Rai, the most northern town (according to D'Herbelot, 'Biblioth. Orient.') of Irak Ajemi, and showed from his youth a great inclination for the sciences. He acquired great philological and philosophical knowledge, but chiefly devoted himself to music; and even in his thirtieth year he was only known for his skill in singing and playing on the guitar. He afterwards, when past the age of forty (Abulfeda, 'Annal. Musl.,' tom. ii., p. 347) applied himself exclusively to the study of medicine and philosophy, and repaired to Baghdad, where Ibn Zein Al-Taberi was his instructor, from whom he acquired much important information. Upon his return to Rai he became director of the hospital in that town, and afterwards of that at Baghdad. He was held in great estimation by the contemporary princes, and was called the Galen of his time. He travelled much, and visited both Jerusalem and Africa: he is said also to have visited Spain ('Leo Afric., 'De Viris Illustr. Arab.,' cap. 6; apud Fabric., 'Biblioth. Græc.,' tom. xiii.), where, in passing through the streets of Cordova, he saw a crowd collected round the body of a man who was said to have just fallen down dead. He caused him to be beaten all over with rods, and particularly on the soles of his feet, and thus in less than a quarter of an hour restored him to life. Upon being asked about the invention of this singular remedy, he said that he had seen it used with success in a similar case by an old Arab; and added, that "experience is of more use than a physician." To Prince Al-Mansor, to whom he dedicated his work entitled 'Ketáb Almansóuri' ('Liber ad Almansorem'), he wished also to present his 'Confirmatio Artis Chimiæ,' and left Baghdad for this purpose. The prince was much pleased, and gave him a thousand dinars; but wished at the same time to see a trial of the discoveries described in the book, and granted a considerable sum for the preparation of the necessary apparatus. The experiments however did not succeed, which so enraged Al-Mansor that he called him a liar, struck him a violent blow on the head, and ordered him to pack up his things quickly and go back to Baghdad. (Ibn Khallikán, 'Vitæ Illustr. Viror.') This blow is said to have afterwards occasioned his becoming blind, but Abulfaraj ('Hist. Dynast.,' p. 291) and Casiri (*loco cit.*) attribute this misfortune to eating beans. At first he wished to have an operation performed; but as the surgeon could not tell him how many membranes the eye contained, he refused to let him touch his eyes; and when some one represented to him that the operation might nevertheless succeed, he replied, "I have seen so much of the world that I am wearied of it." He was so charitable and liberal that he often gave money to his poor patients, and lived himself in poverty. He died at an advanced age, either at Baghdad or Rai, A.H. 311, or more probably 320 (A.D. 923 or 932), under the kalifat of Moctader Billah, the eighteenth of the race of the Abbasides. (Wüstenfeld, 'Gesch. der Arab. Aerzte.')

His works amounted to more than two hundred, and the bare titles, as given by the anonymous author quoted above, take up four folio columns in Casiri; of these only those that have been published can be noticed here; and for a more complete account of his medical opinions and practice, the reader may consult Freind's 'Hist. of Physic,' Sprengel's 'Hist. de la Méd.,' and Haller's 'Biblioth. Medic. Pract.' The principal work of his that we possess is called 'Al-Háwi' ('Continens'). An attentive perusal of this book is sufficient to prove that Rhazes could not have published it in its present form, as the diseases are mentioned without the least order; the treatment of many of them is not touched upon; the author is sometimes quoted in the third person ('Rhaz. Contin.,' lib. vi., cap. 1, page 125, col. 2; lib. viii., cap. 2, page 176, col. 4); and lastly, one meets with the names of several Greek physicians more modern than Rhazes. To all these arguments against the authenticity of the work may be added the important testimonies of Haly-Abbas and Abulfaraj. The former gives Rhazes all the praise he really deserves; but adds that the 'Al-Háwi' is certainly not the most evident proof of his science and good taste, but that probably he only left the work to his descendants in the form of an unfinished sketch. (Haly-Abbas, 'Prolog.,' 4to, page 6, ed. Ludg., 1523.) Abulfaraj says positively that the authentic 'Al-Háwi' was never published. ('Chron. Syr.,' page 172, ed. Bruns et Kirsch.) Notwithstanding these unanswerable proofs against the authenticity of the work, it cannot be doubted that great part of it was written by Rhazes; and it will always be considered one of the most valuable repositories of the medical science of the Arabians. (Sprengel, 'Hist. de la Méd.') The original Arabic has never appeared; but several Latin translations (under the various titles 'Elhavi,' 'Helchauy,' 'Elchavi,' 'Elkavi,' 'Hawi,' &c.) were published in the 15th and 16th centuries. The first edition is scarce, and was printed at Brescia (Brixiæ), 2 vols. fol., 1486, in black-letter, with two columns in a page, under the following title: 'Liber Elhavi, seu Totum Continentis Bubikir Zacharie Errasis Filii, traducti ex Arab. in Latin. per Mag. Ferragium, Medicum Salerni,' &c. The last edition is probably that by Hieron. Surianus, fol., Venet., 1542.

The most celebrated of his works is his treatise on the small-pox and measles, which is the oldest account that we possess of these two diseases. "He was not however the first writer on the subject, for he himself quotes from Aaron and other of his countrymen, who had formerly given imperfect histories of these diseases." Of this little work there is an edition in Arabic and Latin, by J. Channing, Lond., 8vo, 1766. It was printed from a manuscript at Leyden, and Dr. Russell says (Append. to 'Nat. Hist. of Aleppo') that he had the book collated with other manuscripts in the East, and that the readings were upon the whole found very exact. It has been translated into several ancient and modern languages. There is an English translation in the English edition of Dr. Mead's medical works.

The ten books, dedicated to Al-Mansor, 'Ketáb Almansóuri,' 'Liber ad Almansorem,' contain a complete system of medicine, drawn from Arabic and Greek sources. The first book is on anatomy and physiology; the second, 'De Significationibus Temperaturarum;' the third, 'De Alimentis et Simplicibus;' the fourth, 'De Sanitatis Tuendæ Ratione;' the fifth, 'De Morbis Cutis, et de Cosmeticis;' the sixth, 'De Victu Peregrinantium;' the seventh, 'De Chirurgia;' the eighth, 'De Venenis;' the ninth, 'De Curatione Omnium Partium;' and the tenth, 'De Febribus.' The writers from whom the work is chiefly compiled are Hippocrates, Galen, Oribasius, Paulus Ægineta, and Aëtius. It contains an excellent treatise on the qualities necessary for a physician (Tract iv., cap. 32, pag. 78, ed. Lugd., 8vo, 1511). There is also a very curious chapter (Tract vii., cap. 27, pag. 123) on quacks and impostors, which has been translated and inserted by Freind, in his 'History of Physic.' He is said by Jo. Bapt. Silvaticus ('Controv. Med.,' sec. 14) to be the first person who recommended intoxication once or twice a month ('Almans. Tract.,' iv., cap. 5, pag. 64), which precept was repeated by Avicenna ('Cantic.,' part ii., sec. 34, pag. 383, ed. Venet., 1564), and others, and vigorously opposed at Paris in the 17th century, in two thesis, by Hommets and Langlois. The ninth book was for several centuries one of the most celebrated text-books for medical students, but, notwithstanding its fame, Sprengel and Haller both declare that it contains nothing original. The Al-Mansor to whom the work is dedicated has by some been supposed to be the kalif of Baghdad, who lived above two centuries before the time of Rhazes, by others a prince of Cordova, who lived long after. Rhazes himself solves the difficulty, and says ('Antidotar. Prolog.,' pag. 78, b. ed. Venet., 1500) that he was a prince of Khorassán ('domino Corascem'), and nephew of the kalif Moktasi, named Al Mansóur Ibn Ishac Ibn Israel Ibn Ahmed. The whole of the Arabic original of this work has never been published, but a small extract (lib. ix., cap. 7) is inserted, with a Latin translation, in Reiske's 'Opusc. Med. ex Monimient. Arab.,' p. 70, sq. The first Latin translation was published with several other of his smaller works, Mediol., folio, 1481, in black-letter; the last edition came out at Basel, folio, 1544. There are also several other works that have been published with the 'Liber ad Almansorem,' for example, 'Liber Divisionum,' 'Aphorismi,' 'De Juncturis,' 'Antidotarium,' 'De Morbis Infantum,' 'Introductio in Medicinam,' 'De Calculo Renum et Vesicæ,' 'De Facultatibus Partium Animalium,' &c. None of these little works contain anything of much importance.

RHENA'NUS, BEA'TUS, was born in 1485, at Schlettstadt in Alsace. His father, though originally a butcher of Rheinach (whence the name Rhenanus), was a man of considerable property, and gave his son the best education that could be had in those times. After the boy had finished his elementary education, his father sent him to Paris, where he studied philosophy and ancient literature. From Paris he went to Strasbourg and Basel, and in the latter place he formed an intimate friendship with Erasmus and Gelenius. During his residence

at Paris he had been employed in the office of the learned printer H. Stephens, and he occupied himself in a similar manner in the printing establishment of Froben at Basel. In 1520 his father died, and left him all his property; but although Rhenanus retired to Schlettstadt, he continued his favourite study of the ancients with the same zeal; and in order not to be disturbed, he requested and obtained from the Emperor Charles V. an exemption from all public offices. He had always objected to marrying, but at last his friends prevailed upon him, and at the advanced age of sixty-one he married. A few months afterwards he was attacked by a disease, from which he sought relief in the baths of Baden, but as they only increased his sufferings, he returned home, and on his way thither he died, at Strasbourg, on the 20th of May 1547. His body was carried to his native place, and buried there.

Rhenanus is chiefly celebrated as the editor of many ancient authors, on whom he bestowed great care, with the view of giving a correct text. The following is a chronological list of most of his editions:—'Quintus Curtius,' Basel, 1517; 'Maximus Tyrius,' Basel, 1519; 'Velleius Paterculus,' Basel, 1520 (this is the editio princeps of that historian); 'Tertulliani Opera,' Basel, 1521; 'Auctores Historiæ Ecclesiasticæ,' containing Eusebius, Pamphilus, Nicephorus, Theodoret, &c., 1523-25 (reprinted at Paris in 1541); 'Plinius, Historia Naturalis,' Basel, 1526; 'Procopius Cæsariensis, De Rebus Gothorum,' Basel, 1531; 'Tacitus,' Basel, 1533; reprinted in 1544; 'Livii Decades Tres,' Basel, 1535.

Among the original works of Rhenanus we may mention—'Præfatio in Marsilii Defensionem Pacis pro Ludovico IV. Imperatore, adversus iniquas Ecclesiasticorum Usurpationes,' Basel, 1522. This work was published under the assumed name of Licentius Euangelus, sacerdos. 'Illyrici provinciarum utrique Imperio cum Romano tum Constantinopolitano servientis Descriptio,' published at Paris in 1602, together with the 'Notitia dignitatum imperii Romani.' 'Rerum Germanicarum,' libri iii., Basel, 1531: this work has often been reprinted. The edition of Sturm (Basel, 1551) contains a good Life of Rhenanus. He also translated several works from the Greek into Latin, such as some works of S. Gregorius Nazianzenus, part of the writings of Origines, in the edition of Erasmus, &c.

RHE'TICUS. The real name of this individual was George Joachim. He was born February 16, 1514, at Feldkirch, a small town situated a few miles south of Lake Constance, and was surnamed Rheticus from the circumstance of this part of the Tyrol having been anciently inhabited by the Rhæti. When twenty-three years old he was appointed professor of elementary mathematics in the university of Wittenberg, the higher chair being at that time filled by Reinhold; but after teaching there with some repute for about two years, he relinquished his appointment in order to become the disciple and assistant of Copernicus, whose doctrines he advocated with much zeal and personal risk. His letter to Schoner, entitled 'Narratio de Libris Revolutionum Copernici,' wherein he endeavoured to show that the rotation of the earth about the sun is not a mere probable hypothesis, as Copernicus had thought fit to announce it, but an incontestable truth, and asserts that if Aristotle himself were living, he would be the first to acknowledge his error, excited against him the ill-will of the leading advocates of the Ptolemaic system. This letter appeared in 1540, Danzig, 4to; was reprinted the following year at Basel, and appended to the work of Copernicus, 'De Revolutionibus,' Basel, 1566; and to Kepler's 'Prodromus Dissertat.,' Tubing., 1596. He resumed his professorship in 1541-42; and in the latter year were published his 'Orationes de Astronomiâ, Geographia, et Physica,' Nurnb. He subsequently visited different parts of Germany, taught for some time at Leipzig, and died of apoplexy at Cashau, in the north of Hungary, the 4th of December 1576. (Zedler.)

Rheticus has left an indisputable proof of extraordinary industry and devotedness to science in a posthumous work, entitled 'Opus Palatinum de Triangulis à Georgio-Joachimo-Rhetico cœptum, L. Valentinus Otho, principis palatini Frederici IV., electoris mathematicus consummavit, Neostadii in Palatinatu,' folio, 1596. The least important part of this work is the introductory treatise on Trigonometry, in nine books, of which the first four, relating to right-angled triangles, were written by Rheticus, and the other five, on oblique triangles, by his pupil Otho. They comprise four hundred and eighty-one folio pages, which, observes Delambre, might be compressed into ten.

As authors, Delambre declares that Rheticus and Otho were the most prolix and obscure that he had ever met with. After the introductory treatise follows a table of sines, cosines, tangents, cotangents, secants, and cosecants, to every ten seconds of the quadrant, and to a radius of 10,000,000,000. Nearly the whole of this extensive table, which must have been of inestimable value to the astronomer, was the work of Rheticus, though the contrary might be inferred from the statements of Montucla and Lalande. The sines were originally computed by him to fifteen places of figures, and were correct to the fourteenth, as was shown by M. Prony, in the fifth volume of the 'Mémoires de l'Institut;' but only the first ten were inserted in the 'Opus Palatinum.' The table of tangents and secants was not quite complete when Rheticus died. Those which were wanting were added by Otho. The whole were computed to ten places of figures, of which only the first eight could be relied on. Pitiscus subsequently computed the tangents and secants as far as eleven places of figures (Montucla says sixteen), which, with the rest of the table of Rheticus, he published in 1613, under the title of 'Thesaurus Mathematicus.'

It is to the labours of Pitiscus that Montucla ascribes most praise, designating them "the most remarkable monument of human patience, the more meritorious as it was accompanied by so little glory," which observes Delambre, would be true if the name of Rheticus were substituted for that of Pitiscus, whom he considers to have been little more than the editor of the 'Thesaurus Mathematicus.' (See the 'Astronomie Moderne,' ii., p. 34.) The only terms employed in the 'Opus Palatinum' to express the several functions of an arc, are base, perpendicular, and hypothenuse; the terms tangent and secant had not then been introduced, and the appellation sine, which had been generally employed by Müller and others, was rejected by Rheticus. The construction of the canon is understood to have commenced in the year 1540.

Rheticus had intended to publish two treatises in German on astronomy and philosophy generally, and had announced a work on chemistry, in seven books, none of which have appeared. In these his chief aim was to abolish hypothesis, and to rest exclusively on observation.

(Zedler, *Grosses Universal Lexicon*, xiv. 812; Kästner, *Geschichte der Mathematik*, i. 561-62; Delambre, *Astron. Mod.*, ii. 1-25; Weiss, *Biog. Univ.*, art. 'Joachim;' see also Adani, *Vit. Philos. Germ.*; and Vossius, *De Mathem.*)

RHIA'NUS, a Greek poet, was a native of Bena in Crete, and lived about the time of Eratosthenes. He was originally a slave who had a kind of superintendence over a palæstra, but he subsequently became a learned grammarian, and wrote several poems: one of them was a Ἡράκλεια, consisting of four books. Another of his poems, called Μεσσηνιακά, contained a poetical description of the second Messenian war, of which we probably possess the substance in the account given by Pausanias in his fourth book. Other poems of Rhianus were the Θεσσαλικά, Ἀχαικά, and Ἠλιακά. Athenæus (xi. p. 499) also mentions epigrams of Rhianus. The Emperor Tiberius is said to have been very fond of the poems of Rhianus, and even to have imitated them. (Sueton., 'Tiber.,' c. 70.) The few extant fragments of his works are collected in Brunck's 'Analecta,' in Jacob's 'Anthologia Græca,' in Gaisford's 'Poet. Græci Minor,' and separately in a little book by N. Saal, under the title 'Rhiani quæ supersunt,' Bonn, 1831. Compare A. Meineke's essay, 'Ueber den Dichter Rhianos,' in the 'Transactions of the Berlin Academy,' 1834, and his 'Analecta Alexandria, Berlin, 1843.

RHIZOS RHANGAVIS. [RIZO RANGABÉ.]

RHODOMANNUS, LAURENTIUS, was born in 1546, at Sassawerft, on the estates of the counts of Stolberg. His parents were poor, and as the boy early displayed great talents, Count Stolberg sent him at his own expense to the gymnasium at Ilfeld. Greek literature, which was then reviving in Germany, had most attractions for him, and he made it his principal study at the University of Rostock. After the completion of his studies, he held several offices as teacher, but was afterwards invited to the professorship of Greek literature in the University of Jena, and subsequently to that of history at Wittemberg, where he died on the 8th of January 1606.

Rhodomannus is said to have been extremely ugly, but his learning and amiable qualities soon effaced the unfavourable impression created by his appearance. His greatest merits consist in his efforts to diffuse a taste for Greek poetry, and he endeavoured to attain this object by making Greek verses himself, in which he is said to have been very successful. We still possess a number of works by Rhodomannus, in Greek verse with Latin translations, viz.: 'Vita Lutheri, Græco carmine descripta et Latine reddita,' Ursel, 1579; 'Descriptio historiæ ecclesiæ, &c., Græco carmine cum versione Latina, e regione textus Græci,' Frankfurt, 1581; 'Poesis Christiana, id est, Palæstina, seu Historiæ Sacræ, Græco-Latinæ, libri ix.,' Marpurg, 1589; Theologiæ Christianæ Tyrocinia, carmine heroico Græco-Latino, libri v.,' Lipsiæ, 1597, &c. Rhodomannus also made some Latin translations of Greek authors, as of Diodorus Siculus, which is printed in the edition of H. Stephens (1604); of the 'Posthomerica' of Quintus Calaber; he also made a translation of extracts from 'Photii Bibliotheca' and Diodorus Siculus, under the title of 'Memnonis Historia de Republica Heracleensium et Rebus Ponticis Eclogæ,' Helmstadii, 1591, and reprinted at Geneva in 1593. Rhodomannus edited the following collection of Greek poems:—'Anonymi Poetæ Græci: Argonautica, Thebaica, Troica, Ilias parva, Arion, Narratio de Bello Trojano e Constantini Manassis Annal.,' &c., Lips., 1588. His Life has been written in Latin, by Ch. H. Lang, Lübeck, 1741.

RIBALTA, FRANCISCO, a distinguished Spanish painter of the school of Valencia, was born at Castellon de la Plana in 1551. When very young he fell in love with his master's daughter, but the father (his name is not mentioned) would not consent to a marriage, on the plea that Ribalta was not sufficiently advanced in his profession. Upon this he determined to go to Rome, and his mistress plighted her faith to him. At Rome he studied the works of Raffaelle, and particularly of Sebastian del Piombo. Upon his return to Valencia after an absence of three or four years his professional improvement at once procured him the hand of his mistress. Ribalta soon obtained great reputation. His first public work was the Last Supper, ordered

by Archbishop Don Juan de Ribera for the grand altar of the College of Corpus Christi, at Valencia. He painted the portrait of a venerable friar of the place, Pedro Muñoz, as St. Andrew; and as Judas, a shoemaker of the name of Pradas, whose vicinity was a nuisance to him. He died in 1628, and was buried in the church of San Juan del Mercado, in Valencia.

Ribalta's design was correct and vigorous; he was a good anatomist; and his compositions are often grand. In colouring also he was generally good, much resembling Sebastiano and Titian, though occasionally dry; but the works of some of his principal scholars, as Castañed and Bausa, are sometimes attributed to him. His works are or were very numerous in Valencia, and there are several at Castellon de la Plana, and Madrid; and some at San Ildefonso, Toledo, Zaragoza, Andilla, Algemesi, Torrente, Portaceli, Morella, and Carcaxente.

The 'Entombment' by Ribalta, in the cathedral of Valencia, is an excellent work, and there are also many admirable pictures by him in private collections in Valencia, as those of the Conde de Parcent, and the Marques del Rafol. The Corpus Christi College is, according to Mr. Ford, a complete museum of Ribaltas. It was founded by Ribalta's patron, the Archbishop Juan de Ribera, commonly called 'El Santo Ribera.' He was canonised in 1797. Ribalta is to be seen to greatest advantage in the church of this college, which contains some of his greatest works, as 'San Vicente de Ferrer visited on his sick Bed by our Saviour and Saints;' the 'Last Supper,' already mentioned; and a 'Holy Family.' In other parts of the same building are 'Christ in the Garden of Olives;' 'Christ at the Column,' and a saint or 'Beata' in a brown habit. There are also some works by Ribalta in the Museo (the former 'Carmen') of Valencia. The pictures of the church of the small hamlet of Andilla are also among the best works of Ribalta. At Segorbe, in the church of San Martin de las Monjas, is also a noble picture by Ribalta of Christ descending into Hades. In the church of his native place Castellon de la Plana there is still a 'Purgatory' by him; other fine works that were in this place have been allowed to perish. The picture of 'Christ bearing his Cross' in Magdalen College, Oxford, of which there is a print by Sherwin, and which is ascribed to Guido, Lodovico Caracci, and to Moralez el Divino, is, according to Mr. Ford, certainly a picture by Ribalta. It is the chapel altar-piece, and was presented to the college by William Freeman, of Hamels, in Hertfordshire; it was originally brought from Spain by the last Duke of Ormond from Vigo in 1702.

Juan de Ribalta, an able painter, and of great promise, was the son and pupil of Francisco, but he died in the same year as his father, aged only 31; he was born in 1597. Ribera also, or Spagnoletto, is said to have been the pupil of Ribalta.

RIBE'RA, JOSÉ, an eminent Spanish painter, better known by the surname of Spagnoletto (the little Spaniard), which the Italians gave him, was born on the 8th of January 1588, at San Felipe de Xativa, a large town in Spain, about ten miles from Valencia. Having from his early youth shown a great inclination for painting, his parents, though in indigent circumstances, did everything in their power to promote his taste for that art. He was placed as a student under Francisco Ribalta [Ribalta, Francisco], but before he was sixteen he left his master, and determined to visit Italy. After spending some time at Rome, where he almost lived upon charity, he arrived at Naples in 1606. Here he met with Michel Angelo Caravaggio, whose striking and vigorous style made such an impression upon him that he never rested until he became his pupil. Under this master Ribera made such progress, and his productions were so much admired, that he was considered an accomplished master at the age of twenty. From Naples, Ribera went to Parma, where the works of Correggio were then the object of public admiration, and afterwards he visited Rome. Whilst there he attempted to improve his style by imitating the works of Raffaello, but without much success. This circumstance, as well as the great number of excellent artists practising in that city, induced him to return to Naples, where his prospects of employment were greater, that country being then under the dominion of his countrymen the Spaniards. After a few months' residence at Naples, the Count of Monterrey, the Spanish viceroy, took him under his protection, and employed him in executing considerable works for the King of Spain. In 1630 he was elected a member of the Academy of St. Luke at Rome, and he was made a knight of the order of Christ by the pope in 1644. Ribera died at Naples in 1656. Like his master Caravaggio, his style was characterised by broad lights and shades. His genius naturally inclined him to gloomy or horrible subjects, which he selected both from sacred and profane history. He delighted in designing old men emaciated by mortification, such as hermits and saints, and seems to have at all times rejoiced in the display of bone, veins, and tendons. In tragic compositions, martyrdoms, executions, and torments, he was eminently successful; and he treated these appalling subjects with a correctness of design and a fidelity which might serve as a study for the anatomist. Thus the spasms of Ixion, S. Bartholomew under the butcher's knife, the torments of Sisyphus, Tantalus, and Prometheus, Laocoon and his sons attacked by serpents, were his favourite subjects. His principal pictures are in the Royal Museum at Madrid, in the Escurial, and at Naples, in which last place he painted the 'Martyrdom of S. Januarius,' for the royal chapel; 'S. Jerome and S. Bruno,' for the church of the Trinity; and the 'Taking Down from the Cross,' for the Carthusians. Ribera sometimes indulged himself in engraving, and he also made six-and-twenty etchings, which were executed in a bold and free style, and with great correctness of design.

RICARDO, DAVID, was born in London, on the 19th of April, 1772. His father, a native of Holland, had then been for several years a member of the Stock Exchange in London; and designing his third son, David, for the same occupation, gave him a good but plain commercial education. For this purpose he was sent when eleven years of age, to a school in Holland, where he remained for about two years. Soon after his return to England he was taken into his father's office as a clerk, and when of age was associated with him in business. In 1793 he formed a matrimonial alliance displeasing to his father, by reason of his religious scruples, the elder Mr. Ricardo having been born of Jewish parents, and continuing to profess their faith until his death. This breach between the father and son, which was afterwards entirely healed, necessarily caused their separation as regarded business, and threw the subject of this notice altogether upon his own efforts, seconded however, in a manner highly honourable to all parties, by many of the leading members of the Stock Exchange. Mr. Ricardo continued to be a member of the Stock Exchange until 1818, and was eminently successful, taking for many years a leading part in its business, and realising a princely fortune by conduct which gained for him universal respect.

During the years in which Mr. Ricardo was most actively engaged in business, he continued to devote much time to study and to scientific pursuits. He was one of the original promoters of the Geological Society of London, and for some years a member of its council. He also acquired a considerable knowledge of chemistry, as well as an acquaintance with mathematics. Of late years the powers of his mind were almost wholly devoted to the elucidation of questions connected with political economy, a study which was at once best suited to the peculiar quality of his mind and most in unison with his daily pursuits in business, and by his attainments in which he was enabled to take his place among the most original thinkers of his day.

In the beginning of 1819 Mr. Ricardo was returned to parliament by the Irish borough of Portarlington, which place he continued to represent until his death.

The reputation which Mr. Ricardo had previously acquired by his writings ensured to him the attention of the house on all occasions when he spoke, and not unfrequently induced the members present to call upon him for his opinion when the subject-matter of the debate was such as might receive light from his extensive knowledge. Although he confined himself in his parliamentary speeches almost entirely to subjects of finance, and such as fell strictly within the line of economical science, his reported speeches are numerous and of considerable value. During each of the five sessions in which he sat in parliament his name constantly appears as a speaker, and in the latest two years of the series (1822 and 1823) his addresses were very frequent. Those persons who had most narrowly watched the progress of his public career felt justified in predicting for him a future of the highest usefulness; and had his life been spared, it is reasonable to think that their predictions would have been fulfilled. At the close of the session of 1823 he retired to his estate of Gatcomb Park in Gloucestershire, and, after a very few days' illness, died on the 11th of September, of an inflammation of the brain, in the fifty-second year of his age.

Mr. Ricardo first appeared as an author during the discussion that led to and accompanied the famous Bullion Committee in 1810. His pamphlet, which was entitled 'The High Price of Bullion a Proof of the Depreciation of Bank Notes,' speedily passed through four editions, and occasioned the publication of several replies. His next publication was entitled 'A Reply to Mr. Bosanquet's Practical Observations on the Report of the Bullion Committee;' and however much opinions may at that time have been divided upon the subject, it has long since been generally acknowledged that the victory rested with Mr. Ricardo. Although the peculiar interest which attended those discussions has long since passed away, Mr. Ricardo's pamphlet will be read with pleasure by all who delight in marking the ease with which a man of superior talent can trace and exhibit the constant and active operation of general principles through all the intricacies of practical detail.

In 1815 Mr. Ricardo published 'An Essay on the Influence of a Low Price of Corn on the Profits of Stock,' in which he combated the justice of restrictions on the importation of corn; but the essay is chiefly remarkable for the doctrine which it propounds concerning rent. The following year produced 'Proposals for an Economical and Secure Currency, with Observations on the Profits of the Bank of England.' Mr. Ricardo's great work, that upon which his lasting fame as an economist must rest, 'On the Principles of Political Economy and Taxation,' was published in 1817, and was at once pronounced the most valuable contribution made to economical science since the days of Adam Smith. In 1822 Mr. Ricardo again appeared as the author of a tract entitled 'On Protection to Agriculture,' in which he exposed certain fallacies and prejudices of the landed proprietors. The effects of legislative protection afforded to products of the soil upon wages, profits, public revenues, and non-agricultural branches of the national industry, are all discussed within the limits of eighty-seven pages, with a clearness and precision that may be said to exhaust the matter, and which prove the author to have been perfect master of

the whole subject. The only remaining work of Mr. Ricardo was found among his papers after his death, having been the latest matter of a public character that occupied his attention. This was his pamphlet in recommendation of a national bank, which was soon afterwards published by his family, in the exact state in which he left it probably only a few days before his death.

RICAU'T, SIR PAUL. [RYCAUT.]

RICCI or RIZZI, SEBASTI'ANO, a painter, born at Cividal di Belluno, near Trevisano, in the Venetian state, in 1659 or 1660. He was placed early under the tuition of Frederigo Cervelli, at Venice. He accompanied his preceptor to Milan, and afterwards went to Bologna and Venice, to study the master-pieces of those two schools. He resided for some years at Florence and Rome, and ultimately made a tour of the whole of Italy, executing pictures at any price, wherever he obtained commissions, and leaving behind him a reputation almost universal. He afterwards travelled into Germany, England, and Flanders, completing his style from a careful study of the works of other artists, and especially improving in his mode of colouring. At Vienna he executed many works for the court, particularly some paintings on the walls of the imperial palace of Schonbrunn, and thence he returned to Florence, where he was employed to decorate several of the apartments in the palace of the grand-duke. Being invited to England by Queen Anne, he travelled through France, and at Paris was made a member of the Academy of Painting. In the cupola of Chelsea Hospital he represented the Ascension, and he also decorated the staircase of Montague-House, afterwards the British Museum, and now pulled down. He likewise painted the chapel at Bulstrode, for the Duke of Portland, in the altar-piece of which, representing the Last Supper, he has introduced his own portrait in a modern habit. The hall and some of the ceilings of Burlington-House, London, are also by him. During his residence in England, which lasted ten years, he was most extensively employed, and his departure is said by Walpole to have been caused by disgust that Sir James Thornhill should have been selected to paint the dome of St. Paul's Cathedral.

On quitting this country he returned to Venice, where he was constantly occupied on pictures for France, Spain, Portugal, and Sardinia. Ricci, in common with Luca Giordano, possessed the power of imitating with considerable facility the style of the great masters who preceded him. Some of his pictures appear at first sight as if painted by Bassano or Paul Veronese, and one of his Madonnas, exhibited at Dresden, was for some time attributed to Coreggio. Sebastiano is in fact rather an imitator than a plagiarist, as in the Last Supper, in the church of Santa Giustina, at Padua, which greatly resembles the cupola of San Giovanni at Parma, by Coreggio; and his San Gregorio, at San Alessandro in Bergamo, recals to mind the work of Guercino at Bologna. The same may be observed of his scripture histories, painted for S. Cosmo and S. Damiano, at Venice, which are preferred to any others that he executed for that place. Ricci's figures exhibit much beauty and grace, like those of Paul Veronese; his attitudes are natural and varied, and his composition is managed with judgment. His colouring is distinguished by a beautiful azure, which remains in his fresco works, but in his pictures in oil, from the badness of the grounds, that as well as the other tints has faded. In many of his works he was assisted by his nephew Marco Ricci, who resided with him in England.

Sebastiano died at Venice, on the 5th of May 1734. Amongst the most noted of his productions may be enumerated the Massacre of the Innocents, at Venice; the Rape of the Sabines at Rome; at Bergamo, Saint Gregory supplicating the Virgin in favour of the Souls in Purgatory, before referred to; at Vienna, several ceilings of the imperial palace, and an Assumption of the Virgin, at the church of St. Charles.

RICCIARELLI, DANIELE, generally called DANIELE DI VOLTERRA, from the place of his nativity, was born in 1509. He appears to have first studied at Siena, under Antonio Razzi, called Il Sodoma, and afterwards under Baldassare Peruzzi. In the expectation of receiving greater encouragement at Rome, he repaired to that city, where he was first employed as an assistant to Pierino del Vaga in the Vatican, and in the Capella Massimi, in the church of the Trinità del Monte. He was chiefly indebted for the reputation which he subsequently acquired to the friendship and instruction of Michel Angelo, who gave him designs for the works which he executed in the Farnesina, and for others of his most celebrated performances. The principal monument of his fame was the series of frescoes in the church of La Trinità del Monte, representing the History of the Cross, on which he was employed seven years. Of these frescoes, the most remarkable was the famous Descent from the Cross, which was universally esteemed as one of the three finest pictures at Rome; the other two being the Transfiguration by Raffaelle, and the Communion of St. Jerome, by Domenichino. It has been affirmed that Michel Angelo not only assisted him by his advice, superintendence, and corrections, in the composition of this sublime performance, but that the figure of the Saviour and that of the Virgin Mary must have been the work of his master-hand. Unhappily we are unable to judge of the probability of this assertion; for the French, in their eagerness to possess so fine a work, barbarously attempted to detach the plaster from the wall, and broke it all to pieces. We have no means of judging of the grandeur of the composition but from the fine engraving of it by Dorigny. On the death of Pierino del Vaga, in 1547, Ricciarelli was recommended by Michel Angelo to Pope Paul III. as superintendent of the works in the Vatican, of which, and of his pension, he was deprived by Julius III. Pope Paul IV., conceiving that the nudity of several figures in the Last Judgment was unsuitable to the sanctity of the place, had determined to destroy that great work; when Daniele undertook, and, according to a tradition which appears to be authentic, with Michel Angelo's own consent, to clothe the offensive figures. He was probably induced to do this, in order to save the picture from destruction, for which however he was ever afterwards called in ridicule Braghetone. He died at Rome, 1566.

RICCIO, DOME'NICO, called IL BRUSASORCI, a celebrated Venetian painter, was born at Verona in 1494. He was the pupil of Giolfino, and is supposed also to have studied under Titian, in Venice, where he at least studied his works and those of Giorgione. He is called the Titian of the Veronese painters. His name of Brusa Sorci (rat-burner) was acquired from his father Giacomo Riccio, who invented a rat-trap, and had what he caught in his own house burnt, whence he was commonly called by his neighbours Brusasorci, a name which descended to his children and grandchildren. Among Domenico's first and principal works in Verona were the frescoes of the Palazzo de' Murari, near the Ponte Nuovo, which he decorated exteriorly in chiarosouro with scenes from the fable of Cupid and Psyche, and the marriage festival of Benacus (the Lago di Garda) with the nymph Charis represented by Garda; he painted numerous nymphs, with Hymen, as he is described by Catullus ('Carmen' 61-62), and all the characteristics of rural and sylvan life, poetical and real; and also in distinct compartments extensive groups of marine deities, and other corresponding mythic creations, for all of which he received only forty ducats. In the Palazzo Ridolfi he painted the celebrated cavalcade of Clement VII. and Charles V., at Bologna, on the consecration of the emperor, in which he introduced many portraits; these frescoes are still in preservation. Riccio painted also many excellent works in oil, including several large altar-pieces for some of the principal churches in and near Verona, and other works in the ducal palace at Mantua. Venuses and nymphs were also favourite subjects with him; and such pictures frequently occur in picture galleries. He died in 1567.

FELICE RICCIO, or BRUSASORCI, his son, was also a distinguished painter; but having studied under Ligozzi at Florence, he painted in a different style from his father: more delicate, but with less power; he was a good portrait painter. He died in 1605, aged sixty-five. His sister Cecilia Brusasorci was also an excellent painter of portraits. Giovanni Battista Brusasorci, another son of Domenico, was painter to one of the German emperors, and died in Germany.

RICCIO'LI, GIOVANNI BATTISTA, was born at Ferrara in 1598, and became one of the principal cultivators of astronomy in Italy during the greater part of the 17th century. He entered into the Society of the Jesuits in 1614, and having diligently cultivated all the different branches of learning as they were taught in that age, he was chosen teacher of philosophy, rhetoric, poetry, and theology in the colleges of their order at Parma and Bologna; but his inclination leading him to the study of geography and astronomy, he gave up his appointments, and applied himself wholly to the prosecution of those sciences. His first published work was the 'Almagestum novum' (1653), which constitutes a treatise on astronomy. In it he mentions the origin of the science, and gives a list of those who had cultivated it: he also describes his method of measuring a degree of the earth's surface, and a pendulum of his own invention. He computes the obliquity of the ecliptic, the length of the tropical year, and the elements of the orbits of the sun, moon, and planets; he also treats of eclipses, and gives a long list of such as had been observed from the earliest time. The work contains a treatise on parallaxes, and some ideas of the writer concerning the body of the moon.

The learned world was then divided between the followers of Aristotle and the disciples of Copernicus in their opinions respecting the system of the universe. In the 'Almagestum,' Riccioli, having explained the ideas of Copernicus concerning the movement of the earth, offers a long series of objections to them, which, with a brief reply to each, may be seen in Delambre ('Histoire de l'Astron. Mod.,' tom. i. p. 672, &c.). He acknowledges however that the more we examine the hypothesis of the earth's several motions, the more we must admire the genius and sagacity of Copernicus, who had been able to explain so simply the phenomena of the heavens; and he expresses his regret that the fruits of a brilliant imagination should be set forth as realities. The admiration constantly expressed for Copernicus, and even the manner in which the objections to his theory are stated, have led to a belief that this learned Jesuit was a Copernican in his heart; and from a passage in the work, it appears that the Aristotelians and theologians of that day, in their opposition, were more afraid of the consequences of making concessions in favour of a theory which seemed to them to be at variance with the letter of the Scriptures, than inimical to the theory itself. The 'Almagestum' contains many passages which betray the prejudices of the age. As a reason for the necessity of reforming the calendar, Riccioli asserts that the blood of St. Januarius continued to liquefy on the 19th of September, though the time of the exquinoxes had been anticipated by ten days: he finds several causes for the supposed eclipse of the sun which took place at the death of Christ, and he dwells at some

length upon those which, it has been imagined, will immediately precede the end of the world.

In 1661 Riccioli published a work on geography and hydrography, in which is given an account of the operations which, in conjunction with P. Grimaldi, he had carried on in order to determine the length of a degree of the terrestrial meridian. For this purpose a base-line was measured near Bologna, and a triangulation was formed between that city and Modena; the stations appear however to have been improperly chosen, for the angles between them are often less than eight degrees, and only two were observed in each triangle. The instrument employed for obtaining the terrestrial angles was similar to the parallactic rulers of Ptolemæus; and, in reducing the distances between the stations to one spherical surface, Riccioli assumed the refraction as constant, and equal to thirty minutes, as it had been determined by Tycho Brahé for celestial bodies in the horizon. The latitudes of the stations were determined by the sun and certain stars, their altitudes being observed with a quadrant whose radius was eight feet; but the declinations were taken from the catalogue of the astronomer just mentioned, and consequently were liable to errors amounting to one minute or more. It appears also that Riccioli entertained an opinion that the measures of the ancients were nearly correct; hence, among his observations, he made choice of such as gave results which approached the nearest to those measures, and thus his determination of the length of a degree is found to have been very erroneous. The value expressed by 64,365 paces of Bologna (=66,772 Eng. fath.), which he obtained by one of his methods, is considered by him as possessing an evidence in its favour which nothing can resist; it however differs far more from the truth than the determination of Snell, which had been made a few years previously in France; and in fact it is too great by above 6000 fathoms. The same work contains some remarks on the variation of the magnetic needle, observations on geographical longitudes and latitudes, and several problems relating to navigation.

Lastly, in 1665, Riccioli published his 'Astronomia Reformata,' a work in which he treats of refractions and parallaxes, and describes the instruments which he used to determine the places of the stars. He also gives a collection of the observations previously made on the planets, and he compares them with the astronomical tables which had then been published. The work concludes with several tables relating to chronology, geography, and astronomy, and with a catalogue of stars. Riccioli died in 1671, at the age of seventy-three.

RICH, CLAUDIUS JAMES, was born on the 28th of March 1787, near Dijon in Burgundy, and, while yet an infant, was carried to Bristol, where he spent the early years of his life. He received a good education, and was early distinguished by his extraordinary powers in the acquisition of languages. At the age of eight or nine he happened to see some Arabic manuscripts in the library of a gentleman at Bristol, and was seized with a strong desire to acquire that language. This accidental circumstance led him to study the Oriental languages, in which he made such proficiency as to be able to read with considerable facility the Arabic, Hebrew, Syriac, Persian, and Turkish languages by the time he had attained his fifteenth year. His extraordinary acquirements in Oriental literature induced a friend to obtain for him, in 1803, the appointment to a cadetcy in the East India Company's service; and he was shortly after presented with a writership in the Bombay establishment by Mr. Parry, the chairman of the board of directors, in consequence of the strong recommendation of Sir Charles Wilkins. To enable him to perfect himself in the Arabic and Turkish languages, he was attached as secretary to Mr. Lock, who was at that time proceeding to Egypt as consul-general; and after the death of Mr. Lock, which happened before Mr. Rich joined him, he was allowed by the court of directors to prosecute such a course of travel as it was supposed might be most conducive to the object which he had in view. He accordingly went to Constantinople and Smyrna to study the Turkish language, and thence proceeded to Egypt to perfect himself in the Arabic and its various dialects. After leaving Egypt, he travelled over a great part of Palestine and Syria in the disguise of a Mameluke, and, confiding in his knowledge of the Turkish language and manners, ventured to visit the grand mosque at Damascus, while the great body of pilgrims was assembled at that city on their way to Mecca. From Syria he proceeded by Mardin and Baghdad to Bussora, whence he sailed for Bombay, which he reached in September 1807.

On his arrival at Bombay, he resided at the house of Sir James Mackintosh, to whom he had been introduced by the Rev. Robert Hall previous to his departure from England. In the following year he married the eldest daughter of Sir J. Mackintosh, and was shortly afterwards appointed the East India Company's resident at Baghdad, where he remained for about six years. During this time he prosecuted with the greatest diligence his favourite studies. He formed a rich collection of Oriental manuscripts, and also of medals and coins, and of the gems and engraved stones found at Babylon, Nineveh, Ctesiphon, and Baghdad. He made an excursion to Babylon in 1811 for the purpose of examining the ruins of that city, and afterwards published at Vienna, in the 'Mines de l'Orient,' a 'Memoir on the Ruins of Babylon,' which was subsequently reprinted in this country. In consequence of a paper published by Major Rennell, in the 'Archæologia,' containing 'Remarks on the Topography of Ancient Babylon, suggested by the recent Observations and Discoveries of C. J. Rich, Esq., in which he questioned some of his conclusions, Mr. Rich undertook another journey to Babylon, and in 1818 published, in London, a 'Second Memoir on Babylon,' in which he endeavoured to confirm the correctness of his first account; to this memoir he also added a valuable appendix on Babylonian antiques, illustrated by engravings, which represent fac-similes of many cuneiform inscriptions found upon bricks at Babylon: recent investigations have confirmed many of his views. A second edition of these Memoirs, with the narrative of Mr. Rich's journey to Babylon in 1811, and to Persepolis in 1821, was published by his widow in 1839.

In 1813 Mr. Rich, being compelled by bad health to leave Baghdad for a time, travelled to Constantinople, and subsequently to Paris. He returned to Baghdad in 1815, where he resumed his former pursuits, and made large additions to his collection of manuscripts and antiques. During this time he made the second excursion to Babylon already referred to; and in 1820 he made a tour into Koordistan. He went as far east as Sinna, and visited Sulimania, Mosul, and the ruins of Nineveh, and returned from Mosul to Baghdad down the Tigris. The journal which he kept on this occasion was published in 1836 by his widow under the title of 'Narrative of a Residence in Koordistan,' and was accompanied by a valuable map of the country between Sinna, Arbil, and Mosul, which was drawn up from Mr. Rich's survey and astronomical observations. On his return to Baghdad he intended to proceed to Bombay, where he had been appointed to an important office by the Hon. Mountstuart Elphinstone, who was then governor; but in consequence of an attack made upon the residency by the orders or with the connivance of the pasha, he retired to Bussora. While waiting for instructions from his own government, he employed his time in a tour to Shirauz, whence he visited the ruins of Persepolis and other remains of antiquity in that neighbourhood. While at Shirauz he was attacked by the cholera morbus, and died of that disease on the 5th of October 1821.

Mr. Rich's death was a great loss to his private friends and to oriental literature. His disposition was amiable and kind, and his knowledge of many oriental languages such as few Europeans have ever possessed. The 'Memoirs' on Babylon were the only writings which he published in his lifetime, with the exception of a few articles in the 'Mines de l'Orient;' but he left behind him a considerable number of papers on various subjects. His collection of oriental manuscripts, coins, and antiquities, was purchased by parliament for the British Museum. Mr. Rich, during his second residence at Baghdad and on his various excursions, was unwearied in his astronomical observations. He has left a very complete series of eclipses of Jupiter's satellites, and numerous altitudes of stars and lunar distances, most of which are computed, and the results in latitude and longitude deduced. His zeal as an observer may be estimated from the fact that when taking the sun at Baghdad the metal of his sextant was frequently too hot to be touched without pain; and after the most fatiguing marches, and while labouring under severe indisposition, he seized every favourable opportunity of fixing his position astronomically.

(*Brief Notice of the Life of Mr. Rich* prefixed to Mr. Rich's 'Narrative of a Residence in Koordistan.')

RICHARD I., King of England, surnamed CŒUR DE LION, was the third son of Henry II., and his queen Eleanor, and was born at Oxford, in the king's manor-house there, afterwards the monastery of the White Friars, in September 1157. The history of the earlier part of the life of Richard has been already detailed. [HENRY II.] By the treaty of Montmirail, concluded on the 6th of January 1169, between Henry and Louis VII. of France, it was stipulated that the duchy of Aquitaine should be made over to Richard, who should do homage and fealty for it to Louis, and should espouse Adelais, or Alice, that king's youngest daughter; and in 1170, Henry, being taken ill at Domfront, in Maine, made a will, by which he confirmed this arrangement. In 1173, Richard, with his younger brother, Geoffrey, and their mother, joined their eldest brother, Henry, in his first rebellion against their father; on the submission of the rebels, in September 1174, Richard received two castles in Poitou, with half the revenue of that earldom, and, along with Geoffrey, did homage and swore fealty to their father. Nevertheless, Richard continued from this time to hold the government of the whole of Aquitaine, and to be usually styled, as before, Duke of Aquitaine, or Duke of Poitou (which were considered as the same title), although it appears that Henry now looked upon the arrangements made at the treaty of Montmirail as annulled, and that dukedom to have actually reverted to himself. In 1183 Richard refused, when commanded by his father, to do homage for Aquitaine to his elder brother Henry, on which Henry and Geoffrey invaded the duchy, and a new war ensued between them and their father assisted by Richard, which however was terminated by the death of the eldest of the three brothers in June of that same year, when Richard became his father's heir apparent; but at an interview between King Henry and Philip Augustus of France, in November 1188, Richard, apparently impelled by a suspicion that his father intended to leave his crown to his younger brother John, and also professing to resent Henry's conduct in withholding from him his affianced bride, the French king's sister, suddenly declared himself the liegeman of Philip for all his father's dominions in France; whence arose a new war, in which Philip and Richard

speedily compelled Henry to yield to all their demands, and a treaty to that effect was about to be signed when Henry died, on the 6th of July 1189. Richard was present at the burial of his father in the choir of the convent of Fontevraud.

Notwithstanding his apprehensions, real or affected, of his brother John, Richard made no particular haste to come over to England; but, contenting himself with ordering his mother Queen Eleanor to be liberated from confinement, and to be invested with the regency of that kingdom, he first proceeded to Rouen, where he was formally acknowledged as Duke of Normandy, on the 20th of July; and it was the 13th of August before he arrived at Portsmouth (or, as others say, at Southampton). His coronation, from which the commencement of his reign is dated, took place in Westminster Abbey on the 3rd of September. It was on occasion of that ceremony that a furious riot broke out against the Jews in London, which was in the course of the next six months renewed in most of the great towns throughout the kingdom. At York, in March 1190, a body of 500 Jews, with their wives and children, having taken refuge in the castle, found no other way of saving themselves from their assailants, than by first cutting the throats of the women and children and then stabbing one another.

A short time before his father's death, Richard and his then friend Philip Augustus, had, as it was expressed, taken the cross, that is to say, had publicly vowed to proceed to the Holy Land, to assist in recovering from the infidels the city and kingdom of Jerusalem, which had recently (1187) fallen into the hands of the great Saladin. The mighty expedition, in which all the principal nations of Western Christendom now joined for the accomplishment of this object, is known by the name of the Third Crusade. Leaving the government of the kingdom during his absence in the hands of William Longchamp, bishop of Ely and chancellor, and Hugh Pudsey, bishop of Durham and justiciary, Richard took his departure from England on the 11th of December of this same year 1189, and, proceeding to Normandy, united his forces with those of Philip Augustus in the plain of Vezelai, on the 1st of July 1190. The two friends proceeded together at the head of an army of more than 100,000 men as far as Lyon, where they separated on the 31st; Philip taking the road to Genoa, Richard that to Marseille, where he was to meet his fleet. The fleet however not arriving so soon as was expected, Richard in his impatience hired thirty small vessels for the conveyance of himself and his suite, and, sailing for Naples, arrived there on the 28th of August. On the 8th of September he proceeded by sea to Salerno, where he remained till the 23rd, and then sailed for Messina, which port his fleet had reached about a week before, with the army, which it had taken on board at Marseille. The French king had also arrived at Messina a few days before his brother of England.

The two kings remained together at Messina till the end of March, 1191. During their stay Richard compelled Tancred, who had usurped the crown of Sicily, to relinquish the dower of his sister Joan, the widow of William, the late sovereign, and to pay him besides 40,000 ounces of gold. In return he betrothed his nephew Arthur, the son of his next brother, Geoffrey, to Tancred's infant daughter, and formed a league offensive and defensive with the Sicilian king—a connection which afterwards cost him dear, for it was the source of the enmity of the Emperor Henry VI., who had married Constantia, the aunt of William, and claimed the throne of Sicily in right of his wife. After the dispute with Tancred had been settled, the latent rivalry of Richard and Philip broke out in a quarrel about the Princess Adelais, whom her brother Philip insisted that Richard should espouse, in conformity with their betrothment, now that his father no longer lived to oppose their union. But if Richard had ever cared anything for the French princess, that attachment had now been obliterated by another which he had some years ago formed for Berengaria, the beautiful daughter of Sancho VI. (styled the Wise), king of Navarre; in fact, he had by this time sent his mother Eleanor to her father's court to solicit that lady in marriage, and, his proposals having been accepted, the two were now actually on their way to join him. In these circumstances, Philip found himself obliged to recede from his demand; and the matter was arranged by an agreement that Richard should pay a sum of ten thousand marks in five yearly instalments, and restore Adelais, with the places of strength that had been given along with her as her marriage portion, when he should have returned from Palestine.

Richard, having sent his mother home to England, sailed from Messina on the 7th of April, at the head of a fleet of above two hundred ships, of which fifty-three were large vessels of the sort styled galleys; his sister the queen dowager of Sicily and the Princess Berengaria accompanying him. The king of France had set sail about a week before. Several months however elapsed before Richard reached the Holy Land, having been detained by an attack which he made upon the island of Cyprus; Isaac, the king or emperor of which had ill used the crews of some of the English ships that had been driven upon his coasts in a storm. Richard took Limassol, the capital, by assault; and that blow was soon followed by the complete submission of Isaac and the surrender of the whole island. Isaac was put into confinement, and remained a captive till his death in 1195. Meanwhile the island of Cyprus was made over by Richard in 1192 to Guy of Lusignan, upon his resignation of the now merely titular royalty of Jerusalem to his rival Henry of Champagne; and Guy's posterity reigned in that island till the year 1458.

Having married Berengaria at Limasol, Richard set sail from Cyprus on the 4th of June (1191), with a fleet now described as consisting of thirteen large ships called busses, fifty galleys, and a hundred transports; and on the 10th he reached the camp of the Crusaders assembled before the fortress of Acre, the siege of which had already occupied them not much less than two years, and had cost the lives, it is said, of nearly two hundred thousand of the assailants. But the presence of the English king, although he was suffering from severe illness, and had to be carried to the trenches on a litter, immediately inspired so much new vigour into the operations of the Christian army, that on the 12th of July the place surrendered, and Saladin, who had been harassing the besiegers from the neighbouring mountains, withdrew in conformity with the terms of capitulation. This great event however was immediately followed by an open rupture between Richard and King Philip, whose rivalry had already exhibited itself in a variety of ways, and more particularly in the support given by Richard to the claim of Guy of Lusignan, and by Philip to that of Conrad of Montferrat, to the vacant crown of Jerusalem. Philip in fact took his departure from Palestine on the last day of July, leaving only ten thousand men under the command of the Duke of Burgundy.

Richard performed prodigies of valour in the Holy Land; but, although a signal defeat of Saladin on the 7th of September was followed by the capture of Jaffa and some other places of less importance, Jerusalem, all along professedly the main object of the crusade, so far from being taken, was not even attacked. Jaffa however, after it had again fallen into the hands of Saladin, was recovered by the impetuous valour of the English king. At last, on the 9th of October 1192, Richard set sail from Acre in a single vessel, his fleet, having on board his wife, his sister, and the daughter of the captive king of Cyprus, having put to sea a few days before. The three ladies got safe to Sicily; but the first land the king made was the island of Corfu, which he took about a month to reach. He left Corfu about the middle of November in three coasting-vessels which he hired there; but after being a few days at sea he was compelled by a storm to land on the coast of Istria, at a spot between the towns of Aquileia and Venice. After narrowly escaping first from falling at Goritz into the hands of Maynard, a nephew of Conrad of Montferrat (to whose murder in Palestine Richard, upon very insufficient evidence, was suspected to be an accessory), and then at Freisach from Maynard's brother, Frederic of Betesow, he was taken on the 21st of December at Erperg, near Vienna, by Leopold, duke of Austria (a brother-in-law of Isaac of Cyprus), and was by him consigned to close confinement in the castle of Tyernsteign, under the care of his vassal, Baron Haldmar. In the course of a few days however, by an arrangement between Leopold and the Emperor Henry VI., the captive king was transferred to the custody of the latter, who shut him up in a castle in the Tyrol, where he was bound with chains and guarded by a band of men who surrounded him day and night with drawn swords. In this state he remained about three months. Meanwhile intelligence of his having fallen into the hands of the emperor had reached England, and excited the strongest sensation among all ranks of the people. A sketch of the course of events there during his absence has been given in the article JOHN. It is sufficient to mention, that a struggle for supremacy had for some time been carrying on with various success between the king's brother John and Longchamp, the chancellor, who had acquired the entire regency, and had also been appointed Papal legate for England and Scotland; and that this had issued, in October 1191, in the deposition of Longchamp by a council of the nobility held in St. Paul's Churchyard, London; after which he left the country, and although he soon ventured to return, ultimately deemed it most prudent to retire to Normandy. The supreme authority was thus left for a time in the hands of John, who, as soon as he learned the news of his brother's captivity, openly repaired to Paris, and did homage to the French king for the English dominions on the Continent.

On his return to England, John raised an army to support his pretensions, and his confederate Philip took up arms in his behalf in France, and, entering Normandy, overran a great part of that duchy, although Rouen, the capital, was preserved principally by the exertions of the Earl of Essex, lately one of Richard's companions in the Holy Land. In England also John met with a general opposition to his usurpation of the regal authority, which soon compelled him to conclude an armistice with a council of regency that had been appointed by the prelates and barons. This was the position of affairs when Longchamp, having discovered Richard's place of confinement, after much solicitation prevailed upon the emperor to allow the royal prisoner to be brought before the diet at Hagenau, where accordingly he made his appearance on the 13th of April 1193, and defended himself with so much eloquence against the several charges made against him in regard to Tancred and the kingdom of Sicily, to his conquest of Cyprus, and to the murder of Conrad of Montferrat, that Henry found himself compelled by the general sentiment of the diet to order his chains to be immediately struck off, and to agree to enter upon negociations for his ransom. Longchamp was immediately despatched to England with a letter to the council of regency, and the result was, that, notwithstanding the insidious efforts both of John and his friend Philip of France to prevent the conclusion of the treaty,

Richard was at last liberated, on the 4th of February, 1194, after 70,000 marks had been actually paid to the emperor, and hostages given for the payment of 30,000 more. The English king had also engaged to release both Isaac of Cyprus and his daughter, and he had besides, at the persuasion, it is said, of his mother Eleanor, the more effectually to conciliate Henry, formally resigned his crown into the hand of the emperor, who immediately restored it to him to be held as a fief of the empire, and burdened with a yearly feudal payment to his superior lord of five thousand pounds. This strange transaction rests on the authority of the contemporary annalist Hoveden. Richard, descending the Rhine as far as Cologne, proceeded thence across the country to Antwerp, and, embarking there on board his own fleet, landed at Sandwich on the 13th of March.

Most of John's strongholds had been wrested from his hands before his brother's return, and now the rest immediately surrendered, and he himself fled the country, and with his principal adviser, Hugh, bishop of Coventry, having been charged with high treason, and not appearing to plead after forty days, was outlawed and divested of all his possessions.

Meanwhile it was thought necessary that Richard should be crowned again, and that ceremony was accordingly performed at Winchester by Hubert, archbishop of Canterbury, on the 17th of April. Then, leaving Hubert guardian of England and grand-justiciary, on the 2nd of May following, having, with his characteristic activity, employed almost every moment since his arrival in raising an army and procuring funds for its maintenance by all sorts of exactions and the most unscrupulous use of every means in his power, he again set sail from Portsmouth, his whole soul bent on chastising the king of France. Owing to adverse winds, he was a fortnight in reaching Barfleur in Normandy, where, as soon as he landed, he was met by his brother John, who professed contrition and implored his pardon, which, on the intercession of his mother Eleanor, was granted. Richard now marched against Philip, and several engagements took place between them, in most of which the English king was successful. But the war, though it lasted for some years, was distinguished by few remarkable events. A truce for one year was agreed to on the 23rd of July; and, although hostilities were resumed some time before the expiration of that term, a peace was again concluded in the end of the following year, which lasted till the beginning of 1197.

All this time Hubert, assisted by Longchamp, who had been restored to his office of chancellor, is said to have presided over the government at home with great ability. Hubert had been educated under the famous Glanvil, and he seems, in the spirit of his master, to have exerted himself in re-establishing and maintaining the authority of the law, by which alone, even if he did no more, he must have materially contributed to the revival of industry. The large sums however which he was obliged to raise by taxation to meet the expenses of the war, in the exhausted state to which the country had been reduced, provoked much popular dissatisfaction; and the third year of the king's absence in particular was distinguished by the remarkable commotion excited by William Fitz-Osbert, styled Longbeard, a citizen of London, who is admitted to have possessed both eloquence and learning, and whose whole character and proceedings might not improbably, if he had had his own historian, have assumed a very different complexion from what has been given to him. Longbeard, who acquired the names of the Advocate and King of the Poor, is affirmed to have had above 50,000 of the lower orders associated with him by oaths which bound them to follow whithersoever he led. When an attempt was made to apprehend him by two of the wealthier citizens, he drew his knife and stabbed one of them, named Geoffrey, to the heart, and then took refuge in the church of St. Mary-le-Bow in Cheapside, the tower of which he and his followers fortified, and held for three days, when they were at last (7th of April 1196) dislodged by fire being set to the building. Fitz-Osbert was first dragged at a horse's tail to the Tower, and then to the Elms in West Smithfield, where he was hanged, with nine of his followers. The people however long continued to regard him as a martyr.

The war between Richard and Philip broke out again in 1197, and in the course of this campaign Richard had the gratification of capturing the Bishop of Beauvais, a personage whom he had reason to regard as a main instigator of the severities and indignities which he had sustained at the hands of the emperor. The bishop was taken armed cap-à-pie and fighting, and when Pope Celestine recommended him to the clemency of Richard as his son, the English king sent his holiness the bishop's coat of mail, with the following verse of Scripture attached to it:—"This have we found: know now whether it be thy son's coat or no." This same year too finished the career of the Emperor Henry, who in his last moments is said to have expressed the extremest remorse for the manner in which he had treated the great champion of the Cross. Richard's other enemy, Leopold, duke of Austria, had been killed by a fall from his horse two years before.

A truce, as usual, at the end of the year, again suspended hostilities for a space. The war was renewed on its termination, and in this campaign (of the year 1198) Richard gained one of his greatest victories near Gisors, when Philip in his flight fell into the river Epte, and was nearly drowned. After this, by the intervention of the pope's legate, a truce was concluded between the two kings for five years, and they never met again in fight; although they probably would, notwithstanding the truce, if both had lived. But on the 26th of March in the following year 1199, as Richard was engaged in reducing the castle of Chalus, the stronghold of one of his Aquitanian vassals, Vidomar, viscount of Limoges, who it seems had refused to surrender a treasure found on his estate, to which the king laid claim in right of his feudal superiority, Cœur de Lion was struck in the left shoulder by an arrow, aimed from the rampart of the castle by a youth named Bertrand de Gurdun. The wound would not have been dangerous but for the mismanagement of the surgeon in his attempts to extract the arrow-head, which had broken off in the flesh. As it was, Richard lived only till Tuesday, the 16th of April. The shot was a fatal one in every way: in the fury into which the wound of the king threw the besieging army the castle was taken by storm, and all the persons found in it were immediately hanged, as some authorities say by the king's orders, with the exception only of Gurdun. He was brought into the presence of his dying victim, when Richard, under the impulse of generosity or compunction, gave him his liberty, with a hundred shillings to take him home; but after the king's death he was flayed alive, and then hanged, by order of Marchadee, the leader of the Brabantine mercenaries serving in Richard's army.

Richard I. had no issue by his wife Berengaria, but he is said to have had one or two natural children. He was succeeded on the throne by his youngest brother, John, to the exclusion of Arthur of Bretagne, the legitimate heir, as being the son of his next brother, Geoffrey. [JOHN.]

The character of Richard is one of course not to be judged without reference to the general manners of the age in which he lived. He is charged by writers of his own or near his own time with crimes of all sorts, and it is probable enough that there was hardly an excess, either of violence or licentiousness, into which his impetuous temperament did not occasionally precipitate him; but, besides the sanction or indulgence for all this accorded by public opinion and the universal example, it is also to be said for Richard that, with all his passion and recklessness—if his ungrateful rebellion against his father be left out of account—he seems to have had nothing base or malignant in his composition; and that he was as capable of acts of extraordinary generosity and disinterestedness as of excesses of brutal fury or profligacy. Of the courage and strength of will proper to his race, he had his full share, with more than his share of their strength of thew and sinew; and his intellectual powers, both natural and acquired, were also of a high order. He was renowned in his own day not only as beyond all dispute the stoutest and most gallant of living heroes, but as likewise occupying a place in the foremost rank of those who excelled in wit, in eloquence, and in song. A few of Richard's poetical compositions have been preserved, and may be found in the following works:—'La Tour Ténébresse,' 1705, which contains a love-song in Norman-French, and another chanson in mixed Romance and Provençal, said to be the joint composition of Richard and his favourite minstrel Blondel de Nesle, and to be that by which Blondel, according to the well-known story, now generally believed to be a fiction, discovered his master's prison; Walpole's 'Royal and Noble Authors,' which contains a poem of about forty lines in Provençal, from a manuscript in the Laurentine Library at Florence, another version of which in Norman-French (by some supposed to be the original), is given by Sismondi, 'Littérature du Midi de l'Europe,' vol. i., p. 149, and of which there are two English versions, one published in Burney's 'History of Music,' another by the late George Ellis, in Park's edition of Walpole's work; Raynouard's 'Choix des Poésies des Troubadours,' vol. iv., containing the Provençal version of the same poem; and the 'Parnasse Occitanien,' Toulouse, 1819, in which another poem of Richard's is given. Richard is also a distinguished character in romance; on which subject it may be sufficient to refer the reader to Ellis's 'Specimens of Early English Romances,' vol. ii., pp. 175-290 (edit. of 1811).

The claim of Richard I. to the authorship of the ancient maritime code called the 'Laws of Oleron,' has been proved to be unfounded. Almost the only improvement in the laws or institutions of England which is attributed to him is some reform of the institution of justices-itinerant introduced by his father, but it is not very clear in what this consisted; and, whatever it was, the merit of it appears to belong not to Richard, but to his viceroy Hubert. He is also said to have abolished some of the most cruel penalties of the forest laws, although he enforced that code generally with great exactness. What is called the time of legal memory, or the term requisite to establish immemorial usage, dates from the commencement of the reign of this king.

RICHARD II. (surnamed of Bordeaux), King of England, was the second but only surviving son of Edward, styled the Black Prince, eldest son of King Edward III., by his wife Joanna of Kent [EDWARD III.], and was born at Bordeaux on the 3rd of April 1366. He was consequently ten years and two months old when he lost his father, and not quite eleven years and three months when he succeeded to the throne on the death of his grandfather. His reign is reckoned to have commenced on the day following that event, the 22nd of June 1377. His coronation did not take place till the 16th of July.

On the accession of a king who was still a minor, the powers of government were, by an assembly of the prelates and barons, vested in twelve counsellors, who were appointed to assist, in other words to direct and control, the chancellor and treasurer. From this council

the king's three uncles—John of Gaunt, duke of Lancaster; Edmund of Langley, then earl of Cambridge, afterwards duke of York; and Thomas of Woodstock, then earl of Buckingham, afterwards duke of Gloucester—were all excluded; but this arrangement appears to have been collusive, and intended merely to lull the popular dislike and suspicion of Lancaster, in whose interest most of the counsellors are said to have been; and who, although he at first retired to his castle of Kenilworth, was the next year appointed to the command of a fleet fitted out to act against France. In the course of that year, 1378, great honour was obtained by John Philpot, a citizen of London, who, having equipped a small naval armament at his own expense, set sail with it against the Scottish privateer Mercer, who had recently carried off all the ships in the port of Scarborough, and succeeded in capturing him with all his prizes. During the next three years the war with France was prosecuted in Brittany under the conduct of the Earl of Buckingham; but the death of Charles V., in September 1380, having been speedily followed by a peace between the Duke of Brittany and the new French regency, Buckingham, now finding an enemy in his former ally, was glad to return home with his army in April 1381.

Meanwhile in England the heavy pecuniary exactions called for by the war were hastening on a crisis which other causes had been long contributing to bring about. Three contending forces may be distinctly perceived at work in the ferment which now broke forth. First, there was the crown, or rather its natural ally the ancient aristocracy, in whose hands the young king on the present occasion was, and of which he may be considered as the mere representative or instrument, striving to protect from encroachment the almost exclusive control of the national affairs which it had possessed at least from the era of the Conquest. Secondly, there was the recently-established House of Commons, the representative of the minor gentry and the middle classes, pressing forward to secure a share in the government, and, with the instinct of a growing power, eagerly seizing hold of every opportunity of forwarding its object, its chief means being the right of taxation, of which it was already in the undisputed enjoyment, and which it had learned to apply with considerable skill as a screw for compressing the crown, and extorting from it new concessions and privileges. It may be remarked that the present state of affairs, with the king a boy and a cipher, and the government in the hands of a regency, was peculiarly favourable for such attempts on the part of the House of Commons. Lastly, there was the great body of the population, forming the labouring class, of which by far the larger portion was yet engaged in agriculture, and in a state of villeinage or servitude, bound to the soil, and so confounded in some sort with the cattle and chattels of the landlord, counted, or at least treated, as *things*, not as *persons*, at any rate in so far as all rights of a political character were concerned. But the example of what had recently taken place in other countries, in France and in Flanders, and the progress that the development of society had made among ourselves, had inspired even this, the lowest class, with a general desire of acquiring a new position in the commonwealth—of being raised from bondage to freedom and citizenship. Of course, both on the part of the House of Commons (or middle classes), and still more on that of the villeins, what was reasonable and right in this ambition may have been mixed with much that was ill-considered, extravagant, and impracticable; their efforts may have been in some respects ill-directed, both in regard to ends and means; but in the main, what took place must have happened if society was to advance at all, or even if it was to retain any principle of life. The explosion of these various elements was provoked by the state of pecuniary necessity to which the crown was reduced in the years 1379 and 1380. First, to induce the Commons to grant the money that was wanted, it was found necessary, after a short struggle, to submit to their demands, of not only being allowed to inspect the accounts of the royal treasury, but even of appointing the king's ministers. Then, in December 1380, the famous Capitation Tax was imposed, which gave rise to the rebellion of Wat Tyler in the summer of the year following. This formidable movement began at Fobbings, near Brentwood in Essex, on the 30th of May 1381, when the people rose against Thomas de Bampton, one of the commissioners who had been appointed to superintend the collection and enforce the payment of the tax. It thence spread over Essex, Kent, Suffolk, Norfolk, and other counties along the eastern and southern coasts; the most noted among the popular leaders being two priests called Jack Straw and John Ball. Watt, the Tyler (or tiler), of Dartford, who killed the royal tax-collector, in consequence of an outrage committed on Tyler's daughter, and then placed himself at the head of the Kent men, seems however to have been by far the most determined and ferocious of the rebel captains. Two other persons of the names of Lister and Westbroom, were called Kings of the Commons in Norfolk and Suffolk. In the earlier part of the month of June, Tyler and his followers, having marched upon London, perpetrated a series of frightful devastations: they sacked the archbishop's palace at Lambeth, demolished the Marshalsea and King's Bench prisons, and the Duke of Lancaster's palace of the Savoy, set loose the prisoners in Newgate and the Fleet, and destroyed the former building; set fire to the Temple, and to the Priory of the Knights Hospitallers at Clerkenwell; and massacred great numbers of the wealthier classes, among others the two first officers of the kingdom—the Archbishop of Canterbury, who was chancellor, and Sir Robert Hales, the treasurer. At last, on the 15th, the career of the demagogue was suddenly terminated by the bold hand of Sir William Walworth, the lord mayor, who, when Tyler, coming forth from his men, rode up to the king stationed in front of the abbey of St. Bartholomew in West Smithfield, plunged a dagger into his throat, on which he was speedily despatched by one or two other persons in the royal suite. Richard himself on this occasion, young as he was, showed both firmness and presence of mind. The insurgents, deprived of their leader, were easily induced to lay down their arms; and in a few weeks the rising of the commons was completely suppressed in all parts of the kingdom. The victory obtained by the king and the government was followed by the shedding of torrents of blood on the scaffold: it is said that the persons executed amounted in all to about 1500; Straw, Ball, and the other leaders being among the number. All the promises also that had been made to the congregated multitudes while they had still arms in their hands were broken. The Essex men had only asked for the abolition of bondage, the fixing of a maximum for the rent of land, the universal liberty of buying and selling in fairs and markets, and a general pardon; and before they broke up and retired to their homes they had actually received a written grant of these demands under the king's hand. Even Wat Tyler and the men of Kent, when they came to specify their terms, had insisted upon nothing more extravagant than that the forest law should be repealed, and all warrens, waters, parks, and woods thrown open, so that the killing of fish, fowl, and game of all kinds should be everywhere free to every man.

On the 14th of January 1382, Richard was married to Anne of Bohemia, daughter of Charles IV., the late emperor of Germany. The next two years were filled up with a war against the French in Flanders, conducted by Henry Spenser, the young and fighting bishop of Norwich, who in the late commotions had distinguished himself by his decisive style of dealing with the rebels; first, as Froissart tells us, meeting them in the field, and then, when he had routed them, exchanging his sword and armour for a crucifix and sacerdotal robes, and thus arrayed, confessing and absolving his prisoners as he hurried them to the gibbet, and who now went over to the Continent to assist the burghers of Ghent in their contest with the Count of Flanders and the French king, and in support of the cause of Urban VI., in the general European war excited by the struggle between that pope and his rival Clement VII. The bishop in his first campaign defeated the Count of Flanders, and took the town of Gravelines; but in the spring of 1384 he was obliged to make his way back with much precipitancy to England, where he was arraigned by the parliament for the failure of the expedition, and his temporalities were confiscated till the king should be repaid the money it had cost. In 1385 the war with France was transferred to Scotland; and in the summer of that year Richard, for the first time, appeared at the head of his army, which penetrated as far as Aberdeen, having on its way reduced Edinburgh, Dunfermline, Perth, and Dundee to ashes, without having however during its whole progress seen the face of the enemy. An expedition of John of Gaunt to Spain, to assert his claims to the throne of Castile and Leon, grounded on his marriage with Constance, the eldest daughter of the late king Peter the Cruel, after occupying him for about three years, terminated, in 1388, in the marriage of the duke's daughter Catharine to Henry, prince of Asturias, the heir of the reigning Castilian king, John I., an alliance which seated the descendants of the English duke for many generations upon the throne to which he aspired.

Meanwhile, during the absence of the duke, the ascendancy at home had been assumed by his younger brother Thomas, now duke of Gloucester; and in the latter part of the year 1387, an ill-conceived and worse-directed attempt of Richard to take the management of affairs into his own hands had resulted in the complete defeat of that design by Gloucester, the execution of Richard's two principal counsellors, the Chief-Justice Tresilian and Sir Nicholas Brember the lord mayor of London, and the expulsion of the Archbishop of York, and of the royal minions De Vere, duke of Ireland, and De la Pole, earl of Suffolk, from the kingdom. The "wonderful parliament," as it was called, which met on the 3rd of February 1388, after ratifying the proceedings of the victorious party, also sent Sir Simon Burley and three other knights to the scaffold, banished four more of the judges to Ireland, and in short completely put down the king's faction. On the 15th of August this year was fought the famous battle of Otterbourne, or Chevy Chase, in which the Scots lost their commander, Earl Douglas, but the English were finally driven from the field, after both their leader Lord Harry Percy (popularly designated Hotspur) and his brother Lord Ralph had fallen into the hands of the enemy.

Richard remained in the state of subjection to which he had been reduced by the "wonderful parliament" for more than a year. At last, at a great council held in May 1389, he unexpectedly intimated that, being now in his twenty-second year, he intended to take the management of affairs into his own hands; and the suddenness of the movement secured its success for the moment. Gloucester found it necessary to retire into the country. But, in fact, although no further attempt was made for the present formally to set Richard aside, his own indolence and indisposition to business very soon threw the government into the hands of his uncle Edmund, duke of York, and

Lancaster's son, Henry of Bolingbroke, earl of Derby. John of Gaunt also now returned from the Continent, and had influence enough to force a seeming reconciliation between his royal nephew and Gloucester, and to bring back that duke and his party to court. After this some years passed without any changes or other events of importance. The country was still professedly at war both with France and Scotland; but after the suspension of hostilities had been long kept up by a succession of short amnesties, a truce for four years was concluded with both countries in 1394. His queen, who was called "the good Queen Anne," having died on Whitsunday of that year, Richard soon after solicited the hand of Isabella, the beautiful but still infant daughter of Charles VI.; after many delays, the treaty of marriage was finally arranged in October 1396; and at the same time a further peace and alliance was concluded between the two countries for the space of twenty-eight years.

This French marriage is believed to have materially contributed to the domestic revolution that soon after followed. It was opposed before it was contracted, and reprobated afterwards, by Gloucester and the popular party; and on the other hand Richard is supposed to have counted upon the assistance of his father-in-law the French king, to enable him to rid himself of and avenge himself on his uncle. In the beginning of July 1397, first the Earl of Warwick, and two days after the Earl of Arundel, the most intimate friends and confederates of Gloucester were suddenly arrested by the orders of the king, who carried his project into effect with profound dissimulation and treachery; and a few days after Gloucester himself was seized in his castle of Plashy, in Essex, and immediately conducted a prisoner to Calais. A parliament was then called, which met on the 17th of September, and which, awed by the display of military force made by the king, and led by the example of the dukes of Lancaster and York and the Earl of Bolingbroke, all of whom Richard had previously seduced or forced into a public approval of the arrests, ratified all that had been done, and impeached the three peers, and also Arundel's brother, the Archbishop of Canterbury, of high treason. The archbishop and Warwick were banished for life; Arundel was beheaded on Tower-hill; and when an order was sent to the governor of Calais Castle to bring up his prisoner Gloucester, the answer returned was that he had died, and few doubted that he had been made away with by the king's orders. It was immediately after this affair that Bolingbroke was raised to the dignity of Duke of Hereford; Richard's half-brother, Sir John Holland (the son of his mother by her second husband), being at the same time made Duke of Exeter. The subservient parliament, before it separated, devolved the whole power of government and legislation upon a commission of twelve peers and six commoners, all devoted to the king; and having also obtained from them the grant of a revenue for life, Richard might now be considered as almost an absolute sovereign.

This state of things however did not last long. Intoxicated by the success of his schemes, Richard now set no bounds to his exactions and extravagance; and instead of being satisfied with the discomfiture and destruction of so many of the persons whose opposition he had had so much reason to fear, he seems to have been only thereby incited to the devising of means for ridding himself of others whom he still apprehended to be dangerous. Of those who had supported him in the prosecution of the late Duke of Gloucester and his friends, the two most powerful were the Duke of Hereford, and Mowbray, earl of Nottingham, now duke of Norfolk. While Hereford was riding from Windsor to London in December of this same year, he was overtaken by Norfolk, who, according to the account given by Hereford, more than hinted to him that he had reason to suspect the king was watching for an opportunity of destroying them both; his words were carried to Richard, probably by Bolingbroke himself; that nobleman, at any rate, when called upon in parliament to state what had passed, charged Mowbray with having given utterance to the treasonable expressions; and the result was, that after Mowbray had denied the charge, and the two had in compliance with the award of a court of chivalry, presented themselves on the 16th of September 1398, at Coventry, to decide the matter by wager of battle, Richard suddenly interposed, forbade the combat to proceed, and pronounced sentence of banishment for ten years on Hereford, and for life upon Norfolk. The issue of the duel, whatever it might have been, would probably have only delivered him from one of his enemies; this method removed both. But one of them doubtless resolved while professing for the moment to submit to the sentence, that he would not be long in returning. Henry of Bolingbroke had been for some time sedulously and successfully attracting to himself the popular favour which his cousin Richard was fast losing or throwing away; and probably no other subject whom the king might have banished from England could have carried the affections and hopes of so many of his countrymen along with him. This he himself well knew. Accordingly, when in the beginning of February 1399, about three months after his departure, his father died, and the estates which had now become his inheritance were seized by the crown, he did not hesitate as to the course which he should take. Richard had set sail from Milford Haven on the 31st of May, at the head of a fleet of two hundred transports, to quell an outbreak of some of the native tribes of the south of Ireland: Bolingbroke, now calling himself duke of Lancaster, landed at Ravenspur in Yorkshire, on the 4th of July. The returned exile brought with him only forty followers; but by the time he had reached St. Albans, on his unimpeded march to the capital, his army had increased to sixty thousand men. The Duke of York, in whose charge the government had been left, withdrew towards Bristol, to which place the Earl of Wiltshire, Bussy, Green, and others of the king's friends and servants had previously fled. Bolingbroke merely showed himself to the citizens of London, and having received their plaudits and addresses of congratulation, set out for the west. York and he met in Berkeley Castle, where the regent after a short conference yielded to all his demands. They marched together to Bristol, where, having taken possession of the castle, Bolingbroke directed Wiltshire, Bussy, and Green, to be executed, and then set out for Chester, and established himself in that city. Meanwhile Richard, long detained by tempestuous weather, had at last landed at Milford Haven on the 5th of August. He brought with him the greater part of the army he had carried over to Ireland two months before; but the men nearly all deserted the first night they found themselves again upon English ground. Richard then disguised himself as a Franciscan friar, and, accompanied by the Duke of Exeter and some others of his friends, fled to Conway, where it was understood that the Earl of Salisbury was in command of a numerous royalist force; but upon his arrival he found that that too had broken up some days before. On the 18th the Earl of Northumberland came to him from Bolingbroke, and induced him to accompany him to Flint Castle, where, on the following day, Bolingbroke presented himself at the head of about 80,000 men. The unhappy king proceeded to Chester in the train of his conqueror, and thence in a few days he was carried to London, where he was forthwith lodged in the Tower. Here, on the 29th of September, he consented to read a renunciation of the crown before a deputation of prelates, barons, knights, and lawyers, and to declare that, if he had the right of naming his successor, the man he would fix upon should be his cousin of Lancaster. Such at least is the account inserted by Henry's order in the rolls of parliament. On the next day the two houses of parliament met together in Westminster Hall, and voted his deposition, immediately after which the Duke of Lancaster rose and claimed the crown, and was unanimously recognised as king. [Henry IV.]

Richard did not long survive his dethronement. On the 23rd of October the house of peers, in a new parliament, on being consulted, by King Henry's order, as to what should be done with him, recommended that he should be closely confined in some castle, the knowledge of which should be kept secret from the people; and in conformity with their advice, he was a few days after privately conveyed away from London. All that is further known is, that in the following February rumours were everywhere spread that he was dead, and that in the beginning of March his body, or what was declared to be such, was brought with funeral pomp from Pontefract Castle to London, and there exhibited openly to the people. Afterwards it was reported, by some that he had starved himself to death, by others that he had been starved by his keepers, according to a third version of the story, that he had been violently made away with by Sir Piers Exton, assisted by seven other assassins. For many years also rumours continued to arise from time to time that he had made his escape, and was still alive in Scotland; and an attempt has recently been made to establish the probability of this strange story; but the supposed new evidence brought forward in support of it has been satisfactorily shown to be quite inconclusive.

Of the alterations made in the statute law during the reign of Richard II., the most important was the extension of the former Acts against provisors, or persons obtaining papal presentations to benefices before they were vacant, by a series of new Acts, and especially by the 16 Ric. II., c. 5, commonly called the Statute of Præmunire.

In 1382 a statute was passed for apprehending and punishing the followers of the religious reformer Wycliffe, who are described as malevolent persons going about from country to country, and from town to town, in peculiar habits, with pretence of great sanctity, and without licence of the pope or the ordinary, preaching daily in the churches, churchyards, markets, fairs, and other open places where the people were assembled in greatest numbers, discourses full of heresies and notorious errors, to the great injury of the faith, and destruction of the laws and estate of holy church, &c. But this Act was repealed the same year, on the representation of the Commons that it had been passed without their assent. Just before its enactment twenty-four opinions, attributed to Wycliffe, had been condemned as heretical and dangerous by a synod of churchmen; the reformer appealed against the decree, but was ultimately induced to submit, and he remained in quiet at his rectory of Lutterworth, till his death, about two years after. His opinions however had already made great progress among the people; and the spirit which he had awakened by his preaching and writings continued to live and spread after his death, and no doubt materially contributed to prepare the way for the overthrow of the old religion, which was effected a hundred and fifty years later.

In the preceding year (1381), after the suppression of Tyler's rebellion, the offence of treason was extended to the act of beginning a riot, rout, or rumour, by the 5 Ric. II., st. i. c. 7; but this severe enactment was repealed in the reign of Edward VI. This is one of the ancient statutes constituting the offence called 'Scandalum Magna-

tum.' To the reign of Richard II. have been assigned the complete establishment of the court of the high admiral, and the enlargement of the jurisdiction of the Court of Chancery by the first issuing of subpœna. Finally, the right of impeachment and prosecution by the Commons in parliament, which had been first asserted in the latter years of Edward III., was finally established in this reign by the impeachment of the Earl of Suffolk, the late chancellor, in 1386.

Richard II. had no issue by either of his wives (his second indeed was only a child of ten years of age at the time of his death); nor are any natural children assigned to him by the genealogists. Queen Isabel returned to France in 1401, and became the wife of her cousin Charles, duke of Orleans, after bearing a daughter to whom, she died, at the age of twenty, in 1409.

RICHARD III., king of England, was the youngest son of Richard, duke of York, whose descent is given in the article on EDWARD IV. Richard was born on the 2nd of October, 1452, at Fotheringay Castle in Northamptonshire. On the defeat and death of the Duke of York at Wakefield Green, 31st December 1460, where the duke's second surviving son Edmund, styled earl of Rutland, was also killed, Richard and his elder brother George, afterwards duke of Clarence, were sent by their mother to Utrecht, where they remained under the protection of Philip, duke of Burgundy, till the crown of England was acquired (about two months after) by their eldest brother Edward. Soon after this event Richard was created duke of Gloucester, made a knight of the Garter, and appointed to the office of lord high admiral, though as yet only in his tenth year. In 1469 he was made one of the wardens of the Scottish marches: in 1470 he fled with the king, his brother, to Flanders on the sudden restoration of Henry VI. by the Earl of Warwick: in 1471 he commanded the foreward of his brother's army at the battle of Barnet; and he also assisted in gaining for Edward his next and crowning victory of Tewksbury. He and his brother Clarence are asserted to have been the actual murderers of Henry's son Prince Edward, after the battle. [EDWARD IV.] To Gloucester also was popularly ascribed at the time the murder of Henry himself in the Tower a few weeks after. [HENRY VI.] The following year the Lady Anne Nevil, daughter of the Earl of Warwick, and widow of Prince Edward, was prevailed upon to give him her hand.

In 1478 Gloucester took a foremost part in the attainder and destruction of his brother Clarence, whose removal placed him next after the king's issue in order of succession to the throne. In 1482 he commanded an expedition against Scotland, in the course of which he took the town of Berwick and penetrated as far as Edinburgh. He had only recently returned from this expedition, and was still in command of his army on the borders, when the death of his brother took place, in the beginning of April, 1483.

On the receipt of this intelligence, Richard immediately prepared to set out to London, stopping however on his way at York, where he summoned the gentlemen of the county to swear allegiance to Edward V., taking the oath first himself. At Northampton he was met on the 29th of April by the Duke of Buckingham, and it is believed that the measures, probably in part arranged previously by letter, were then finally concerted, by which Richard should be elevated to the throne. On the next day Edward's uncle, Earl Rivers, and his half brother, Lord Grey, who were at Stony Stratford with the king, were both arrested by Gloucester's orders; and possession was also taken of the royal person.

From his arrival in London to the disappearance of the young king and his brother towards the end of June [EDWARD V.], Gloucester, who now called himself Lord Protector, kept his residence at Crosby Place in the City, where he held frequent conferences with his confidants. On the 13th of June, Lord Hastings was arrested by his orders in the council-room at the Tower, and immediately led to execution; and two days after, the Lord Grey, Sir Thomas Vaughan, and Sir Richard Hawes underwent the same fate before the gate of Pontefract Castle. The public were informed by proclamation that these persons had been put to death as having, with the queen and her adherents, 'intended to murder and destroy the Protector and his cousin the Duke of Buckingham, and the old royal blood of the realm.' Lord Stanley, the Archbishop of York, and the Bishop of Ely were also arrested.

On Sunday the 22nd of June Dr. Shaw preached his famous sermon at Paul's Cross, in which he denounced both the present and the late king as bastards; and on the Tuesday following the Duke of Buckingham harangued the citizens to the same effect from the hustings in Guildhall. The next day, Buckingham, accompanied by other lords, by Shaw the lord mayor (brother of the preacher), and by a number of other citizens, proceeded to Baynard's Castle, the residence of the Duchess of York, where Richard then was, and in a long address offered him the crown and royal dignity in the name of the three estates of the land. Richard, with some affected hesitation, replied that he felt it to be his duty to obey the voice of the people, and that he would from that day take upon himself the royal estate of the two noble realms of England and France. On the following day, the 26th, he proceeded to Westminster Hall, and there formally declared himself king. The commencement of his reign is counted from that day, though he was not crowned till the 6th of July.

Whether it was the fear inspired by the known determination and unscrupulousness of Richard's character, and the executions at London and Pontefract, that operated upon the public mind, or that any considerable part of the nation really preferred his claims to those of his nephew and the rest of his late brother's children, it must be admitted that his accession, so far from having been opposed in the first instance from any quarter, appears to have been everywhere hailed with all the evidences of popular approbation and rejoicing. Part of this favour, if it was not a mere show, he may have owed to the clemency and condescension which he affected as soon as he found himself fairly seated on the throne, and to the expectations of a mild or lax government which the very doubtfulness of his title would excite. But the story, in truth, has been so imperfectly transmitted to us, that it is difficult to weave any consistent or satisfactory theory out of the unconnected details that have been preserved. All we know is, that Richard, having immediately after his coronation set out with his queen on a tour through the northern parts of the kingdom, and having been everywhere received with apparently the most cordial gratulations by all classes, was suddenly surprised, while sojourning at York, by intelligence of a formidable confederacy which had been formed against him by the friends of his two nephews in the southern and south-western counties, with his own chief adviser the Duke of Buckingham at its head. It appears that a rising would have taken place immediately throughout Kent, Essex, Sussex, Berkshire, Hampshire, Wiltshire, and Devonshire, had it not been prevented for the moment by its being ascertained that the two royal children were dead. This intelligence however only changed the plan of the conspirators. By the advice of the Bishop of Ely, the crown was offered to Henry, earl of Richmond, on condition that he should marry Edward IV.'s daughter the Princess Elizabeth; and as soon as his acceptance of the proposal was received from beyond seas, his partisans called their followers to arms on the same day, the 18th of October, in all the parts of the country where they had influence. But this insurrection was quelled almost as soon as it broke out. Richmond, after having reached the coast of Devon, did not venture to disembark; Buckingham was deserted by a force of Welshmen that he had raised at Brecknock, and, falling into the king's hands, had his head immediately struck off in the market-place of Salisbury; of his associates the most fortunate escaped beyond seas; and by the end of the month not an enemy of Richard's remained in arms in England.

A parliament was now summoned, which, having met on the 23rd of January 1484, immediately passed an Act declaring Richard to be undoubted king of the realm of England "as well by right of consanguinity and inheritance, as by lawful election, consecration, and coronation," and bastardising the issue of the late King Edward IV. by Elizabeth Rivers, whom it designated as the late wife of Sir John Gray, and denied to have any rightful title to the dignity of queen-dowager. This Act is known by the name of the 'Titulus Regius,' and is the earliest of what are called the Private Acts, none of which are given in any of the printed collections of the statutes. The 'Titulus Regius' however has been printed by Sir Robert Cotton, in his 'Abridgment of the Rolls of Parliament.' This Act was followed by others (also classed as private Acts), attainting and confiscating the property of all the principal persons engaged in the late revolt. But various acts of public utility were also passed by this parliament; among others, one authorising every justice of the peace to admit a prisoner to bail, and directing that no officer should seize the goods of a prisoner till after his conviction; one regulating the impannelling of juries; one declaring and amending the law respecting the levying of fines; and several relating to commercial affairs, which, if they were not in all points grounded on the most enlightened principles, were at least in accordance with the opinions of the time, and must be regarded as evidences of a considerable interest taken by this parliament in the economical welfare of the country.

Soon after this however Richard deemed it expedient to adopt a new policy. The queen-dowager, whom the parliament had just declared to have been only the late king's mistress, he now, in alarm at the projected alliance between her eldest daughter and the Earl of Richmond, affected to court as his near and honoured kinswoman; he proposed marrying the Princess Elizabeth to his own son Edward; and when that prince died (in April 1484), and his queen, Anne, who had borne him no other children, soon after fell sick, he offered to marry Elizabeth himself. And strange as it appears, both mother and daughter went eagerly into this scheme; the princess in particular showed the utmost impatience for the marriage with her uncle, at least this is the statement made by Sir George Buck, who asserts that he saw a letter written by her to the Duke of Norfolk, protesting that the king was "her joy and maker in this world, and that she was his in heart and thought," and fretfully expressing her fears that Queen Anne "would never die." But when Anne at last did die (on the 16th of March 1485), not without suspicion of poison, his two confidants, Radcliffe and Catesby, succeeded in dissuading Richard from venturing upon this incestuous marriage, which they assured him would excite the popular indignation from one end of the kingdom to the other; and he then took great pains to proclaim that nothing of the kind had ever been contemplated.

He had the preceding year disembarrassed himself of one considerable source of annoyance and distraction by concluding a peace with Scotland for three years; and affiancing his niece, the lady Anne de la Pole,

daughter of his sister the Duchess of Suffolk, to James III.'s eldest son, the Duke of Rothsay, afterwards James IV. (a transaction however which did not issue in an actual marriage). But at home the aspect of things was now becoming more unsatisfactory every hour. He durst not venture in the state of the public mind to call a parliament, and he found himself at once without money and nearly without an adherent upon whose fidelity he could depend. One after another of the most eminent of those who had hitherto stood by him fled to France to join the Earl of Richmond. At last, on the 7th of August Henry landed at Milford Haven; and on the 21st of the same month the result of the battle of Bosworth deprived Richard at once of his crown and his life. [HENRY VII.]

Richard left at least one natural son, known by the name of John of Gloucester, who, although yet a minor at his father's death, had been already appointed governor of Calais. There is also a romantic story told of a Richard Plantagenet, who died in the parish of Eastwell in Kent, in 1550, an old man of eighty-two, after a life spent as a working bricklayer, and who asserted that he was present at Bosworth Field, where Richard informed him he was his son; but this legend rests on the slightest authority. A natural daughter, named Katherine, is assigned to Richard, who was to have been married to the Earl of Huntingdon, but who died in 1484, before she had reached the age agreed upon. The Duchess of York, the mother of Edward IV. and Richard III., we may here notice, survived all these events, not dying till 1495.

Both the character of Richard III. and many of the events of his reign have been subjects of dispute among modern writers, some of whom have gone the length of attempting to make out that all the crimes imputed to him are the mere fabrications of his enemies. Much to this effect that Horace Walpole has advanced in his famous 'Historic Doubts,' and later writers have repeated, had been anticipated by Sir George Buck, in his 'Life and Reign of Richard III.,' published so long ago as the middle of the 17th century. Buck's work however also contains a considerable quantity of matter not elsewhere preserved, at least in a printed form. The chief original historian of this reign is Sir Thomas More, in his unfinished tract, entitled 'A History of the Pitiful Life and Unfortunate Death of Edward V. and the Duke of York his brother; with the Troublesome and Tyrannical Government of the Usurpation of Richard III., and his miserable End.' There are the Latin annalists, John Rouss, or Rosse, and the continuator of the 'History of Croyland.'

RICHARD PLANTAGENET, Earl of Cornwall, and titular King of the Romans and Emperor of Germany, was the second son of John, king of England, and was born January 5, 1208. He was created Earl of Cornwall by his brother Henry III. in 1226; and he figures as one of the leading personages throughout that turbulent and distracted reign, showing generally much moderation and good sense in his endeavours to assuage the contentions between the king and the barons, with whom he occasionally sided against the more outrageous excesses of the royal authority, although, as might be expected, without any participation in the design of abridging the ancient prerogatives of the crown, and not without a natural regard in other respects to the interests created by his position. Although he showed some military talent on more than one occasion, his abilities on the whole seem to have been, like his politics, moderate, and of a middle character; he had no pretensions to a brilliant or commanding intellect, but he was at least as far removed from the weak-mindedness of the king his brother, generally evincing in his public conduct at least good sense and discretion, as well as a calm and conciliatory temper. It was a consequence of this moral and intellectual constitution however that, if he had no great vices, he should also be without great virtues; and that the reigning principle of his character should be a cold selfishness, which, though it might shrink from any course of violent aggression upon the rights of others, would yet be active in seeking all safe advantages; and, in that pursuit, would be in danger of sometimes tripping or overreaching itself, notwithstanding all its clear-sightedness and habitual caution. Richard, moreover, if he had no lofty or daring ambition, seems to have had a considerable share of vanity, which also would be apt to assist in betraying him in certain circumstances. If we take those considerations along with us, it will be easy to understand his career. After having first joined the barons who attempted to check the royal despotism, and afterwards more than once interposed successfully as a mediator between them and the king, we find him entirely separating himself from their latter and more decided proceedings; and, in the final struggle with De Montfort and his associates, which put in jeopardy even the possession of the crown by his family, resisting the insurgents as keenly as Prince Edward himself. The most remarkable incident however of Richard's history is his election as King of the Romans in 1256. This honour he is believed to have owed entirely to his great wealth, which enabled him to bribe several of the electors; but it is matter of dispute whether, after all, the majority of votes was really given to him, or, at another election a few weeks after, to his competitor, Alphonso, king of Castile. Richard is commonly reckoned among the German emperors next after William, count of Holland, the successor of Conrad IV.; but some historians distinguish the whole period from the death of Conrad in 1254, to the accession of Rodolph I. in 1273, by the name of the Grand Interregnum. Richard was crowned at Aix-la-Chapelle, and occasionally exercised such of the imperial rights as could be exercised by a stroke of the pen or the expenditure of a little sealing-wax; but he never enjoyed any real authority in Germany, nor indeed did he show himself much in that country. He was taken prisoner by De Montfort, along with the king his brother, at the battle of Lewes, in May 1264, and was confined in Kenilworth Castle for more than a year. He died in his house at Berkhampstead, on the 2nd of April 1272.

Richard was thrice married: first, in 1230, to Isabel, daughter of the great Earl of Pembroke, and widow of the Earl of Gloucester, who died in 1240; secondly, in 1243, to Sanchia of Provence, a sister of his brother's wife, Queen Eleanor, who died in 1261; thirdly, in 1267, to a German lady, Beatrice, daughter of Theodoric de Falkmoute, and niece of Conrad, archbishop of Cologne, who survived him. Of five children which he had by his first wife, and two by his second, all died without issue. His second, and then eldest, son Henry, was assassinated in the church of St. Lawrence at Viterbo in Italy, by Simon and Guy, the two sons of De Montfort, on the 3rd of March 1271. The earls of Berkeley claim to be descended from a natural daughter of Richard, earl of Cornwall, Isabel, who married Maurice de Berkeley, the father of the first Baron Berkeley.

RICHARD DE BURY was born in 1287, upon the estate of his father, Sir Richard Angerville, or in Bury St. Edmunds; but it is probable that the predilection which occasioned his taking the name of that place arose from his having received the first rudiments of scholastic education there from his uncle, John de Willoughby, a clergyman. When sufficiently qualified he was sent to Oxford, where he continued to study till he received the appointment of tutor to Prince Edward (afterwards Edward III.), with the office of receiver of his revenues in Wales. This situation enabled him to afford assistance to his royal pupil in the hour of adversity, for when Edward fled with his mother to Paris, and was distressed for want of money, De Bury secretly hastened to succour him, taking with him a large sum in gold, which he had collected while in office; but his flight being discovered, he was pursued by the king's lieutenant, with a band of twenty-four horsemen, even to Paris, where he narrowly escaped detection by being concealed during seven days in the belfry of the convent of Friars Minors. When Edward came to the throne the fidelity of his tutor was rewarded by a rapid advancement to dignities both in church and state. He was first made cofferer to the king, then treasurer of the wardrobe and clerk of the privy seal; he also visited Rome twice as legate to Pope John XXII., and on both occasions was treated with great honour and distinction, being made one of the pope's principal chaplains, and presented with a bull nominating him to the first see that should become vacant in England. He made himself remarkable on his second journey by the splendour of his retinue: when he went into the presence of the pope and his cardinals he was uniformly attended by twenty-six clerks and thirty-six esquires, all attired in the most sumptuous manner. His expenses for the journey amounted to 500 marks. Whence the means were derived may be seen in the list of his appointments, which, besides the above-named, were, during the first six years of Edward's reign, two rectories, six prebendal stalls, the archdeaconries of Salisbury and Northampton, the canonry of Weston, and the deanery of Wells.

While at Paris, on his return from Rome, he received intelligence that the bishopric of Durham was vacant, and that the king had written to the pope requesting his presentation to that see. It happened that the right of election was vested in the prior and chapter of Durham, who, notwithstanding they had also a letter from the king, proceeded to elect Robert de Graystanes, a monk and subprior of Durham, who was confirmed and consecrated by the Archbishop of York, as Bishop Godwin says, with more haste than good speed, for the temporalities were at the king's disposal, and he withheld them till he received the pope's answer, which happened to be dated one day prior to the election of Graystanes, and confirmatory of the appointment of De Bury. Upon this Graystanes was deposed, and De Bury consecrated by the Archbishop of Canterbury, on the 19th of December 1333.

The ready submission to this infringement of the right of appointment by all the parties concerned, has been severely remarked upon by those who were not interested in it. In 1334 De Bury was made chancellor and high treasurer of England. Within the three following years he was thrice at Paris as ambassador to the king of France upon the subject of Edward's claim to the crown of that kingdom, and in the same character he visited Antwerp and Brabant. He had been installed at Durham by proxy, and had once visited the see, but in 1337 he did homage to the Archbishop of York. It does not appear when he resigned any of his political appointments, but he probably did not pass much of his time in his diocese till after 1338. When he had leisure, we find him deeply involved in pursuits far more congenial to his taste and suitable to his sacred office than politics. Accident made him a statesman, but he was a scholar from habit and natural inclination. In early youth he delighted in the society of learned men, but of books "in which wisdom is contained" he was an enthusiastic lover and the most distinguished collector of his age. Fortunately for him the king encouraged this disposition, and allowed him to use the influence of office in the promotion of his views. He purchased freely in his travels and at home, where he made himself acquainted with every collection, public and private. Moreover, he says, when it became commonly reported that books, especially old

ones, were more precious in his estimation than money, or such new-year's gifts and other presents as it was customary to make in his time, they flowed in abundantly from all quarters. His researches saved many books that would have perished from neglect, and these he caused to be repaired. Such as he could borrow, if they were not for sale, he caused to be copied, for which purpose he had an establishment of bookbinders, stationers, and illuminators in his palace. It is said that he finally became possessed of more books than all the other bishops of England put together; but it is just to state that his exertions were intended for the public good, and not merely for the gratification of a taste by no means unbecoming, though it was remarked upon as almost peculiar to himself at the time. In a sketch of his will, made shortly before his death, he says he bequeaths all his books to a company of scholars, residing in a hall at Oxford, as a perpetual alms-deed for his own soul and for the souls of his parents, and of King Edward and his consort. The books went to Oxford, but Bishop Godwin could not find that he made a foundation there, as it has been stated. The hall in which they were deposited was on the site upon which his successor Hatfield founded Durham (now Trinity) College.

De Bury was not only a learned man, but a liberal patron of learning. He regretted the general ignorance of the Greek and Hebrew languages, and took care to provide grammars of both. In searching for elementary books generally, even the village schools did not escape his scrutiny. There is no doubt that De Bury was acquainted with Greek, and he probably learned it at Oxford. Grosseteste, who died in 1258, learned Greek and Hebrew at Oxford, from which it appears that these languages were taught there before De Bury's time. That Greek was taught in England still earlier than Grosseteste's time is also certain. [ROBERT OF LINCOLN.]

The best account of his researches and of his life will be found in the 'Philobiblon,' a small treatise written for the purpose of explaining his objects, of giving directions about books generally, and particularly about his own collections, and even of justifying his conduct, for there were many who derided his pursuits, and thought them altogether extravagant. This tract was first printed at Cologne in 1473; afterwards at Spires in 1483; Paris, 1500; Oxford, 1599; and in the collections of Goldast and Schmid: a limited impression of an English translation (by Mr. J. B. Inglis) was published by Rodd in 1832. There is no other known work by him extant, though one is mentioned under the title of 'Orationes ad Principes,' and some letters are spoken of. He certainly had an extensive correspondence with the most distinguished literary men of his time. Petrarca, with whom he conversed, calls him a man of an ardent and enthusiastic turn. He bears an excellent character generally; his wealth was freely bestowed upon the deserving but needy scholar, and he was equally munificent in distributing alms to the poor. His book evinces a benevolent disposition, though we must except against his refusing the use of books to the laity, but his precautions against the abuse of them are worthy of all commendation. He died at Auckland on the 14th of April 1345, aged fifty-eight, and was buried with due honours in the southern angle of the cathedral of Durham.

RICHARD OF CIRENCESTER, or 'Ricardus Corinensis' (sometimes called the Monk of Westminster), a monkish historian of the 14th century, so named from his being a native of Cirencester in Gloucestershire. No traces of his family or connections have been discovered, nor has the exact time of his birth been ascertained, although the superior education which he received has led to the supposition that his family was of the higher ranks. He entered the Benedictine monastery of St. Peter, Westminster, in 1350: his name occurs in various documents in 1387, 1397, 1399, and he is registered in one of the chamberlain's lists preserved among the abbey records, by the name of Circestre. He composed several elaborate works on Saxon and British history, and to increase his knowledge he visited most of the libraries in this country for reference to original manuscripts. He obtained a license to visit Rome from his abbot in 1391, the original of which is still in existence. It is supposed that he undertook this journey between 1391 and 1397, for he appears to have been confined in the abbey infirmary in 1401, and to have died in that or the following year. His work entitled 'Historia ab Hengista ad ann. 1348,' is in two parts. The first part is from the arrival of the Saxons to the death of Harold. His theological works were 'Tractatus super Symbolum Majus et Minus,' and 'Liber de Officiis Ecclesiasticis.' But he is chiefly known from his celebrated treatise entitled 'De Situ Britanniæ,' which was first discovered in manuscript in 1747 by Charles Julius Bertram, professor of the English language at the Royal Marine Academy at Copenhagen, who sent a transcript of the whole to Dr. Stukeley, with a fac-simile of the manuscript. In 1757 Dr. Stukeley published an analysis of the work, with the 'Itinerary;' and other particulars may be seen in the second volume of Dr. Stukeley's 'Itinerarium Curiosum,' and in Whitaker's 'Manchester.' In the same year the treatise was published at Copenhagen by Professor Bertram, with the remains of Gildas and Nennius, under the title 'Britannicarum Gentium Historiæ Antiquæ scriptores tres Ricardus Corinensis, Gildas Badonicus, Nennius Banchorensis,' &c., 8vo, but this work became scarce. In 1809 an edition was published in London, entitled 'The Description of Britain, translated from Ricardus of Cirencester, with the original treatise De Situ Britanniæ, with the map and a fac-simile of the manuscript, as well as a commentary on the Itinerary.' It was also reprinted as one of 'Six Old English Chronicles,' in a volume of Bohn's 'Antiquarian Library,' 1848. The discovery of this treatise was regarded as an era in the study of British and Roman-British antiquities. The Itinerary contains eighteen journeys which Richard says he compiled from certain fragments written by a Roman general and from Ptolemy and other authors; he mentions a hundred and seventy-six stations (while Antoninus has only 113), some of them a considerable distance north of the wall of Severus, besides which there are numerous chasms which show that many names have been lost or obliterated. The credit and fidelity of this work have been attacked, but they have been defended by a reference to local investigation the result of which has in many instances been favourable to the authenticity of the work. On the other hand it is often extremely incorrect, and the account which Bertram gives of the manuscript, which he says "came into his hands in a very extraordinary manner with many other curiosities," is far from satisfactory. What has become of "the original manuscript" from which he professes to have made the copy he sent to Stukeley does not appear to be known: it is not in the Royal Library at Copenhagen where it was expected to be found. Many good scholars and antiquaries however still believe the work to be authentic, but the tendency of opinion is decidedly the other way. Gibbon says of Richard that "he shows a genuine knowledge of antiquity very extraordinary for a monk of the 14th century." He is frequently quoted by his Latin name Ric. Corin., *i.e.* Ricardus Corinensis.

*RICHARDSON, DR. CHARLES, was born in July 1775. He was intended for the profession of the law, and his early education was adopted for that pursuit. He however did not long follow it, but turned his attention to literature, and especially to philology. In 1805 he issued his first production, 'Illustrations of English Philology,' in which he supported the principles advocated by Horne Tooke and which contained criticisms on Dr. Johnson's Dictionary, with observations on Dugald Stewart's essay 'On the Tendency of some late Philological Speculations.' Subsequently he undertook to furnish the lexicographical portion of the 'Encyclopædia Britannica,' the first part of which was published in January 1818, but after the issue of the fourth part, the work was suspended through the failure of the publishers, until it was resumed by Mr. Mawman. In 1835, the publisher being the late Mr. Pickering, the 'Dictionary' as a separate work first began to be issued, and it was completed in 1837. It is undoubtedly the best dictionary we have, it remedied many of the defects of Johnson, as the author had a far more extended acquaintance with foreign languages. It was deservedly successful, and other editions both in 4to and as an abridgment in 8vo have been since issued. Mr. Pickering's failure however, who possessed a share of the copyright, occasioned difficulties which were at length overcome by the copyright becoming vested in the hands of the author, Mr. Whittingham of the Chiswick press, and Mr. George Bell. Dr. Richardson has also published an essay 'on the Study of Languages,' an exposition of the principles which guided him in the composition of the dictionary, founded on those of Horne Tooke in the 'Diversions of Purley.' He has also contributed some interesting papers on subjects connected with philology to the 'Gentleman's Magazine,' and has produced some useful and ingenious remarks on passages of Shakespere.

*RICHARDSON, SIR JOHN, KNIGHT, M.D., was born in 1787, at Dumfries, in Scotland. His father, Gabriel Richardson, was a magistrate of the county of Dumfries, and provost of the town. John Richardson received his early education at the grammar-school of Dumfries. In 1801 he entered the University of Edinburgh, where he studied chiefly with a view to the medical profession. He entered the navy in 1807 as an assistant-surgeon. He served at the siege of Copenhagen, and afterwards on the coasts of Spain and Portugal, and was promoted to be acting-surgeon of the Hercules, 74 guns. In 1816 he took his degree of M.D. at the University of Edinburgh, and in 1818 married his first wife, a daughter of William Stiven, Esq., of Leith. In 1819 Dr. Richardson accompanied Captain Franklin as surgeon and naturalist on his first expedition to the shores of the Arctic Sea. Their labours, sufferings, and privations, have been alluded to in the memoir of FRANKLIN, REAR-ADMIRAL SIR JOHN. That expedition was not completed till 1822, and Captain Franklin's 'Narrative of a Journey to the Shores of the Polar Sea in 1819 to 1822,' was published in 1823. In 1825 Captain Franklin undertook the command of a second expedition to the shores of the Arctic Sea, and Dr. Richardson again accompanied him as medical officer and naturalist. They arrived in safety at Great Bear Lake, and passed the winter of 1825-26 at Fort Franklin, which they constructed for that purpose. Having descended the Mackenzie River to the spot where it separates into two main branches, the expedition was formed into two detachments. Captain Franklin and Lieutenant Back, having the command of two boats, descended the western branch of that river, at the same time that Dr. Richardson and Mr. Kendall, also with two boats, descended the eastern branch. Captain Franklin, with his detachment, traced the shores of the Arctic Sea from the Mackenzie River westwards to nearly 149° W. long., while Dr. Richardson, with the other detachment, traced the coast eastwards to the mouth of the Coppermine River. Dr. Richardson and his party then ascended the Coppermine River in their boats eleven

miles to Bloody Fall, from which point the river ceases to be navigable upwards, owing to the large number of shoals and rapids. Leaving their boats, they then travelled on foot along the banks of the river and across the country till they joined Captain Franklin and his party, who had returned to Fort Franklin on Great Bear Lake. Captain Franklin and Dr. Richardson arrived in London on the 29th of September 1827. In 1828 was published a 'Narrative of the Second Expedition to the Shores of the Polar Sea in the Years 1825, 1826, and 1827, by John Franklin, Captain R.N., F.R.S., &c., and Commander of the Expedition; including an Account of the Progress of a Detachment to the Eastward, by John Richardson, M.D., F.R.S., F.L.S., &c., Surgeon and Naturalist to the Expedition; illustrated with numerous Plates and Maps,' 4to.

In 1829 Dr. Richardson published the First Part of the 'Fauna Boreali-Americana, or the Zoology of the Northern Parts of British America, containing Descriptions of the Objects of Natural History collected on the late Northern Land Expeditions under the Command of Sir John Franklin; by John Richardson, M.D., F.R.S., &c., assisted by William Swainson, Esq., F.R.S., &c., and the Rev. William Kirby, M.A., F.R.S., &c.' 4to. Part II., 'The Birds,' by Swainson and Richardson, was published in 1831. Part III., 'The Fishes,' by Richardson, in 1836; and Part IV., 'The Insects,' in 1837.

Dr. Richardson's first wife died in 1831, and in 1833 he married a second, who was the only daughter of John Booth, Esq., of Stickney. In 1838 he was appointed Physician to the Fleet, and went to reside at the Royal Naval Hospital at Haslar, near Gosport. In 1840 he was appointed an Inspector of Hospitals. His second wife died in 1845; he was created a Knight in 1846; and in 1847 he married a third wife, the youngest daughter of Archibald Fletcher, Esq., of Edinburgh.

Sir John Franklin, who had left England in May 1845, with the ships Erebus and Terror, on his last expedition to the Arctic Seas, not having been heard of at the end of the autumn of 1847, the British government resolved to send out three distinct searching expeditions—one to Lancaster Sound, under Sir James Clarke Ross; another down Mackenzie River, under Sir John Richardson; and a third to Behring's Straits, under Captain Kellett.

The main object of the expedition under Sir John Richardson was to search the coast between the mouths of the Mackenzie River and the Coppermine River, and the shores of Victoria Land and Wollaston Land lying opposite to Cape Krusenstern. Dr. Richardson, accompanied by Mr. Rae, left Liverpool by steamer on the 25th of March 1848. On the 18th of April they were at Montreal, on which day the steamers commenced running on the river St. Lawrence. They embarked on the following day; and, passing across the Canadian lakes in steamers, afterwards travelled with canoes along the northern series of lakes and rivers to the Great Slave Lake, where boats and all necessary stores having been provided, they commenced the descent of the Mackenzie River on the 24th of July 1848, and reached the sea on the 6th of August. Having traced and examined the shores as far as Cape Krusenstern, they advanced to Cape Kendall, but were prevented by the ice from reaching the mouth of the Coppermine River. They were consequently obliged to leave their boats, and travel overland till they reached Fort Confidence, on Dease River, where log-houses had been constructed for their use, and where they passed the winter of 1848-49. In the summer of 1849 Mr. Rae attempted to reach Wollaston Land in a boat, but the quantity of ice and stormy state of the weather rendered all his efforts unavailing. The party then proceeded to Great Bear Lake, and afterwards to Great Slave Lake, whence they returned by their former route, and arrived safely in Canada. Sir John Richardson left Montreal in October, and landed at Liverpool on the 6th of November 1849. In 1851 he published the 'Arctic Searching Expedition: a Journal of a Boat-Voyage through Rupert's Land and the Arctic Sea, in Search of the Discovery-Ships under command of Sir John Franklin; with an Appendix on the Physical Geography of North America; by Sir John Richardson, C.B., F.R.S., Inspector of Naval Hospitals and Fleets,' &c., 2 vols. 8vo. This work, besides the journal of the progress of the expedition, contains a very large amount of information on the geology, geography, and natural history of the northern part of the American continent, as well as concerning the various tribes of Indians and Esquimaux who inhabit it. Sir John Richardson retired from service as a naval medical officer in 1855.

Sir John Richardson, as part of his official duty, had the superintendence of the museum established at Haslar Hospital through the exertions of Sir William Burnett, inspector-general. Many specimens of rare fishes were deposited there, and in 1842 he published in 4to the first part of 'Icones Piscium, or Plates of Rare Fishes.' The work however was discontinued.

Sir John Richardson has contributed to the natural history of the following voyages:—'The Mammalia,' to 'The Zoology of Captain Beechey's Voyage to the Pacific and Behring's Straits, in H.M.S. Blossom,' 4to, 1839; 'The Fishes,' to 'The Zoology of the Voyage of H.M.S. Erebus and Terror, under the command of Sir James Clarke Ross, during the years 1839 and 1843,' 4to, 1845; 'The Fishes,' to 'The Zoology of the Voyage of H.M.S. Samarang, under the command of Captain Sir Edward Belcher, during the years 1843-46,' 4to, 1848; 'Fossil Mammals,' to 'The Zoology of the Voyage of H.M.S. Herald, under the command of Captain Henry Kellett, R.N., C.B., during the years 1845-51, 4to, 1852; 'Notes on the Natural History,' to 'The Last of the Arctic Voyages, being a Narrative of the Expedition of H.M.S. Assistance, under the command of Captain Sir Edward Belcher, C.B., in Search of Sir John Franklin, during the years 1852-53-54,' 2 vols. 8vo, 1855.

RICHARDSON, JONATHAN, a portrait-painter, was born about 1665. His father dying when he was only five years old, his mother's second husband articled him to a scrivener; but as his master died in the sixth year of his clerkship, he followed the bent of his inclination, and at the age of twenty became a pupil of John Riley. After leaving this instructor, with whom he studied four years, and whose niece he married, Richardson commenced the practice of portrait-painting, in which, even during the lives of Kneller and Dahl, he obtained great employment, and upon their decease he was considered as the head of his profession in England. The profits of his business enabled him to retire from practice many years before his death, which happened suddenly at his house in Queen-square, Westminster, on the 28th of May, 1745. Hudson, the preceptor of Sir Joshua Reynolds, was his pupil and son-in-law. As an artist, Richardson was one of the best painters of a head that this country had at that time produced, but there his merit ended. He had strength, roundness, and boldness in his colouring; but his attitudes, draperies, and backgrounds are insipid and unmeaning, and the disposition of his subjects shows that he was wholly devoid of imagination. There are a few etchings of portraits by his hand, among which are his own, prefixed to his work on Criticism; John Milton; Alexander Pope (two plates, one of them a profile); and Dr. Mead.

It is however as a writer on art that the fame of Richardson must depend. In 1719 he published two discourses, entitled 'An Essay on the whole Art of Criticism as it relates to Painting, and an Argument in behalf of the Science of a Connoisseur,' in 1 vol. 8vo. This work contains the rules of painting and of pictorial criticism laid down with judgment and precision, and expressed in language both forcible and just. In it he shows a just appreciation of the excellences of Raffaelle, and makes many admirable remarks upon the various styles of this great painter—his Perugino, his Florentine, and his Roman manner. He also refers with pride to our national treasures at Hampton Court—the Cartoons of Raffaelle—and pronounces as to them and 'The Transfiguration' that as they were the last, so they are the best productions of his hand. The Essay and Argument with 'The Theory of Painting,' by Richardson, were published together in an octavo volume by his son in 1773. This latter composition also contains an able criticism on the style of Raffaelle, acute observations on the Cartoons, and some valuable notices of the paintings by him in the Vatican: they were unquestionably the best original critical essays on painting which had appeared in the English language. In 1722, in conjunction with his son, he published 'An Account of some of the Statues, Bas-Reliefs, Drawings, and Pictures in Italy, &c., with Remarks by Mr. Richardson, sen. and jun.;' and in 1734 they published together 'Explanatory Notes and Remarks on Milton's 'Paradise Lost,' with a Life of the Author and a Discourse on the Poem.' In 1776 the son published a volume of poems by his father, but they possess very little literary merit.

RICHARDSON, SAMUEL, the inventor of the modern English novel, was born in Derbyshire in 1689. His father had been a joiner in London, but had retired to the country, and fixed himself at Shrewsbury, after the execution of the Duke of Monmouth, with whom it appears he had been in some way or other connected. It is stated that both his father and mother had been born in a superior station to that in which they had come to move. At one time the joiner hoped to have been able to educate his son for the church; but a decline in his circumstances forced him to forego this ambition, and young Richardson was in his seventeenth year bound apprentice to Mr. John Wilde, a printer of London, after having had merely the education in reading and writing to be obtained at a common village school. He has informed us however, that long before this the peculiar talents which he afterwards displayed in his novels had begun to show themselves. He was noted while at school, he relates, for his flow of invention; his schoolfellows used to make him tell them stories, and were always most pleased with those he made out of his own head. "All my stories," he characteristically adds, "carried with them, I am bold to say, a useful model." But already, as throughout his life, his most delighted listeners, and the associates who best drew forth his powers, were of the other sex. "As a bashful and not forward boy," he says, "I was an early favourite with all the young women of taste and reading in the neighbourhood. Half-a-dozen of them, when met to work with their needles, used, when they got a book they liked, and thought I should, to borrow me to read to them, their mothers sometimes with them; and both mothers and daughters used to be pleased with the observations they put me upon making. I was not more than thirteen when three of these young women, unknown to each other, having a high opinion of my taciturnity, revealed to me their love secrets, in order to induce me to give them copies to write after, or correct, for answers to their lovers' letters; nor did any one ever know that I was the secretary to the others." This was an employment well suited to nourish and strengthen Richardson's wonderful faculty of entering into the feelings of other hearts, and giving them true and natural expression.

He was so punctual and industrious during the seven years of his apprenticeship that Wilde used to call him the pillar of his house; yet he did not neglect his private studies, finding time, by stealing it from the hours of rest and relaxation, both for much reading and a good deal of letter-writing. He remained five or six years as foreman in Mr. Wilde's printing-office after his apprenticeship expired, and then set up for himself in Salisbury-court, Fleet-street. Soon finding himself in possession of a good business, he married Miss Allington Wilde, his old master's daughter, whom however he lost in 1731, after she had borne him five sons and a daughter, all of whom he likewise survived. He afterwards married Miss Leake, sister of Mr. James Leake, bookseller, by whom he had five daughters and a son: of these four daughters, with their mother, survived him.

Richardson first became an author in the year 1740. He had been in the habit of occasionally furnishing prefaces and dedications for the works which he printed, at the request of the publishers, and had been often importuned by his friends Mr. Rivington and Mr. Osborne to draw up for them a small collection of familiar letters on subjects of general interest in common life; a task, they conceived, well adapted to his style and turn of mind. Many years before he had been greatly interested by a story of real life that had been told him—the same in its general outline with that of 'Pamela;' he now thought of making it the topic of a letter or two in the proposed little volume; but when he began to reflect on the subject, its capabilities gradually unfolded themselves to him, and "I thought," says he, "the story, if written in an easy and natural manner suitable to the simplicity of it, might possibly turn young people into a course of reading different from the pomp and parade of romance-writing, and, dismissing the improbable and marvellous, with which novels generally abound, might tend to promote the cause of religion and virtue." The result was the composition of the first part of 'Pamela,' the two large volumes of which were written between the 10th of November 1739, and the 10th of January 1740. It was published in the latter year, and became immediately so popular that five editions of it were called for within the twelvemonth. So refreshing and exciting were mere nature, truth, and simplicity, even under many disadvantages and indeed positive offensiveness of style and manner, found to be in a species of composition fitted above all others to amuse and interest the popular fancy, but which had hitherto been cultivated in our language only in a spirit and after a mode of working with which the taste of the most numerous class of readers was the least formed to sympathise.

The first part of 'Pamela' was soon followed by the second part, which was felt at the time by most people to be a great falling off, and which it has since been generally agreed is an attempt at improving the original story that might very well have been spared. The author was led to write it by the appearance of a sequel to his book by another hand, under the title of 'Pamela in High Life'—the wretched speculation of some needy scribbler to turn to his own profit the interest and curiosity which Richardson's work had excited. It ought to be mentioned that Richardson also completed and published the 'Collection of Familiar Letters' out of the project of which his novel had arisen. Another incident connected with the publication of Richardson's first novel is the circumstance of its having been the means of impelling his celebrated contemporary Fielding into the same line of writing: Fielding's first novel, properly so called—his 'Joseph Andrews'—which appeared in 1742, was an avowed burlesque of 'Pamela,' for which Richardson never forgave him.

It was not till after an interval of several years that 'Pamela' was followed by 'The History of Clarissa Harlowe.' The first four volumes of this greatest of Richardson's novels appeared in 1748, and immediately raised his reputation as a master of fictitious narrative to the highest point. The admiration it excited was not confined to his own country; the work, translated into the French and German languages, soon acquired for him a European name. So strong was the hold which the story took of the imaginations of its readers, that, as if the events and characters had all been real, and the author's pen had a power of actual creation and embodiment, many persons, during the progress of the work, wrote to him in the most urgent terms to gratify them by such a winding up of the plot as they had set their hearts upon, declaring that their own happiness depended upon the extrication of the heroine from the miseries in which he had involved her. But Richardson obeyed his own genius, and was not to be persuaded to turn the deep and noble tragedy of unconquerable and triumphant endurance which he had so finely conceived, into a mere common-place stimulant for sentimentalism.

Richardson's next and last great work, his 'History of Sir Charles Grandison,' appeared in 1753. This is of all his works that in which he has most frequently deserted the true field of his genius, and ventured farthest upon ground on which he was not qualified to appear with advantage; and accordingly it contains much more that is tedious and uninteresting than either of his other novels; the plot too has little that excites curiosity or sympathy; and the conception of the principal personage sins against all the principles both of poetical art and of probability and the philosophy of human nature. Yet with all its faults this novel too is full of its author's most graphic and dramatic genius; the whole picture of Clementina, in particular, is perhaps surpassed by nothing in either 'Pamela' or 'Clarissa.'

The only publications of Richardson's that have not been mentioned are, a paper in the 'Rambler' (No. 97); an edition of 'Æsop's Fables, with Reflections;' a single printed sheet, entitled 'The Duties of Wives to Husbands' (a subject on which, with all his amenity of nature, he entertained somewhat strong notions); and his 'Case,' a statement of the piracy of his 'Sir Charles Grandison' by the Dublin booksellers. His works brought him a considerable harvest of profit as well as of fame; and his pen and a flourishing business together soon placed him not only in easy, but even, it may be said, in affluent circumstances. He early obtained, through the interest of Mr. Speaker Onslow, the lucrative employment of printing the Journals of the House of Commons; and in 1760 he purchased the moiety of the patent of king's printer. In 1754 he was elected to the post of master of the Stationer's Company. He continued to reside and carry on his business to the last in Salisbury-court; but he had also his country villa, first at North End, Fulham, afterwards at Parson's Green, where his last years were spent in the midst of a little coterie of female admirers. He died on the 4th of July 1761, and was buried beside his first wife, in the middle aisle of St. Bride's church. Deficient in robust manliness of character, no one could be freer from vice of every sort, or more irreproachable, than Richardson. In all the duties of morality and piety he was the most regular and exemplary of men. His principal weakness was a rather greater than usual share of literary vanity, not untinctured with some disposition to underrate other writers of the day, more especially those who were fortunate enough to share the public favour with him in his own walk.

RICHARDSON, WILLIAM, the son of a parish clergyman in Perthshire, was born in 1743. He was educated for the church in the university of Glasgow, became tutor to the sons of Earl Cathcart, and spent two years with these youths at Eton. Afterwards, when their father became ambassador extraordinary to Russia, he accompanied the family to St. Petersburg, where he acted for four years as the earl's private secretary. In 1773 he was appointed professor of Humanity in the university of Glasgow, and discharged the duties of this office till his death, which took place in 1814. Professor Richardson was a highly popular and successful teacher, and also published several literary works of some merit. He was a contributor to the 'Mirror' and 'Lounger,' and the author of two dramas, of 'Anecdotes of the Russian Empire,' and of a series of periodical essays called 'The Philanthrope.' He was best known however for a series of Essays on the principal Characters of Shakspere, which appeared in three successive volumes beginning in 1775, and were in 1797 collected into one volume, which became very popular and has been reprinted several times. These essays show some small critical talent, and literary skill: their chief fault is the depreciatory spirit in which they treat the great poet, of whose works he has shown himself to be a very incompetent judge.

RICHELIEU, ARMAND JEAN DU PLESSIS, CARDINAL DE, a younger son of François du Plessis, Lord of Richelieu, was born at Paris, in 1585. He studied at the college of Navarre, and was at first intended for the military profession, but his elder brother Alphonse, bishop of Luçon, having resolved to withdraw from active life and retire into a Carthusian convent, young Armand was looked upon as his successor in his see. Accordingly he applied himself to the study of divinity, in which he took a doctor's degree at the age of twenty. The pope objected to his being consecrated bishop of Luçon on account of his youth; but Armand repaired to Rome, and succeeded in convincing the pope of his aptitude for the episcopal office, and he was consecrated in 1607. Having taken possession of his see, he applied himself sedulously to the discharge of his pastoral duties, and in preaching and converting the Calvinists. In 1614 he sat as deputy of the clergy of Poitou in the assembly of the States-General, on which occasion he harangued the young king Louis XIII., and so pleased the queen-mother Marie de' Medici, that she made him her almoner, which was the beginning of his fortune. He was soon made secretary of state, but in consequence of a quarrel between the king and his mother, Richelieu was banished to his diocese. He afterwards acted as mediator between those two personages, and acquired a permanent influence over both. In 1622 he was made a cardinal, soon after which the queen-mother obtained for him a seat in the council in 1624, when he became the chief minister of the crown, and continued such for the remaining eighteen years of his life. The history of his political career forms an important period in the history of the French monarch. Richelieu had three great objects in view: 1, to render the power of the crown absolute, and to humble the feudal nobility; 2, to annihilate the Calvinists as a political party; 3, to reduce the power of the house of Austria, both in its German and Spanish branches, and to extend that of France. Unscrupulous about the means, he succeeded in breaking down the political influence of the nobles, many of whom he sent to the scaffold on various pretences. He put to death Marshal de Marillac, the duke of Montmorency, Cinq Mars, and De Thou, and many more in a cruel manner. Others were shut in dungeons during the cardinal's life. His great political opponent was Gaston d'Orléans, the king's brother, who conspired against the cardinal. The conspiracy failed, and was the cause of the death of Gaston's friends. Gaston then openly revolted against the king, being assisted by the Duke of Lorraine, whose sister he had married. He was not more successful in this attempt, was obliged to seek an asylum in the Spanish Netherlands, and the Duke of Lorraine lost his

dominions, which were seized by the French. The queen-mother, who had quarrelled with the cardinal and supported his enemies, was obliged to quit France. She retired to Cologne, where she died, in 1642, in great distress.

Richelieu accomplished the second object which he had in view, namely, the extirpation of the Calvinist party, by besieging in person and taking La Rochelle, the stronghold of the Calvinists, in 1628. But the motives of Richelieu appear to have been more political than religious: at all events he did not show himself after his victory a fanatic or a persecutor. He secured religious tolerance to the Calvinists by a royal edict in 1629; and when the faculty of theology of Montauban, which was then, as it is now, the Calvinist university of France, went to visit the cardinal, he told them courteously that he could not receive them as a body of divines, but that he should always be willing to see them as men of learning.

The third great object of Richelieu was that of humbling the House of Austria, which, since the time of Charles V., had been the preponderating power in Europe. For this purpose, setting aside all clerical scruples, he supported, first secretly and afterwards openly, the Protestants of Germany against the emperor. His almoner, a Capuchin friar named Père Joseph, was his confidant and trusty agent in all his diplomatic intrigues. The history of this singular character has been published, 'Histoire du véritable Père Joseph,' and is a most curious biography. The friar repaired to Germany, to the camp of the Protestant princes and of Gustavus, and also to that of Wallenstein. After the death of the two great leaders, Gustavus and Wallenstein, the French troops carried on the war on the Rhine in concert with the Swedes against the emperor. At the same time Richelieu was assisting the Protestant Grisons against the Roman Catholic insurgents of Valtelina, who were supported by the Spaniards. He also allied himself with the States-General of the Netherlands to attack the Spanish dominions in Belgium, which he had in view to annex to France as far as Antwerp, a scheme in which however he failed. On the side of Spain the French took Roussillon, and supported the Catalonians in their revolt against Philip IV. Richelieu is also said to have meddled, by means of Père Joseph and the French ambassador in London, in the first stirring of the Covenanters and Puritans which led to the great revolution. Charles I., ever wavering in his foreign policy, had disappointed Richelieu in his proposal of a defensive league between France and England, and seemed to lean towards a Spanish alliance. "The king and queen of England," said Richelieu, "will repent the rejection of the treaty before the year is over." (Père Orléans; D'Estrade; President Hénault.) In 1639 arms and ammunition were sent from France to Leith for the use of the disaffected.

In Italy the French invaded Piedmont, which however they evacuated by a treaty with the princes of Savoy. The principal result of all these wars was to circumscribe the imperial power in Germany, and to weaken the influence of Spain in the general politics of Europe.

In 1642 Richelieu fell ill, and died in December, at his house at Paris, at the age of fifty-eight. The king repaired to his bedside shortly before his death, when the cardinal recommended to him Mazarin and others, and told his majesty that he left the kingdom at the highest pitch of glory, and protested to him that all his "doings as a minister had been for the good of religion and of the state," an assertion rather startling from such a man, but which he may possibly have believed. His funeral was magnificent; but the people of Paris made bonfires in token of rejoicing. He had become unpopular of late years, on account of the fresh burdens which he had laid on the people. A splendid mausoleum, by Girardon, was raised to his memory in the church of La Sorbonne. He left a considerable property, which however had not been altogether accumulated at the expense of the state, but was in great part the proceeds of his vast church preferment.

Mary de' Medici had died at Cologne a few months before Richelieu, and Louis XIII. died five months after his minister.

Richelieu established the royal printing-presses; he was the founder of the French Academy; he built the Palais Royal, which was then called Palais Cardinal; and he rebuilt La Sorbonne. He was well informed for his age, and has left several works, some on religious and controversial subjects, and others on politics. His 'Testament Politique' has been considered by some as apocryphal, but Foncemagne has defended its authenticity in the edition of 1764, by his Letters to Voltaire, and apparently upon sufficient grounds. The 'Mémoires du Cardinal de Richelieu,' written by himself, have been published in several volumes, in 1822-23, by Petitot, from a manuscript corrected in the cardinal's own hand, which existed in the archives of the department of Foreign Affairs at Paris.

Cardinal Richelieu ranks among the greatest ministers of the old French monarchy. He had extended views, great perseverance and acuteness, and a lofty mind; but he was also revengeful, cruel, and unprincipled. He laboured strenuously to make the authority of the crown absolute, and by so doing he paved the way for the subsequent despotism of Louis XIV. Montesquieu says that Richelieu made his master the second man in the monarchy, but the first in Europe; that he depressed the king, but ennobled his reign.

His grand-nephew, Louis François du Plessis de Richelieu, marshal of France, figured under Louis XV., and acquired a name for his bravery in war and some ability in negociation, and also for his libertinism, court intrigue, and overbearing disposition. He died in 1788, at a very advanced age. A grandson of Marshal Richelieu entered the Russian service during the French revolution, was made governor of Odessa, a town which he greatly improved, and became, after the Restoration, minister of Louis XVIII. He was known by the title of Duc de Richelieu. He died in 1821, with the reputation of an honourable and loyal statesman.

RICHTER, JEAN PAUL FRIEDRICH, commonly called Jean Paul, was born on the 21st of March 1763, at Wunsiedel, in the neighbourhood of Baireuth, where his father held the office of tertius or under-schoolmaster and organist. Shortly after the birth of his son, he was made pastor of the village of Jodiz, whence he was transferred to Schwarzenbach on the Saale. Owing to the very limited circumstances of his parents, as well as to the want of a good schoolmaster, the boy had hitherto been educated and taught at home by his father. At Schwarzenbach however he was sent to school, and continued the study of Latin and Greek, to which Hebrew and some other branches of learning were added. His stay at this school was short, and he was sent to the gymnasium at Hof, where he continued his studies for two years, notwithstanding the death of his father, which happened shortly after his arrival there, and left his family almost in a state of destitution. The young scholar however was in some degree supported by his grandfather on his mother's side. In 1781 he went to the University of Leipzig; for his family wished that he should follow the example of his father, and study theology. He hoped to obtain some support from the university, but he found the difficulties greater than he had anticipated; and he was thrown entirely on his own resources. He had to contend with extreme want, and was sometimes even unable to obtain necessary food and clothing. The circumstances of his mother likewise grew worse, and she was unable to supply him with any money. Notwithstanding this painful situation, he persevered in his studies, and he remained cheerful.

Soon after his arrival at Leipzig he had given up the study of theology, which he found ill-suited to his taste, and now seeing no other possibility of satisfying his most urgent wants, he wrote a book called 'Gronlandische Processe,' 2 vols., Berlin, 1783. The pittance which he received for his work, small as it was, determined him henceforth to try to support himself by writing. A second book, 'Auswahl aus des Teufels Papieren,' was soon written, but no publisher could be found, as his first work had not met with a favourable reception. After many disappointments, he quitted Leipzig in 1785, and went to Hof to reside with his mother, who, with her family inhabited a house containing one apartment. All that he possessed was a number of manuscripts containing extracts from the various works which he had read. At Hof his poverty rather increased than diminished, but the unconquerable vigour of his mind and the benevolence of a few friends kept him up. He engaged himself as a tutor in a family, and in 1788 he succeeded in finding a publisher for his 'Auswahl aus des Teufels Papieren.' The little income which he thus gained was however not sufficient to support him and his family. In 1793 several families of Schwarzenbach united to invite him to come and undertake the education of their children, an offer which he gladly accepted. Here he tried and developed the principles of education which he afterwards (1807) published in his 'Levana.' His circumstances now began to improve, especially after 1793, when, through the mediation of a friend, he found a publisher for a new work called 'Die Unsichtbare Loge,' 2 vols., Berlin. This work attracted the attention of the public and brought the author into notice. A fair prospect of success as a writer being thus opened to him, he left Schwarzenbach (1794) and returned to Hof, where in the course of a few years he wrote some of his most admired works: 'Hesperus,' 4 vols., Berlin, 1794; 'Quintus Fixlein,' Baireuth, 1796 (this work was the first which appeared under his full name, for in the preceding ones he had only called himself Jean Paul); 'Biographische Belustigungen unter der Gehirnschale einer Riesin,' Berlin, 1796; 'Siebenkäs, oder Blumen-Frucht-und Dornenstücken,' &c., 4 vols., Berlin, 1796-97, and 'Der Jubelsenoir,' ibid., 1797. In this year his mother died, after having for a short time enjoyed the happiness of seeing her son appreciated, and Jean Paul now returned to Leipzig. His name was now favourably known, and the most distinguished among his countrymen, such as Gleim, Herder, Schiller, Wieland, and others, esteemed the man no less than his works. In 1798, in which year his work called 'Das Campanerthal, oder die Unsterblichkeit der Seele,' was published at Erfurt, he was induced by Herder, whom he revered more than any other of his friends, to take up his abode at Weimar. It was about this time that he became acquainted with the Duke of Saxe-Hildburghausen, who afterwards honoured him with the title of councillor of Legation (Legationsrath). In 1801 he married Charlotte Maier, the daughter of a distinguished physician of Berlin. He first settled at Meiningen, which in 1803 he exchanged for Coburg; but after a short stay in this town he took up his permanent residence at Baireuth. During this period of wandering he wrote 'Briefe und Bevorstehender Lebenslauf,' Gera, 1799; 'Titan,' 4 vols., Berlin, 1800-3; 'Die Flegeljahre,' 4 vols., Tubingen, 1804-5.

At Baireuth he enjoyed the well deserved fruits of his indefatigable zeal—the esteem and admiration of the most illustrious and best among his countrymen. In 1809 the Prince Primate, Carl von Dalberg, granted him a pension of 1000 florins per annum. In 1815

the prince was obliged to resign his secular sovereignty of Regensburg, Aschaffenburg, Frankfurt, Witzlar, &c., which he had before possessed, together with his archbishopric and primacy of Regensburg, but the pension was continued by Maximilian, king of Bavaria. In 1817 the university of Heidelberg honoured Jean Paul with the diploma of doctor of philosophy, and three years afterwards he was elected an ordinary member of the Academy of Sciences of Munich. From the time of his settlement at Baireuth, Jean Paul pursued his literary occupations as zealously as ever, and only now and then made either little excursions into the neighbouring country, or short journeys to Heidelberg, Munich, Berlin, and Dresden. Among the works which belong to this last and happiest period of his life, we shall only mention 'Vorschule der Aesthetik,' 3 vols., Hamburg, 1804; 'Katzenbergers Badereise,' 2 vols., Heidelberg, 1809; 'Des Feldprediger Schmelzle Reise nach Flatz,' Tübingen, 1809; 'Der Komet, oder Nicolaus Markgraf,' 3 vols., Berlin, 1820-22.

During the last years of his life he was attacked by a complaint in the eyes, which at the beginning of the year 1825 terminated in complete blindness. His physical powers also began to decline, and he died on the 14th of November 1825. Some time before his death he had made preparations for a complete edition of his works. This plan was executed by his friend Dr. Otto, who edited the works of Jean Paul in 60 small 8vo volumes, Berlin, 1826-28. Other editions have since appeared.

Whether we consider Jean Paul as a man or as an author, he is one of the most wonderful phenomena that Germany has ever produced. He was simple-hearted as a child, and his kindness, benevolence, and purity of conduct were unparalleled; yet with all this he had courage enough to struggle fearlessly with a world of adversity, without losing one particle of his cheerful and humorous temper. His works, which are all written in prose, and most of which may be called humorous novels, evince the deepest and most intense feeling, a most profound knowledge of human nature, and an intimate acquaintance with almost every department of science. His earliest writings are sometimes of a satirical nature, and show that he had not yet reached the height of pure humour which appears in his later works. Some of his works, such as the 'Levana' and 'Vorschule der Aesthetik,' are not novels, but philosophical discussions full of profound thought; but even here his humour sometimes gushes forth and enlivens the abstruseness of philosophical inquiry. Notwithstanding these great qualities of Jean Paul, there are some circumstances which prevent his writings from being as popular as they deserve to be. His ideas and conceptions are too profound to be understood and appreciated by the many, and his thoughts are expressed in a language which presents considerable difficulties even to a German. His sudden transitions, his associations of ideas, the frequent distortions of his sentences, in which parenthesis is put into parenthesis, cause such difficulties to the ordinary reader, as will at first deter him from undertaking the task of searching for the sterling matter which is concealed under such a disguise. Jean Paul moreover possessed an inexhaustible stock of knowledge on all subjects, and his works abound in allusions which can only be understood by those who have made such subjects their study. The number of those who fully appreciate the merits of Jean Paul is, even in Germany, comparatively few; but these few are the best and most enlightened of the nation, and the power which his works exercise over them is greater than that of any other writer. The time when Jean Paul shall be fully appreciated is yet to come. The best key to his writings is a work called 'Wahrheit aus Jean Paul's Leben,' in 8 vols., Breslau, 1826-33, which was commenced by Jean Paul himself, and after his death continued and completed by Dr. Otto. Another very useful work in this respect is, R. O. Spazier, 'Jean Paul Friedrich Richter, ein biographischer Commentar zu seinen Werken,' 5 vols, Leipzig, 1833; H. Döring's 'Leben und Characteristik Richters,' in 2 vols., Gotha, 1826, is a very indifferent work.

English translations of some and extracts from others of the works of Jean Paul have appeared in various magazines, and as separate publications; but the choicest specimens, which are also most faithfully translated, are those given in 'German Romance,' by T. Carlyle, who has also written some excellent essays on the life and writings of Jean Paul. (See Carlyle's 'Miscellanies,' vols. i. and ii.)

RICKMAN, THOMAS, a distinguished writer on gothic architecture, was born at Maidenhead on June 8th 1776, and brought up by his father, a member of the Society of Friends, who was a surgeon and apothecary in that town, to the same profession. He went in 1797 to London, where he became for a while assistant, first to Mr. Stringer, chemist to the royal family, and next to Mr. Atkinson, in Jermyn-street; but disliking the confinement, he changed not his situation only but his vocation also, and entered into the employment of Messrs. Day and Green, extensive grocers, at Saffron Walden. His residence at Saffron Walden was not however of very long continuance, for in compliance with the wishes of his father, who was anxious that he should complete his medical education, he went again to London, and "walked the hospitals;" after which he returned in 1801 to his father, who was then settled at Lewes, but did not remain with him above two years, when he repaired again to the metropolis, and engaged himself as clerk to a corn-factor. Little likely as this seemed to be to lead him nearer to his ultimate destination, it nevertheless proved a stepping-stone to him, so far that he became a partner in the business. In 1808, about the time of the death of his first wife (his cousin Lucy Rickman, to whom he had not been married above a year), he removed to Liverpool, where he made another change, for he took a situation in the counting-house of one of the principal insurance-brokers there. Uncongenial and unpromising as it apparently was in itself, this new situation proved the making of his fortune and fame; for as the attention to business it required occupied him only a few hours in the day, he devoted his leisure to the study of architecture.

Having once taken up this study, he pursued it zealously; examined ancient buildings with diligence—in a word, educated himself; and perhaps saw all the clearer because he was not trammeled in his inquiries by the prejudices and conventionalities of a professional education. He was also industrious with his pencil, and carefully noted all those distinctions in the different modes of the pointed style on which he founded his valuable system of classification for it. About this period he married his second wife, Christiana Horner, sister to Thomas Horner, the artist who painted the large panorama of London in the Colosseum, in the Regent's Park.

On the grant of a million for additional churches being made by parliament, Rickman, who had previously made attempts at original design, became a competitor, and a design sent in by him being accepted, he determined to establish himself as an architect: he quitted Liverpool and removed to Birmingham, as being in his opinion a likelier situation for obtaining practice from various quarters. Having no practical experience at that time himself, and being unacquainted with the business routine of the profession, he engaged Mr. Henry Hutchinson as his managing assistant in all matters of business, and after his death (1830) entered into partnership with Mr. Hussey. In 1835 he married his third wife, Elizabeth Miller of Edinburgh, by whom he had a son, and who survived him. Some years previous to his decease he had had an apoplectic attack; but his naturally strong constitution prevailed against its effects, and he continued to exercise his profession up to the time of his death, which happened on the 4th of March 1841.

Had Rickman been known only as a writer, his 'Attempt to discriminate the Styles of Architecture in England' (originally written for a publication called 'Smith's Panorama of Science and Art,' but greatly extended as a separate work, and improved in each fresh edition), would have obtained for him celebrity, for it became a standard work, and is still one almost indispensable to the student. The work however having attracted general attention beyond the limits of the profession, recommended him to all lovers of gothic architecture, opened the road to extensive practice, and procured him patronage in very influential quarters, where as a sectarian he could hardly look for direct countenance and employment. It is to be observed however that by the time his profession brought him much into contact with the clergy, he had withdrawn from the Society of Friends. The following churches—all of them being in one or other of the gothic styles—were designed and erected by him:—Oulton, near Leeds; Hampton Lucy, near Stratford-on-Avon, Warwickshire; St. Philip and St. Jacob, and St. Matthew, King's-Down, Bristol; St. George, Birmingham; St. George, Chorley; St. George, Barnsley; St. Peter's and St. Paul's, Preston; Mellor, Over Darwen, Lower Darwen, and Tackholes, in the parish of Blackburn; two churches in Carlisle; St. David's, Glasgow; St. Jude's, Liverpool; Lower Hardress, Canterbury; Grey Friars, Coventry; Whittle-le-Woods, Lancashire; Ombersley, Worcestershire; Stretton-on-Dunsmoor, Warwickshire; and Loughborough, Leicestershire; he also built the Chapel and Asylum for the Blind, Bristol, and the Roman Catholic chapel at Redditch, besides several private residences, in which he applied the principles he had acquired from his study of gothic structures. At Cambridge he executed the new court and buildings (begun in 1827) of St. John's College; Rose Castle, the palace of the Bishop of Carlisle, was restored by him. Perhaps hardly any individual in the profession had been employed upon so many churches as Rickman; and his churches are certainly superior to the so-called gothic edifices of his predecessors. But none of them that we have seen show evidence of much original inventive or constructive genius; and his work is one that suggests rather diligence and good practical common-sense than philosophic power. But after every abatement is made, it must be granted that to Rickman more than any other man is due the great advance which has within the past few years been made in the knowledge and appreciation of gothic architecture in this country.

RIDINGER, JOHN ELIAS, was born in 1695 at Ulm in Suabia, and was instructed in drawing by his father, who was a schoolmaster, and in the rudiments of painting by Christopher Rasch. His genius led him to animal painting. "He was," according to Fuseli, "one of the greatest designers of animals of every denomination whom the annals of painting can produce." His biographer in the 'Conversations Lexicon' says:—"No painter ever represented with such truth the characters of wild animals. His delineations of them are, as it were, their natural history. They take the spectator into the recesses of the forest, amidst lions, tigers, and other wild beasts, whose figures, dens, and modes of life, are represented by him with the accuracy of a naturalist. His landscapes are always suited to the animals. He was less happy in the representation of the human figure and of tame animals, for instance, horses. His paintings are rare, for he painted but little, his time being almost wholly taken up by his numerous

drawings, which are executed with great accuracy and taste. The largest and most choice collection of them (about 1400) are in the possession of Mr. Weigel at Leipzig. His copper-plates or etchings are very numerous, of which the following are considered as the best:—eight plates of wild animals; forty plates of observations of wild animals; fables of animals, sixteen plates; hunting of animals of the chase by dogs, twenty-eight plates; Paradise, in twelve plates. The coppers are in the possession of Schlossin, repository of arts at Augsburg. Old impressions are scarce, and pretty high in price." Ridinger was chosen in 1757 director of the Academy of Painting at Augsburg, where he died in 1767. His sons, Martin Elias and John Jacob, followed their father's profession. The first, and Ridinger's son-in-law, John Gottfried Seuter, had some share in the execution of his copper-plates. The latter engraved in mezzotinto.

RIDLEY, NICHOLAS, was born in the county of Northumberland, near the beginning of the 16th century. He was educated first at Newcastle, and aftewards at Pembroke College, Cambridge. He received further instruction in France, and having gained some reputation for learning, returned to Cambridge, took orders, and became master of his college. His knowledge and power of preaching having attracted the attention of Cranmer, he was presented with clerical preferment, became one of the king's chaplains, and in 1547 was nominated Bishop of Rochester. His denunciations from the pulpit of the use of images and of holy water soon showed him the strenuous supporter of Protestant doctrines, and his abilities caused him to be associated with the principal reformers both in their chief undertakings and discussions. He frequently disputed on transubstantiation and other doctrines; and he sat as a member of the commission appointed to examine into charges brought against Bonner, bishop of London. The commission deprived Bonner of his dignities, and after some time had elapsed, Ridley was appointed his successor in the see of London. Soon after his appointment he commenced a visitation of his diocese, actively endeavouring to diffuse Protestant doctrines, for the better understanding of which he assisted Cranmer in framing forty-one articles, which were subsequently promulgated. He was nominated Bishop of Durham, but his appointment was never completed. Three instances are mentioned in which he attempted great ends by the force and power of his preaching: he aimed at the conversion of the Princess Mary, went to her residence at Hunsdon, and requested permission to preach before her. This permission she peremptorily refused, and so offended Ridley, who afterwards showed considerable generosity and a ready sense of forgiveness, by interceding with Edward VI. on Mary's behalf that she should be allowed the free exercise of her religion. Secondly, he endeavoured through his preaching to direct the young king's mind to works of charity, describing three sorts of poor—such as were so by infirmity, by accident, or by idleness. Edward, deeply impressed by this sermon, ordered Grey Friars' church, with its revenues, to be a house for orphans; St. Bartholomew's, near Smithfield, to be an hospital; and gave his own house of Bridewell to be a place of correction and work for such as were wilfully idle. (Burnet.) Thirdly, at the instigation of the supporters of Lady Jane Gray, whose case he espoused, he set forth her title in a sermon at St. Paul's, warning the people of the dangers they would be in, and the ruin that would befal the Protestant cause, if the Princess Mary should come to the throne.

On Mary's accession, Ridley was immediately imprisoned. Her detestation of his opinions was aggravated both by the services he had rendered to the Protestant cause and his opposition to her accession. She committed him to the Tower in July 1553, and did not suffer him to be removed until complaints were made that the most learned Protestants were restrained from attending the discussions maintained by the Catholics and the Reformers on different disputed points. In April 1554 a convocation was appointed at Oxford, at which the doctrine of the real presence was to be discussed; and since Cranmer, Ridley, and Latimer were esteemed the most learned men of their persuasion, the queen granted a warrant for removing them from the Tower to the prisons at Oxford. Each disputed in his turn amidst great disorder, shoutings, tauntings, and reproaches; all were considered to be defeated, and all were adjudged obstinate heretics. Ridley never again left Oxford. He was reconducted to prison, and after resisting many efforts to induce him to recant, was led with Latimer to the stake on the 16th of October 1555. The place of his execution was in front of Baliol College. Gunpowder was hung to his neck, but it was long before the flames penetrated the mass of fuel, and explosion did not terminate his miserable sufferings until his extremities were consumed: he bore his tortures with undaunted courage. Burnet says that for his piety, learning, and solid judgment, he was the ablest man of all that advanced the reformation. A list of his works is given in Wood's 'Athenæ Oxonienses.'

RIDOLFI, CARLO, an eminent Venetian painter of the 17th century, was born at Vicenza about 1600 or 1602. He learned his art at Venice, but subsequently studied both at Vicenza and Verona. When Ridolfi began the practice of his art the Venetian school was already rapidly declining from its original eminence, the manner of Caravaggio and the naturalisti having supplanted that of Titian and Giorgione. Ridolfi however adhered to the better style, and produced works of real excellence. His 'Visitation,' painted in the church of the Agnissanti, is especially praised by Lanzi for its colour and correct drawing and composition. But Ridolfi was not a man of genius like the great founders of the Venetian school, and his example was insufficient to arrest its decay. Besides historical pieces he painted numerous portraits, chiefly half-lengths. He was a man of information and literary attainments, and a member of the Della Crusca Academy. He is now best known as the author of the lives of the Venetian painters, 'Le Maraviglie dell' Arte, ovvero le Vite degli illustri Pittori Veneti e dello Stato,' 2 vols. 4to, Venice, 1648—a work less naïve and amusing than that of Vasari, but greatly superior in erudition and precision, and altogether perhaps the best work of the kind which had up to that time been produced in Italy. In his epitaph, given by Sansovino, a contemporary, and by Zanetti, Ridolfi is said to have died in 1658; but Boschini, 'La Carta del Navegar Pittoresco,' published at Venice in 1660, speaks of him as then alive. It is not unlikely however, as Lanzi suggests, that Boschini may have written the passage two or three years earlier, and neglected to alter it.

RIES, FERDINAND, an eminent composer of the German school, was born at Bonn on the Rhine, in 1785. He was at first educated under his father, afterwards received instructions from Bernhard Romberg, and finally had a few lessons in composition from Albrechtsberger, the celebrated theorist, to whom he was recommended by Beethoven, the great composer candidly confessing that he possessed not the talent for teaching, which he considered a "particular gift." But the young musician was studious and industrious, and acquired from books more knowledge than he obtained from oral communication. His first professional attempts were made at Munich; his next at Vienna, where he remained till 1805, when he was drawn as a conscript for the French army, which then occupied the capital of Austria, but having early lost the use of one eye, he was declared disqualified for military service. He afterwards went to Paris, and composed much, but not successfully. The Beethoven school, to which he belonged, was then but little understood out of Germany. He afterwards proceeded, through Hamburg, Copenhagen, and Stockholm, to St. Petersburg, where fortune began to smile on his efforts, and was preparing to set out for Moscow, but the French army again deranged all his plans, and he finally determined to visit England, in the hope that he might there at least pursue his peaceful art undisturbed. He arrived in London in 1813, and was immediately received by the liberal violinist Solomon, who procured his admission into the Philharmonic Society, where his symphonies were performed with great applause, and he exhibited his talents as a first-rate pianoforte player. He now was most actively engaged, both as a composer and teacher, and by his unwearied exertions amassed a handsome independence. In 1824 he returned to his native country, continuing however to exercise his talents as a composer, and, besides many works for the pianoforte, produced two German operas, and an oratorio, 'David,' a work of more than ordinary merit. He died at Frankfurt in 1838.

RIGAUD, HYACINTHE, an eminent French portrait-painter, was born at Perpignan on the 25th of July 1659. He was the son of Matthias Rigaud, an artist, from whom he learned the rudiments of painting, and upon whose death he was sent by his mother to Montpellier, and placed under various masters, among whom was Ranc, a portrait-painter. In 1681 he returned to Paris, and in the following year gained the chief prize given by the Academy. He intended to follow historical composition, but was advised by Charles le Brun to practise portrait-painting, and the same artist dissuaded him from visiting Italy. In 1700 he was admitted a member of the Academy of Paris, and presented as his admission-picture a portrait of the sculptor Desjardins—a performance which gained him a high reputation. His success as an artist was now most brilliant; he frequently painted the portrait of Louis XIV., those of the royal family, the principal nobility of the court, and many of the most illustrious personages of Europe. In 1727 he was pensioned and decorated with the order of St. Michael. He was successively professor, rector, and director of the Academy. Grief for the loss of his wife, who died in 1742, coupled with his advanced age, hastened his own death, which happened on the 19th of December in the following year. He left no issue, and no pupil of note except Jean Ranc, who married his niece, and who became principal painter to the king of Spain. Works by Rigaud are contained in most of the collections of Europe. In the Louvre, besides others, are the portraits of Le Brun, Mignard, and Bossuet. His pictures have been engraved by Edelinck, the Drevets, J. Audran, and other eminent artists, and consist of two hundred historical portraits.

Rigaud is considered one of the best portrait-painters of the French school; his heads display much character and expression, his touch is bold and free, yet delicate, and his colouring, though gay, generally speaking free from gaudiness. In his draperies however he was too apt to express a fluttering effect inconsistent with the repose of the other parts of his work, and the attitudes of his figures frequently exhibit unnecessary violence of action. With regard to the title given him of 'the French Vandyck,' it seems difficult to reconcile it with truth, for simplicity and purity of style—one of the most prominent merits of that great painter—is entirely wanting in the works of Rigaud; nor do the two more resemble each other in their style of colouring and in their management of chiaroscuro.

RIGHI'NI, VINCENZO, a composer of great merit, whose works deserve to be better known, and will probably ere long be rescued from the ill-deserved neglect into which they have fallen, was born at

Bologna, about the year 1758, and received his musical education under the celebrated Padre Martini, but completed it at Prague, where he acquired a vigour which was not then the attribute of the Italian school. Righini composed many operas for different theatres, among which his 'Armida,' 'Tigrane,' 'Enea nel Lazio,' and 'Alcido al Bivio' are well worth the notice of the true amateur. He died in his native city, in 1812.

RILEY, JOHN, born in London, 1646, was the first Englishman that attained any excellence in portrait, unless perhaps Dobson may be considered as an exception, and in that department he remained unrivalled by any native artist until the appearance of Sir Joshua Reynolds. He was instructed in his art by Fuller and Zoust, but he adopted Vandyck as his model, and painted much in the style of Lely; his draperies were admirable. Riley was a modest and unassuming man, and excessively diffident and distrustful of his powers. "With a quarter of Sir Godfrey's vanity," says Walpole, "he might have persuaded the world he was as great a master." Upon the death of Sir Peter Lely, Riley came into general notice, and obtained the patronage that he merited. He was introduced to Charles II., and painted his portrait, who said, upon seeing it, "Is this like me? Then, odd's fish, I am an ugly fellow," which greatly disconcerted the modest painter. He painted also the portraits of James II. and his queen, Mary of Modena; and after the Revolution in 1688, he was appointed state painter to William and Mary, whose portraits he also painted.

Riley's master-piece is reckoned the portrait of the lord-keeper North, at Wroxton; and among his most successful performances are mentioned also the portraits of Bishop Burnet and the celebrated Dr. Busby, master of Westminster school. Riley died in London, of the gout, in 1691, in the forty-sixth year of his age. His property, which, according to Walpole, amounted to only 800*l.*, came to his scholar Richardson, who had married his niece.

RINCON, ANTONIO DEL, court painter to Ferdinand and Isabella, and the first good Spanish painter, was born in Guadalaxara in the middle of the 15th century, or probably as early as 1446. From the largeness of his style compared with the generally then prevailing Gothic design, not only in Spain but in the greater part of Italy, he is supposed to have studied in Florence, and probably with Andrea del Castagno, or Domenico Ghirlandajo. Most of Rincon's works have already perished, but there is still an altar-piece, consisting of seventeen pictures from the life of the Virgin by him in the church of Robledo de Chavela, on the road from Madrid to Avila, near the Escorial, which display many excellent qualities of art. In 1483 he executed some works in the old sacristy of the cathedral of Toledo; he was employed by Ferdinand and Isabella in several of the royal palaces of Spain, but both pictures and palaces have long since perished by fire, and otherwise. Rincon was decorated with the order of Santiago; he died at Seville in 1500. Antonio's son, Fernando del Rincon, was a good fresco painter.

RIPPERDA, JOHN WILLIAM, BARON, afterwards DUKE OF, a descendant from an ancient and honourable Spanish family, which had settled at Groningen during the period that the Low Countries were attached to Spain, was born in that district in the latter part of the 17th century. His father being a Roman Catholic, young Ripperda was educated in the Jesuits' college at Cologne. After greatly distinguishing himself in the course of his education, Ripperda returned to the United Provinces, and having soon after entered the Dutch army, served during the whole of the war of the Succession, and rose to the rank of colonel. He then married the heiress of very considerable property, in order to obtain which he first renounced the faith of his fathers. Aspiring to political distinction, he eagerly sought a seat in the States-General, and was returned towards the end of the war as deputy for his own province. In 1715 the States appointed him envoy extraordinary to the court of Spain, with instructions to arrange definitively a system of commercial intercourse between the two powers. On his arrival at Madrid, Ripperda immediately attached himself to Alberoni, the all-powerful minister of Philip V. [ALBERONI], whom he assisted with memorials and plans of improvement for the commerce and finance of Spain, and whose protection he secured. During his residence at Madrid, Ripperda carried on several intrigues by no means creditable to his character either as an ambassador or a man; for whilst conducting the negociations of his native country, Holland, he maintained a secret correspondence with the emperor, and was also guilty of a most disgraceful transaction towards Mr. Doddington, the English minister, in whose pay he seems to have been, whilst he secretly informed Alberoni of all his projects.

In the meantime Ripperda rose high in favour both with Philip and his minister. By his exertions fifty master-workmen from Holland were induced to settle in Spain, and to establish extensive cloth manufactures, first at Azeca, and afterwards at Guadalaxara. Having some time after applied for some recompense for his services, he was answered that the King of Spain could never employ in any high or responsible office a person attached to the Protestant faith. Accordingly, in March 1718, Ripperda quitted the Spanish capital and returned to Holland. Having rendered a full account of his mission, of which the States expressed their approbation, he then formally resigned the office which he held, and set out once more for Madrid, and proceeded thence to Aranjuez, where, soon after his arrival, he made his abjuration, receiving as a compensation for his losses the appointment of superintendent-general of the royal manufactories at Guadalaxara, with a considerable pension and extensive grants of land. The fall of Alberoni, which was hastened by Ripperda, opened to this ambitious man the way to power, and he was accordingly entrusted, in 1725, with the formation of a secret treaty with the emperor. To reward his services in that memorable transaction, he was soon after created duke, and raised to the dignity of grandee of Spain.

On his return to Madrid, Ripperda was appointed secretary of state in the place of the Marquis of Grimaldi. Having succeeded shortly after in gaining the entire confidence of Philip, he was raised to the post of prime minister. His administration however was not of long duration. Unable to fulfil the secret engagements entered into with the house of Austria, or to accomplish the vast schemes laid down by the treaty of Vienna, such as the recovery of Gibraltar by force of arms, and the seating of the Pretender on the throne of England, schemes which the exhausted state of the Spanish treasury and the menacing attitude assumed by Great Britain compelled him to relinquish, Ripperda fell into disgrace with the Spanish monarch.

On the 25th of May 1727, he was arrested at the house of Colonel Stanhope, where he had taken refuge, and was sent to the fortress of Segovia, where he remained in close confinement, until, having eluded the vigilance of his keepers, he made his escape, and arrived safely in Lisbon, where he embarked for Cork. After spending some time in England, he set sail for his native country in 1731, and settled at the Hague. Whilst there he became acquainted with an envoy from the court of Marocco, of the name of Perez, who was a Spanish renegado, and who, perceiving the violent hatred which Ripperda bore to the Spaniards, and his love of adventure, induced him to try his fortunes upon the shores of Africa. Ripperda accordingly set sail for Tangier, and was well received by the Emperor of Marocco (Muley Abdallah), who gave him the command of an army destined to repel a threatened invasion from Spain. Ripperda was however defeated before Oran, which city fell into the hands of the Spaniards in 1732.

About this time Ripperda is said to have abandoned the Roman Catholic creed, and to have embraced the Mohammedan religion, taking the name of Othmán Pashá. He lived for some time at Marocco, surrounded with all the gratifications and luxuries that wealth could supply, and then removed to Tetouan, where he remained until his death in 1737.

It is said that some time previous to his death he believed himself inspired, and endeavoured to propagate a new religion—a mixture of Christian, Jewish, and Mohammedan doctrines, which however had no followers. Shortly after the death of this extraordinary man there appeared at Amsterdam an account of his life and adventures, under this title: 'La Vie du Duc de Ripperda, par M. P. M. B.,' 8vo, Amst., 1739. The same work was translated into English, by John Campbell, and published as 'Memoirs of the Basha Duke of Ripperda,' London, 8vo, 1739. There is also a Spanish translation of it, Madrid, 1748.

* RITCHIE, LEITCH, was born at Greenock about the beginning of the present century. His first destination was commerce, and for a time he acted as clerk in a banking-house, and for trading firms in London and Glasgow. At the latter place he assisted in establishing a periodical work, called 'The Wanderer,' and when the firm in which he was employed failed, he returned to London, devoted himself to literature, contributed to several journals, magazines, and reviews, and published a volume of tales under the title of 'Head Pieces and Tail Pieces,' another 'Tales and Confessions,' and 'London Night Entertainments.' The 'London Weekly Review,' on which he was principally employed, having changed hands, he retired for awhile to France, where he produced his novel of 'The Game of Life,' in two volumes, and the 'Romance of History—France,' in three volumes. He next wrote some sketchy books of travels, to illustrate the views in 'Turner's Annual Tour,' and 'Heath's Picturesque Annual,' of which two series he produced twelve volumes. He also published 'The Wye; its Scenery and Associations,' with illustrations. He likewise wrote 'The Magician,' a romance in two volumes, and 'Schinderhannes, the Robber of the Rhine,' in one volume, and edited the 'Library of Romance.' On the cessation of the demand for annuals he edited the London 'Era' weekly newspaper; and afterwards established 'The Indian News,' during his connection with which he published 'The British World in the East; Guide to India,' in two volumes. After this he was engaged by the Messrs. Chambers to edit and write for their 'Journal,' for which purpose he removed to Edinburgh, where he has now resided for some years; in 'Chambers' Journal' he produced his latest novel, 'Wearyfoot Common,' which has also been published in a separate form.

RITSON, JOSEPH, a poetical critic and antiquary of the 18th century, was born at Stockton in Durham, and some of his pieces were published there before he came to settle in London. He was by profession a conveyancer, with chambers in Gray's-inn, but being appointed deputy high bailiff of the duchy of Lancaster, he did little in his profession, living on the income which his office yielded him, and spending his time in literary pursuits. During the twenty years between 1782 and 1802, he poured the results of his studies and researches on the public in books in quick succession; yet not so rapidly that it can be said that they are carelessly executed, or that their contents are worthless. On the contrary, he appears to us to have been

a valuable member of the literary fraternity, and to have done perhaps more than any man to introduce a spirit of curiosity respecting our early poets, and of critical exactness in editing their remains.

The trifling works which he printed before he became settled in London need not be particularised. The first work which brought him into any notice was his 'Observations on the three first volumes of the History of English Poetry,' in a familiar letter to the author (Warton), 4to, 1782. This was the first serious attempt to call the attention of the public to the many inaccuracies and faults of that celebrated work; a bold and useful service, but dangerous to him who undertook it, as Warton had many and powerful friends, who could not bear to see him so roughly handled, even though they could not deny that almost every one of Ritson's strictures was just. However it must be owned that Ritson addressed himself to the work in a very unamiable spirit, and wrote like a man who was not much accustomed to the intercourse of refined society. The work has become, perhaps justly, a bye-word when men would speak of critical abuse. In the next year he published some 'Remarks on the Commentators on Shakspere,' which is to be distinguished from a larger work published by him in 1792, entitled 'Cursory Criticisms on the Edition of Shakspere published by Edmund Malone.' In 1783 he also published 'A Select Collection of English Songs, with an Historical Essay on the Origin and Progress of National Song,' of which a second edition was published by Mr. Park in 1813. In 1790 appeared his volume of 'Ancient Songs, from the time of King Henry III. to the Revolution,' reprinted in 1829. This is regarded as one of the most valuable of his works. In 1791 he published 'Pieces of Ancient Popular Poetry,' from authentic manuscripts and old printed copies; in 1793, 'The English Anthology,' in three volumes; in 1794, a 'Collection of Scottish Songs,' and in 1795, the very remarkable poems of a forgotten poet, Minot, on events in the reign of Edward III., which have also been reprinted. In the same year he published his large collection of ballads on the exploits of 'Robin Hood,' with much prefatory matter, in which he cannot be said to appear to any great advantage. In 1802 he produced two works in this department of literature: the one, 'Ancient English Metrical Romances,' in 3 vols. 8vo; the other, 'Bibliographia Poetica,' a catalogue of English poets of the 12th, 13th, 14th, 15th, and 16th centuries, with a short account of their writings, a work very imperfect, but to which succeeding writers in this department have been greatly indebted.

To enumerate however all the works produced by Mr. Ritson in his twenty years' literary career would carry out this article to an unreasonable extent. It may be sufficient to add that there are several small works of his under the denomination of Garlands, as the 'Bishopric Garland,' the 'Yorkshire Garland,' the 'Northumberland Garland,' and 'Gammer Gurton's Garland;' and also several tracts relating to his profession, and especially to the court with which he was more particularly connected. In 1802 he published 'An Essay on Abstinence from Animal Food as a Moral Duty.'

He died in September 1803. Several tracts have appeared attributed to him, and a collection of his correspondence has been published. Some account of his life was published by Mr. Hazlewood in 1824. He had through life the reputation of a surly critic, which his attack on Warton first gained for him, and he was more shunned than courted by his literary contemporaries.

(*Life and Letters of Joseph Ritson, Esq.*, by Sir Harris Nicolas.)

RITTENHOUSE, DAVID, was born on the 8th of April 1732, near Germantown in Pennsylvania. His father, who was a small farmer in that province, intended that he should follow the practice of husbandry, and gave him but little education. But young Rittenhouse, before he was seventeen years of age, displayed a taste for mechanical and mathematical subjects; without books or instructors, he is said to have executed a wooden clock, and, similarly to what is related of Pascal, to have covered the ploughs and fences on his father's farm with geometrical figures. This exhibition of uncommon talent, joined to a conviction on the part of the elder Rittenhouse that the delicacy of his son's constitution would render him unfit for the labour of cultivating the ground, induced the father to procure for the youth the tools of a watch and mathematical instrument maker, and to dispense with his services in performing the duties of the farm. Grateful for this favour, the young man worked diligently with his hands during the day, and at night devoted a portion of the time which should have been passed in taking repose, to the prosecution of his studies. His success appears to have been extraordinarily great, for his biographers assert that, before the age of twenty, he was able to read the 'Principia,' and that he had discovered the method of fluxions, without being aware that this had been already done by Newton and Leibnitz. He also constructed two orreries exhibiting the movements of the planets and their satellites. These machines are said to be still in existence, one in the university of Pennsylvania, and the other in the college of Princeton.

In 1769, Mr. Rittenhouse was made one of a Committee appointed by the American Philosophical Society to observe the transit of Venus which was to take place in that year, and he was so fortunate as to witness the phenomenon in a temporary observatory which he built for the purpose. His observation and the calculations relating to it gained for him the approbation of the astronomers of Europe, and the title of Doctor in Laws was subsequently conferred on him. In 1779 he was named one of the commissioners for adjusting a territorial dispute between the states of Pennsylvania and Virginia; in 1786 he was employed in fixing the line which separates Pennsylvania from the state of New York, and in the following year he assisted in determining the boundary between New York and Massachusetts.

Dr. Rittenhouse was elected a member of the American Academy of Arts and Sciences at Boston in 1782, and of the Royal Society of London in 1795. In 1791 he succeeded Dr. Franklin as president of the American Philosophical Society, to whose 'Transactions' he contributed many papers, chiefly on astronomical subjects. In 1777 he was appointed treasurer of Pennsylvania, and this important office he held with incorruptible integrity till his resignation of it in 1789. In 1792 he received his last appointment, which was that of director of the mint of the United States. In this post his mechanical skill is said to have been highly useful; but in 1795 he was obliged to resign it from bad health, and, after a short but painful illness, he died on the 26th of June 1796.

*RITTER, KARL, the great improver and promoter of the science of physical and comparative geography, was born on August 7, 1779, at Quedlinburg, about thirty miles south-west from Halle in Prussian Saxony. After receiving his early education at the institute of Schnepfenthal, he proceeded to the University of Halle, whence, in 1798, he went to Frankfurt-am-Main as tutor in the family of Count Bethmann-Hollweg. He accompanied his pupils to the university and upon their travels, visiting with them Switzerland, Piedmont, France, and Italy. In 1807 he published, in two volumes, his 'Europa; ein geographisch-historisch-statistisches Gemälde' (picture). In 1817-18 the first edition of his most important work was published in two volumes, 'Die Erdkunde im Verhältniss zur Natur und zur Geschichte des Menschen, oder Allgemeine vergleichende Geographie als sichere Grundlage des Studiums und Unterrichts in physikalischen und historischen Wissenschaften' ('Geography in relation to the character and history of mankind, or universal comparative geography as a foundation for study and instruction in the physical and historical sciences'). After its publication he was appointed, in 1819, teacher of history in the gymnasium of Frankfurt-am-Main, and in the following year professor-extraordinary of geography in the university of Berlin. His attention to his favourite study was now more undivided. In 1820 appeared 'Vorhalle europäischer Völkergeschichten vor Herodot' ('Portico of a history of the European peoples before Herodotus'); and in 1821 the first portion of a second edition of his 'Erdkunde,' upon a greatly enlarged scale. This first portion included Africa, in one volume; the next eleven, issued between 1832 and 1846 are devoted to Asia in the following divisions: Northern and North-eastern Asia; North-eastern and Southern of Upper Asia; South-eastern of Upper Asia; India, in two volumes; the countries between Eastern and Western Asia; Western Asia—Iran, in two volumes; the terrace-lands of the Euphrates and Tigris river-system; and Arabia. We may add that Herr Ritter also wrote the article 'Asia' for the 'Penny Cyclopædia' in 1834, and in conjunction with Major von Oetzel constructed an excellent atlas of Asia. During this period his official duties were also increased; he was appointed teacher of statistics in the Military Academy, member of the examination commission and director of the studies of the Royal Cadet Institute, and was also chosen a member of the Academy, and in February 1848 he was elected a foreign member of the Royal Society of London. His other works have been 'Die Stupas, oder die architectonischen Denkmale aus der Indo-Baktrischen Konigstrasse' ('The Topes, or architectural monuments of the Indo-Bactrian Highways') published in 1838; 'Die Colonisation von Neu-Seeland,' with a map, in 1842; 'Ein Blick in das Nilquellenland' ('A glance at the sources of the Nile') in 1844; 'Der Jordan, und die Beschiffung des Todten Meeres' ('The Jordan, and the navigation of the Dead Sea') in 1850; 'Über raumliche Anordnungen auf der Ausseits des Erdballs und ihre Functionen in Entwicklungsgange der Geschichte' ('On the arrangements in space exterior to the terrestrial globe, and their functions in the progressive development of history'), in the same year; 'Ein Blick auf Palastine und seine christliche Bevolkerung' ('A glance at Palestine and its Christian population') in 1852; and 'Einleitung zur allgemeinen vergleichenden Geographie, und Abhandlungen zur Begrundung eine mehr wissenschaftlichen Behandlung der Erdkunde' ('An introduction to universal comparative geography, with essays on the founding of a more scientific treatment of geography') in the same year. Ritter has also written introductions and prefaces to the following works: 'Das Buch des Landes, von Schech Ebu Ishak el Farsi el Isztracki,' 1844; to Blom's 'Das Konigreich Norwegen statistisch beschreiben,' 1845; to Tam's 'Portuguesische Besitzungen in Süd-West Afrika,' in 1845; to Borbstadt's 'Allgemeine geographische und statische Verhaltnisse in graphische Darstellung,' with 38 plates, in 1846; to Hoffmeister's 'Briefe aus Indien,' including travels in Ceylon and continental India, Nepaul, and the Himalayas, a part of which—travels in Ceylon—has been translated into English, in 1847; to a German translation of Diaz del Castillo's 'Die Entdeckung und Eroberung von Mexico,' in 1848; and in the same year to Werne's 'Expedition to discover the Source of the White Nile,' which has been published in English.

RIZI, DON FRANCISCO, a distinguished Spanish painter, was born at Madrid in 1608. He was the pupil of Vincenzo Carduccio,

and had an extraordinary readiness of invention and execution, but was at the same time, as is usual in such cases, superficial and incorrect; still his readiness to design and facility to execute ensured him a brilliant career. In 1656 he was appointed principal painter to Philip IV.; and he held the same place under Charles II., who gave him the additional place of deputy keeper of the royal keys. He had however previously been appointed (1653) painter to the cathedral of Toledo, a post often in Spain more important than that of painter to the king, for he has the charge of all existing works in the cathedral, and generally the execution of all new works, which in Spanish cathedrals were at one time numerous and important.

Francisco Rizi is one of the painters to whom the decline of painting in Spain is attributed, through the mere superficial attractions of his works; and he is said also, by his capricious decorations of the theatre of Buenretiro, to have done equal injury to the architectural taste of the period. Rizi's last work was a sketch for the great altar-piece of the Retablo de la Santa Forma in the Sacristy of the Escorial, which Charles II. ordered for the veil of the magnificent tabernacle and altar, which Rizi had also assisted in making, to contain the Host (La Santa Forma). The subject was the ceremony of the Collocation of the Host by Charles II. in 1684; but Rizi died the following year at the Escorial, having only executed the sketch. The picture was painted by Coello from a sketch of his own, and it is one of the finest pictures in Spain. [COELLO, CLAUDIO.] This Host, or Santa Forma Incorrupta, is the miraculous wafer which bled at Gorkum in 1525 when trampled on by the followers of Zwingli. Rudolf II., emperor of Germany, gave it to Philip II. of Spain, whither it was transported in 1592, and in 1684 Charles II. constructed the present gorgeous altar and tabernacle for its reception, and the present altar-piece is the ceremony of its collocation. When the Forma is exhibited for adoration, the picture, which forms a veil, is let down, and is accordingly much injured. The French, under La Houssaye, who pillaged the Escorial in 1808, carried off all the gold and silver of this altar: the monks hid the 'wafer' in a cellar, and it was restored with great pomp by Ferdinand VII. in 1814.

The pictures (both frescoes and in oil) by Rizi are very numerous: there are several in the Museo of the Prado at Madrid, and many in the churches of Madrid and Toledo, especially in the cathedral of Toledo.

FRAY JUAN RIZI, Francisco's elder brother, born at Madrid in 1595, was also an eminent painter. His principal works are in the Benedictine Monastery of San Martin at Madrid. His design was more correct than his brother's, and his pictures are distinguished for force of light and shade. He retired to Rome, and joined the Benedictines of Monte Casino. He was, while in Italy, made an archbishop, in 1675, by the pope Clement X., but he died in the same year at Monte Casino before entering upon the duties of his office.

(Cean Bermudez, *Diccionario Historico, &c.*; Ford, *Guide for Travellers in Spain, &c.*)

*RIZO RANGABÉ, and RHIZOS RHANGAVIS, ALEXANDROS, are two different ways of writing the name of a Greek author, Αλεξανδρος Ριζος Ραγκαβης, who is the present minister of Foreign Affairs at Athens, and one of the finest living poets, dramatists, and orators of Greece. The date of his birth was probably about the year 1810. His father, Jacovos Rizo Rangabé, was the translator of some French plays into Romaic. In a volume of 'Various Poems' (Διαφορα Ποιηματα), which appeared at Athens in 1837, and in a second which appeared in 1840, the son aspired to revive the original drama of his country, and his tragedies of 'Phrosyne,' and 'Η Παραμονη, or 'The Eve,' are, especially the latter, rich in passages of beauty and spirit. In 'Phrosyne,' the leading personage is Ali Pasha of Janina, and the principal incident is the destruction by his order of the beloved of his son, Mouktar Pasha; in 'The Eve' an unsuccessful insurrection of the Greeks against the Turks constitutes the main action. Among the shorter poems are translations from the ancient into the modern Greek of the first act of the 'Phœnissæ' of Euripides, and the first book of the 'Odyssey' of Homer. The 'Odyssey,' which is rendered into hexameters, affords an admirable opportunity of comparing the Greek of our own days with the Greek of nearly three thousand years ago. The volumes also contain poetical compositions by the author in French and German, many of them translations from the Greek of his friend the poet Panagiotes Soutzo. His 'Marriage of Kutrulis,' an Aristophanic comedy, published in 1845, under the assumed name of Christophanos Neologides, was very successful, and has been translated into German by Sanders. Another volume of tragedies from his pen appeared at Athens in 1851. His prose works are chiefly of an historical and antiquarian character. In 1840, by the desire of the Greek government, he executed a translation from the English of Goldsmith's 'History of Greece,' which was introduced by authority into all the schools—an honour doubtless little anticipated by Goldsmith when he was compiling the work for the booksellers to meet the exigencies of the day that was passing over him. In a second edition, which was published in 1844, Rangabé introduced considerable alterations, and took occasion to reestablish from the original historians the actual wording of sayings that were uttered by the heroes of Grecian history. In 1842 appeared at Athens the first volume of a work in French by Rangabé, 'Antiquités Helléniques' ('Hellenic Antiquities, or a Repertory of Inscriptions and other Antiquities discovered since the emancipation of Greece'), which is dedicated to Professor Thiersch, as a tribute from "an old pupil." Of this very important work no second volume seems to have yet appeared. Rangabé also took a part in the preparation of a French and Greek dictionary (Athens, 1842), and was one of the editors of the Ευρωπαικος Ερανιστης, or 'European Contributor,' a Greek magazine, founded at Athens in 1840, which consisted of original articles and translations from the leading periodicals of Europe, the 'Revue des deux Mondes,' 'Blackwood's Magazine,' &c. Rangabé afterwards became secretary of the Archæological Society of Athens, and a professor at the university founded by King Otho. While holding that appointment he paid a visit to England in 1850, to receive contributions of books for the university library, and he was accompanied on that occasion by Madame Rangabé, who is a Scottish lady, the sister of George Finlay of Athens, the author of several valuable works on the history of Greece. After his return his name appeared before the public as the discoverer of some ancient statues in a temple of Juno at Argos. For some years he had held subordinate posts in the government, but his political career did not assume importance till 1856. In that year, when the relations between Greece and the western powers were on an uneasy footing, in consequence of the leaning which Greece had shown to Russia during the war, the death of General Fabvier, a French officer who had made himself conspicuous in the war of the Greek insurrection, by the part he had taken in the defence of the Acropolis of Athens, afforded the Athenian municipal council an opportunity of taking a step towards the assuaging of angry feelings. It resolved that a funeral oration in his honour should be pronounced in the Acropolis, and appointed Professor Rangabé to pronounce it. The oration which was translated in the French papers, was found so efficient for its object that Rangabé was shortly afterwards named Minister of Foreign Affairs. In that capacity, on the 20th of April 1856, he signed a treaty with Turkey for the mutual suppression of brigandage on the frontiers, and he afterwards successfully defended it in the chambers. By two circulars in June and September he invited the assistance of foreign capital for the construction of roads and harbours in Greece. The last occasion on which his name has appeared in public has been in March 1857, on his bearing public testimony, on the evacuation of Greece by the western powers, to the good conduct of their troops during the period of occupation.

RIZZIO. [MARY STUART.]

ROBERT, King of France, was elected king on the death of his brother Eudes, by that party of the French who rejected the claims of Charles le Simple. [CHARLES III.] He was recognised as king in an assembly of his partisans, held at Soissons in 922, and consecrated in the church of St. Remi, at Reims, by the Archbishop of Sens. He fell in battle against his competitor, Charles le Simple, near Soissons, on the 15th of June 923, having reigned scarcely a year. He was grandfather to Hugues Capet, founder of the third or Capetian race of French kings.

ROBERT, King of France, surnamed 'le Sage' (the wise), and 'le Dévot' (the devout), was the son of Hugues Capet, whom he succeeded on the throne in 996. He was born about 970, and had been twice crowned in the lifetime of his father—at Orléans in 988, and at Reims in 991. The character of Robert was devoid of shining qualities, but he was a prince of upright and peaceable disposition. Early in his reign France was afflicted by a scarcity of four years' continuance, arising from the failure of the harvests, and the scarcity was followed by a pestilence, which again appeared in 1010, and a third time in 1030-33. These calamities are said to have reduced the population of France a third.

Robert was early embroiled with the church; he had married in 995 Berthe or Bertha, widow of Eudes, Count of Blois, but there were some difficulties as to the lawfulness of the marriage, for which Pope Gregory V. refused a dispensation, and declared the marriage void. The king refused obedience, in consequence of which he was excommunicated; and it is said that under this terrible sentence his palace was deserted by all except two menials, who after every meal purified by fire the utensils employed at the royal table. Robert at length yielded; he put away Bertha in 998, and married Constance, daughter of the Count of Toulouse, an imperious and vindictive woman, but one of the greatest beauties of her time. Robert and Constance may be compared in point of character to Henry VI. of England and his consort Margaret of Anjou.

In 1002, Robert engaged in a war to secure the succession of the duchy of Bourgogne, of which he was lawful heir; and, being supported by Richard, duke of Normandy, succeeded, after a struggle of thirteen years (1002-15), in gaining possession of it. He bestowed it on his son Henry. In 1006 he marched to the assistance of the Count of Flanders, one of his great vassals, attacked by the Emperor Henry II., who was obliged to retire. Peace was concluded next year between the two princes.

Robert possessed a taste for music, and, prompted by this, as well as his devotional temper, frequently led the choir of St. Denis, and composed hymns for monastic use. He is charged with lavishing his treasure upon mendicants, conniving at thefts from his own person, and truckling to the fierce and cruel temper of his queen, who presumed so far on his tameness as to procure his favourite, Hugues de Beauvais, to be murdered in his presence. Robert visited all the

shrines in France, and went to Rome in 1019 to visit the tombs of the Apostles; perhaps also, as some have supposed, with the view of inducing the pope to annul his marriage with Constance, and to sanction his reunion with his first wife, Bertha.

He persecuted the Jews, and procured, in a council held in 1022, at Orléans, the condemnation of some priests charged with heresy, which was described as 'Gnosticism,' or 'Manicheism,' but the true character of which it is not easy now to ascertain. They were brought to the stake at Orléans, and Constance, with characteristic ferocity, struck out the eye of one of the sufferers, formerly her own confessor, as he passed her in the way to execution.

However Robert may have been led astray by the superstitious and persecuting spirit of the age, his moderation and love of peace were exemplary. He mediated between the Duke of Normandy and the Count of Chartres, who were engaged in hostilities, and obtained the confidence of the Emperor Henry II., who visited him in his camp in 1023. On the death of this emperor he refused, both for himself and his son, the crown of Italy, which was offered him by the malcontents of that country.

His eldest son, Hugues, to whom he had given the title of king in 1022, provoked by the cruelty of his mother, broke out into rebellion, but being taken and delivered up to the king, was pardoned. Hugues died however soon after (1026). Henry, his next son, was then associated with him in the royal title, in spite of the endeavours of Constance, who espoused the interest of Robert, the third son. Robert took up arms against his father, but his rebellion was suppressed. Shortly after quiet was restored King Robert died at Melun, in 1031, sincerely regretted, as it appears, by his subjects. He was buried at St. Denis.

ROBERT I., King of Scotland. [BRUCE, ROBERT.]

ROBERT II., King of Scotland, the first of the House of Stewart who reigned in that country, was born on the 2nd of March 1316, and was the only child of Walter, the Stewart of Scotland, and his wife Marjory, daughter of King Robert Bruce, to whom he had been married the preceding year. All that is known of the House of Stewart previous to this date is, that a Walter, son of Alan, was Stewart or Dapifer of Scotland in the reigns of David I. and Malcolm IV.; that he was succeeded in that high office by his son Alan; this Alan by his son Walter; Walter by his son Alexander, who was one of the regents appointed during the minority of Alexander III., and who, in 1263, commanded the Scottish army at the battle of Largs; Alexander, by his son James, who was regent after the death of Alexander III., and died in 1309 at the age of sixty-six, and he, by his son Walter, the father of Robert II. This Walter was one of the commanders of the Scottish army at the battle of Bannockburn; and early in the following year, 1315, Bruce gave him in marriage his daughter and then only child Marjory, upon whom, provided she should marry with the consent of her father, or, after his death, with the consent of the majority of the community (or states) of the kingdom, the crown had been settled, failing the heirs male of her father and of his brother Edward, in a parliament held at Ayr on the 26th of April in that same year. Robert was the only issue of this marriage. Lord Hailes ('Annals of Scotland,' vol. ii, Appendix i.) has sufficiently refuted the tradition that Marjory was killed by being thrown from her horse when big with child, and that Robert was brought into the world by the Cæsarean operation; but it appears that she died either in giving birth to the infant or soon after her delivery. Her husband died on the 9th of April 1326, after having had another son, Sir John Stewart of Railstone, by a second marriage with a sister of Graham of Abercorn.

Bruce was succeeded by his son David II., born of a second marriage, 5th of March 1324; and his unfortunate reign—marked by a long minority and a succession of regencies, during which the kingdom was overrun by Edward Balliol and his ally Edward III., and David was obliged to make his escape to France, and after that by the defeat of Neville's Cross, when David was taken prisoner by the English—fills up the interval from 1329 to 1371. Robert, the Stewart, acted a principal part throughout this reign, and was as much distinguished by his personal merits and conduct as by his high rank. While yet only a youth of sixteen, he commanded the second division of the Scottish army at the decisive battle of Halidon, fought, and lost by the Scots, 19th of July 1333; and after that fatal day he was one of the first to uplift again the standard of the national independence. In 1334, he and the Earl of Moray assumed the regency of the kingdom, and, although not formally invested with the government by any assembly of the states, were recognised by the people as entitled, in the infancy and exile of the king, to wield all the authority of the crown. Fordun's description of the Stewart at this time, as Lord Hailes translates the passage, is as follows:—"He was a comely youth, tall and robust, modest, liberal, gay, and courteous; and, for the innate sweetness of his disposition, generally beloved by true-hearted Scotsmen." In a subsequent passage however he hints that his conduct as yet was not always regulated by absolute wisdom,—"qui tunc non magna regebatur sapientia." On the Earl of Moray being taken prisoner by the English the following year, the Stewart, in concert with the Earl of Athol, concluded with Edward III., on the 18th of August 1335, the treaty of Perth, which was in fact a submission, though upon honourable conditions, to the English king. After this we hear no more of the Stewart till 1338, when, upon the death of the regent, Sir Andrew Moray, we find him again appointed to that supreme office. His resumption of the government was soon followed by the expulsion of the English from all their strongholds to the north of the Forth, and his regency was terminated by the return of the king, on the 4th of May 1341. In 1346, after the capture of the king at the battle of Neville's Cross, where he commanded the left wing of the Scottish army, in conjunction with the Earl of March, the Stewart was again elected regent, or 'locum tenens serenissimi principis David,' &c., and he held this post till the release of David, in 1357, governing the country, it is affirmed, with remarkable prudence and ability in the difficult circumstances in which he was placed. In 1359 the earldom of Strathearn was conferred upon him by the king. When David, in 1363, astonished the nation by proposing to a parliament, held at Scone, that in the event of his dying without issue, Lionel, duke of Clarence, son of Edward III., should be chosen king, the Stewart, whose interests, as well as his patriotic prejudices, this project so nearly touched, was one of the foremost of those who adopted instant measures to defeat it. He entered into an association with the earls of March and Douglas, and with his own sons, and he even appears to have taken up arms with the avowed determination of driving the king from the throne, if he persisted in his purpose. David however found means, without making any formal concession, to put down this threatened resistance; and, upon a general amnesty being granted, the Stewart, on the 14th of May 1363, renewed his oath of fealty, and entered into a bond to abstain from all such confederacies in time coming, on pain of forfeiting for ever all right and title to the crown, as well as to his private inheritances. Soon after this David, who had lost his first wife, Joanna, a daughter of Edward II., in the preceding year, contracted a second marriage with Margaret Logan: but she also bore him no children; indeed he had separated from her some time before his death, which took place on the 22nd of February 1371.

Upon this event the states of the kingdom immediately assembled at Linlithgow; and after a slight opposition on the part of the Earl of Douglas, who conceived that he had himself a claim to the vacant dignity, as representing the families both of Comyn and Balliol, the Stewart was unanimously declared king, by the title of Robert II. He was crowned at Scone, on the 26th of March, and next day, according to custom, received the homage of the bishops and barons, seated on the moot-hill there.

Robert II., when he thus succeeded to the throne, was somewhat peculiarly situated in regard to his domestic relations; and the point demands particular notice, inasmuch as a controversy has thence arisen on the question of the legitimacy of the Stuarts, which continued to be agitated, both among antiquaries and political writers, down to the middle of the last century. His first wife was Elizabeth, daughter of Sir Adam Mure, of Rowallan; but the family he had by her, consisting of four sons and six daughters, had all been born before their marriage. In ordinary circumstances a subsequent marriage might probably, in Scotland, even at this early date, have legitimatised these children, at least in the eye of the Church, although their right of civil succession, and especially of succession to the crown, might not have been in that way so certainly established; but there was a very awkward speciality in the present case. Robert and Elizabeth Mure had been living not only in concubinage, but in what the Church considered incest, for they were related, it seems, in the fourth degree. Nay, to make matters worse, the Stewart, before his acquaintance with Elizabeth Mure, had been connected in the same way with Isabella Boutelier, who was related to her in the third degree; and this, according to the canonical doctrine, placed him in a relationship by affinity of the same, that is, of the third degree, to Elizabeth Mure. His marriage in any circumstances therefore with that lady, would have demanded a papal dispensation; but it was far from being universally admitted that even the authority of the pope could establish the legitimacy of children born in a connection which thus openly violated and set at defiance what was believed to be the divine law. It is obvious that a dispensation to persons within the prohibited degrees to marry is an exercise of prerogative on the part of the head of the Church much inferior to the legitimisation of the children already produced from an incestuous connection. So strongly in the present case does this appear to have been felt, that the pope's dispensation actually proceeds upon the monstrous supposition that Robert and his wife Elizabeth Mure, long as they had lived together, had been all the while ignorant of their relationship, and on that manifestly fictitious ground alone does his holiness profess to sanction their marriage, and to pronounce the legitimacy of their children. But the dispensation by no means satisfied the popular feeling of the time; and there is reason to believe that the supposed defect in the right of the reigning family materially contributed in exciting and sustaining some of the most formidable of the insurrectionary attempts which convulsed the Scottish kingdom in the course of the succeeding century. Robert, after the death of Elizabeth Mure, had married Euphemia Ross, a daughter of the Earl of Ross, by whom he had two more sons and four daughters, also all born when he came to the crown. Thus circumstanced, in 1371, immediately after his accession, he got the states to pass an act recognising John, earl of Carrick his eldest son by Elizabeth Mure, as his successor; and, still better to secure

the rights of his first family, he procured, in 1373, another act expressly entailing the crown upon his heirs male of both families, and after them upon his heirs whatsoever. It is obvious that, whatever might be the force of this parliamentary settlement in securing the crown to Robert's heirs male by the sons of Elizabeth Mure, who were named in it, as soon as such heirs failed, the question would legally arise, who were his heirs whatsoever, or general? and if the papal legitimisation of the first family should be set aside, then his heir whatsoever would have to be looked for among the descendants of one of his sons or daughters by Euphemia Ross. Now, it so happened that such was the case on the death of James V., leaving only a daughter, Mary, in 1542. At this moment the heir-general of Robert II., on the supposition of his family by Elizabeth Mure being illegitimate, was the Earl of Menteith, the lineal descendant of Euphemia Ross's eldest son, David earl of Strathearn; and it is a remarkable fact that in the early part of the 17th century the pretensions put forward on this ground by the then Earl of Meinteith, who was justice-general, and president of the Scottish privy council, occasioned no small uneasiness to Charles I., and brought down ruin upon himself. For the latest and also the most learned and acute discussion of this question, the reader is referred to 'Tracts, Legal and Historical, with other Antiquarian Matter, chiefly relative to Scotland,' by John Riddell, Esq., Advocate, 8vo, Edinburgh, 1835; dissertation iii., entitled 'Remarks upon the Law of Legitimation per Subsequens Matrimonium, the Nature of our Antient Canons, and the Question of the Legitimacy of the Stewarts,' pp. 155-211.

A truce for fourteen years had been concluded with England two years before the death of the late king; and as long as Edward III. lived, the two countries remained at peace. In 1377 however, immediately after the accession of Richard II., a war arose out of what appears to have been at first a private quarrel between the English garrison at Roxburgh and the Earl of March. Hostilities continued, with a few short interruptions, till November 1380, when a truce for twelve months was arranged, which was afterwards extended to the summer of 1383. In 1384 however, the war broke out again with more violence than ever, the Scots being now assisted by a body of French auxiliaries, who arrived in May 1385, under the command of Jean de Vienne, admiral of France. In the summer of that year, while the young English king led his army in person into the north, laying waste the country and burning every town and village he came to in his progress [RICHARD II.], a force of Scots and French, entering England by the western marches, ravaged Cumberland and laid siege to Carlisle, but withdrew when the enemy returned southwards, without having effected an entry into that town. Soon after this, the French, who had found the Scots and everything in Scotland very little to their mind, and had also made themselves greatly disliked by the people they came to assist, returned home, though not till they had agreed to pay the expense of their maintenance, and had been forced to leave their leader Vienne as a hostage for the performance of that engagement—a conclusion of the business which has drawn much obloquy upon the Scots, though there is little doubt that the real object of the French in this expedition was certainly much more to annoy the English than to benefit the Scots. A truce for another year followed the departure of the foreigners; but the fighting was renewed in 1387. That year the town of Carlingford in Ireland was plundered and burned by a force under the command of William Douglas, recently created Lord Nithsdale, and married to one of the king's daughters; and in 1388 the famous battle of Otterbourne, or Chevy Chace, was gained from the Percies, though at the expense of his own life, by the Earl of Douglas. [RICHARD II.] By this time however the reins of government had nearly dropped from the hands of king Robert. Froissart tells us that, being unfitted by his years and broken health for going out any more to war, he was no longer consulted in public affairs by the nobles, by whom and also by the nation in general the king's second surviving son, Robert, Earl of Fife (afterwards Duke of Albany), was now looked upon as the true ruler of the country. In 1389 the Earl of Fife was formally recognised as governor of the kingdom by an assembly of the estates held at Edinburgh. After this the old king appears to have lived almost entirely on his ancestral estate in Ayrshire, where indeed he had been much in the habit of secluding himself for some years previous. It was probably now, in his old age, that his originally engaging personal appearance was deformed by the breaking out of an inflammation in his eyelids, from which he derived his popular designation of Blear-eye. The fable about his birth makes him to have been wounded in one of his eyes by the surgeon who cut him from his mother's side.

The war with England was prosecuted by the regent for some months with considerable vigour; but before any action of importance had taken place, hostilities were terminated for the present, in June 1389, by a truce concluded between France and England for three years, in which the allies of both powers were comprehended. The country was therefore at peace when Robert II. died, after a short illness, at his castle of Dundonald in Kyle, on the 19th of April, 1390.

Besides his six sons and ten daughters by his two wives, this first of the royal Stewarts had a numerous illegitimate progeny by various other women. His six lawfully begotten daughters married into the families of the Earl of March, Lyon of Glamis (now earls of Strathmore), Hay of Errol (now earls of Errol and earls of Kinnoul), Macdonald of the Isles, Douglas of Nithsdale, Lindsay of Glenesk, the Earl of Douglas, Keith earl Marischal, Logan, and Swinton. From six of his illegitimate sons the Stuarts of Bute, Cairney, and other families of that name deduce their descent. Robert II. was succeeded by his eldest son Robert III.

ROBERT III., King of Scotland, the oldest son of Robert II., relinquished his original name of John on succeeding to the crown, on account, it is said, of a popular superstition of his countrymen which regarded that name as unlucky or ominous. But if so, it is rather strange that the heir apparent should have ever been so christened. He was known throughout the preceding reign by the title of the Earl of Carrick, a dignity which had been bestowed upon him by King David II. Before acquiring that dignity he appears to have been designated the Lord of Kyle. He was probably born before the year 1340, so that he was past fifty when he came to the throne, on the death of his father, in 1390. It is known that he had been married at least since the year 1357, to Annabella Drummond, a daughter of Sir John Drummond of Stobhall. He had been lamed in his youth by a kick from a horse; and this accident, combined with his mild and pacific disposition, of which perhaps it was in part the cause, made him be regarded, both before he became king and afterwards, with feelings of something very like contempt by the generality of his countrymen.

The coronation of Robert III. took place at Scone on the 14th of August 1390. No events of any note mark the first eight or nine years of the reign, during the whole of which the king's brother, the Earl of Fife (who was in 1398 created Duke of Albany), continued to retain the management of public affairs, and even, according to some authorities, the title of governor or regent. [ROBERT II.] The truce which had been made with England in 1389; was kept up by various continuations throughout the reign of the English king Richard II. But war broke out again on the accession of Henry IV., in 1399; France, as usual, exciting the Scots to harass England by predatory expeditions across the borders, which could only end in drawing down signal vengeance on themselves. In August of the following year, accordingly, Henry entered Scotland at the head of a powerful army, and advanced as far as Edinburgh, which was however successfully defended by the king's eldest son, the Duke of Rothsay; and Henry returned home after having received the submission of various towns and villages through which he passed, but without having given the country cause to remember his visit further than by this mere demonstration of his power. In the following year however Henry Percy (Hotspur) made a more destructive inroad as far as to Preston in East Lothian. On this occasion Percy was joined by the Scottish Earl of March, who had recently thrown up his allegiance and gone over to the English king, in a fury of revenge provoked by the ill usage he held himself to have received from the Duke of Rothsay, who, after having been affianced to his daughter, had married a daughter of the Earl of Douglas. The following year, 1402, is memorable for the tragical catastrophe of Rothsay, who, at the instigation of his uncle Albany, the friend of March, was, on the pretence of restraining or punishing his dissoluteness, seized under an order professing to be signed by his father, and confined first in the castle of St. Andrews, and then in that of Falkland, where he is believed to have been left to perish of famine. He was only in his twenty-fourth year when he thus fell a victim, in all probability, to the dark ambition of his kinsman. A few weeks after the prince's death, a pardon or remission in very ample terms for any concern he might have had in this affair was granted by the king to Albany; and has been published by Lord Hailes in chapter vi. of his 'Remarks on the History of Scotland,' Edinburgh, 1772. In this remarkable paper it is stated that Albany admitted the capture and arrest of the prince, but justified what he had done by reasons which the king did not then hold it expedient to publish to the world. No express denial of the fact of the murder is ventured upon; it is merely recited that the prince departed this life in his prison at Falkland, through divine providence, and not otherwise—"ubi ab hac luce, divina providentia, et non aliter, migrasse dignoscitur." "The reader," observes Hailes, "will determine as to the import of this phrase. If by it a natural death was intended, the circumlocution seems strange and affected." It ought to be added that Archibald, the young earl of Douglas, the brother-in-law of Rothsay, who had acted throughout the affair along with Albany, was equally charged by the voice of common fame with the murder, and was included in the same acquittal or indemnity. It is conjectured that Rothsay had made the proud baron his enemy by his infidelity to or neglect of his sister.

This same year, on the 22nd of June, the Scots, commanded by Patrick Hepburn of Hales, were defeated with great loss, at West Nisbet in the Merse, by the English under the conduct of the Earl of Northumberland and the Earl of March; and on the 14th of September following the Earl of Douglas received a still more disastrous discomfiture from the Lord Henry Percy at Homildon Hill in Northumberland. When immediately after this the Percies rose in rebellion, the Duke of Albany put himself at the head of a numerous force, and set out for the south with the design of taking advantage of the embarrassing circumstances of the English king; but the news of Henry's victory at Shrewsbury turned him back before he had got across the border. In the course of the two following years several attempts were made

to arrange a peace, or long truce, between the two countries, but without success. Hostilities however had been for a considerable time suspended by these negociations, when King Robert, now awakened to a strong suspicion of the designs of his brother Albany, resolved to send his only surviving son James, styled Earl of Carrick, to France for safety; and the prince, then in his eleventh year, was on the 30th of March 1405 captured at sea by an English vessel on his way to that country. [JAMES I. of Scotland.] His detention by King Henry is believed to have broken the heart of his father, who expired at the castle of Rothsay, in Bute, on the 4th of April 1406. He was succeeded by his son, James I.

ROBERT OF GLOUCESTER is supposed to have been a monk in the abbey there, but of his personal history nothing whatever is certainly known. It may however be collected, from a passage in his work, that he was living at the time of the battle of Evesham; and he seems to have lived not very long after that event, as the history of English affairs which he has left us ends before the beginning of the reign of Edward I.

This history is the only writing that is attributed to him, and is, in more points of view than one, among the most curious and valuable writings of the middle period that have come down to us. It is a history of English affairs from the beginning, including the pictures of Geoffrey of Monmouth, and ending with the death of Sir Henry of Almaine, valuable in the latter portions for the facts which it contains, whether peculiar to itself or correlative with the statements of other chroniclers; and abounding throughout with anecdotes or minor historical circumstances peculiar to itself, and sometimes of an interesting if not useful nature.

It is in the vernacular language of the time; that is, in the language in which we find the Anglo-Saxon passing into the language of Chaucer and Wycliffe, this work and the similar work of Robert of Bonne being the best specimens which remain of the language. It is in verse, and may stand therefore as a specimen of the poetry of the time. It consists of more than ten thousand lines.

The work was popular in the middle ages, as appears by the number of manuscripts that still exist of it. The principal are the Bodleian, the Cottonian, and the Harleian. There is one in the library of the Heralds' College. There are slight variations in the text of each, and that at the Heralds' College appears to have had the language modernised by some early copyist. Little regard was paid to Robert by the persons who in the reign of Elizabeth collected and printed the manuscripts of the best English chroniclers, though Camden, in his 'Britannia,' and still more frequently in his 'Remains,' has citations from him. Weever, in his 'Antient Funeral Monuments,' has many quotations from him; and Selden quotes him on several occasions. The work was given at large to the public in 1724 by Hearne in two octavo volumes, of which there was a reprint in 1810.

ROBERT (GROSSETESTE), Bishop of Lincoln, a very eminent scholar and prelate in the early years of the reign of Henry III. The exact time and the place of his birth, and the family from which he sprung, are alike lost in the obscurity of those remote times; but it may be calculated from the dates ascertained of other events in his life, that he was born about the year 1175. He studied at Oxford, and, like most of the very eminent of the English theologians of that period, he went from thence to Paris. He there applied himself to the study of the Hebrew and Greek languages, of both of which he attained the mastery, and distinguished himself by his attainments in the whole course of study presented to the students in that learned university. He returned to England skilled not only in the five languages, English, French, Latin, Greek, and Hebrew, but skilled also in logic and philosophy, divinity and the Scriptures, and possessing also a knowledge of medicine and ecclesiastical law. There is no exaggeration in this, for many of his writings have descended to our time, which prove the statement, to a considerable extent at least. We may refer particularly to his numerous treatises in natural philosophy, which it will not be expected of us to describe individually, as the titles, with little more respecting them, fill four quarto pages of Dr. Pegge's Life of him (4to, 1793, pp. 278-283).

When he returned to England, he settled at Oxford, where he delivered lectures. There is extant a letter of Giraldus Cambrensis to the Bishop of Hereford, recommending Grosseteste to his notice, but the bishop died so soon after, that little advantage can have arisen from it. He found however a very efficient patron in another prelate, namely, Hugh de Wells, Bishop of Lincoln, who, as a first mark of his favour, gave him the prebend of Clifton in the church of Lincoln. He had also several archdeaconries, as of Chester, Northampton, and Leicester, and in 1235 he succeeded his patron in the bishopric of Lincoln, then a diocese of immense extent. This dignity he held for eighteen years, dying in 1253.

Bishop Grosseteste made the power which his acknowledged and extraordinary attainments gave him, subservient to the accomplishment of important public objects. He was a great reformer of his diocese, a vigilant superintendent of his clergy, a maintainer of order among them and in all ecclesiastical affairs. If one of the great earls or barons offended, he did not scruple to assert at once the right he possessed to correct the abuse, of which an instance is related in his calling the Earl of Warren to account for irregular religious solemnisations. He stood up against the king when he would interfere with the rights of the clergy, who formed in those times the strongest part of the opposition to the will of kings, who, if there had been no clergy, would have been almost absolute; and he opposed with equal firmness and success the pope, when he would support ancient abuses or introduce new, to the injury of the English clergy or people. In short, he can hardly be regarded in any other light than one of the great benefactors to the English Church and nation in the discharge of his political duties as a bishop, and he was one of the lights of his age by the lectures which he delivered and the books which he wrote. His attainments in natural science, however, gained for him the reputation of being a magician and a sorcerer, and many fables gathered about his name.

Many of his writings have been printed, and many remain in manuscript and are found in most of the great libraries of Europe. An ample list of these is given in Dr. Pegge's work before referred to; in which work may be found critical inquiries into all the particulars of his life, and a great mass of curious information respecting the state of ecclesiastical affairs in England in the first half of the thirteenth century.

ROBERT, HUBERT, an artist, celebrated for his admirable architectural compositions and subjects of that class, was born at Paris in 1733. On quitting school Robert applied himself assiduously to his studies. In 1753 he set out for Rome, and spent twelve years in that city, occupied not merely in making drawings and views of nearly all the numerous architectural monuments, but studying their character completely. Thoroughly impressed with the poetry of such subjects, he enabled others to feel it likewise, by the peculiar charm with which he invested them and by his felicitous treatment, so different from that whose chief merit consists in literal exactness and cold correctness. On his return to Paris he was immediately elected by the Academy, and his reputation became established as one whose productions formed an epoch in that department of the art which he had selected.

Among his numerous works are many chefs-d'œuvre of first-rate excellence. Two of the most remarkable for the singularity of the idea are those representing the Musée Napoléon, the one in all its pride and pomp, and the other, an architectural wreck, as it may perhaps present itself to the eye after the lapse of centuries. Robert was an enthusiast in his profession: he was indeed one of those fortunate persons whose existence seems to form an exception from the common lot of mortals. Happy in himself, happy in his union with a most amiable woman, possessing a source of constant enjoyment in his art, his life passed in one uninterrupted tenor; in a calm, undisturbed even by the stormy period of the revolution. Nor was he less happy at its close, for he died almost without a struggle, and with his pencil in his hand, on the 15th of April 1808, at the age of seventy-six.

ROBERT, LEOPOLD, a modern French artist of great and deserved celebrity, was born at Chaux-le-Fonds, in the canton of Neufchâtel, in 1797. His father intended to bring him up to his own trade, which was that of a watchmaker; but yielding to the boy's decided inclination for the arts, sent him to Paris to study engraving under Girardet, an artist known by his print of the 'Transfiguration,' after Raffaelle. His progress was so rapid, that in 1812 he obtained the second grand prize at the École des Beaux Arts, after which he began to study painting in the school of David. He then proceeded to Italy, and, renouncing engraving altogether, devoted himself entirely to his pencil, leading a life of solitude and privation, without either patrons or friends. But though his enthusiasm for his art was great, it was marked rather by severe application than by that promptitude which is generally supposed to characterise genius. Though he worked constantly, he executed few productions, being not only remarkably slow with his pencil, but in the habit of destroying or laying aside picture after picture until he could satisfy himself with the subject that he had commenced. He is said to have thus spent between three and four years on a single picture; for instance, that of the 'Reapers,' which excited so much admiration when first exhibited at Paris in 1831. In that piece, in the 'Neapolitan Improvisatore,' the 'Madonna dell' Arco,' and similar subjects, he succeeded in delineating Italian life and character in the happiest manner, with perfect fidelity, but also with a touching refinement and grace, at the same time without any of that affectation which the French schools are apt to mistake for refinement. His last work was his 'Venetian Fishermen,' a picture that has served to raise his name as that of the greatest artist of his age in the peculiar walk which he had chosen. The general admiration which it excited when exhibited at Paris was however mingled with mournful regret at the fate of the artist himself; for he had previously put an end to his life at Venice, where he had resided several years, and where he drowned himself on the 20th of March 1835, in his thirty-eighth year.

* ROBERTS, DAVID, R.A., was born in 1796, at Stockbridge, Edinburgh. Being designed for business, he was apprenticed to a house-painter in that city; but as soon as he could follow his own bent, he entered as a student in the Trustees' Academy, whence have proceeded so many eminent painters in every branch of the art. About 1821 or 1822 he came to London, and for some years practised as a scene-painter, having, during much of his career in the theatre, Stanfield for his colleague. Occasionally however an oil-painting by

him appeared in the exhibitions, and he began to be regarded as one of our most promising painters of architectural subjects. After his visit to Spain, 1832-33, he does not seem to have returned to scene-painting. His Spanish pictures were much admired, and a folio volume of lithographic copies of his 'Spanish Sketches' did much to extend his reputation. From 1835 to 1838 inclusive he furnished the illustrations to the 'Landscape Annual,' embracing views selected from many of the most picturesque parts of Spain and Morocco; he also made the drawings for the original edition of Sir Bulwer Lytton's 'Pilgrims of the Rhine.' Like many other young painters Mr. Roberts joined the Society of British Artists, of which he came to be a vice-president; but he resigned his connection with that society when, from the celebrity acquired by his Spanish pictures and sketches, it became evident that his admission into the Royal Academy would, on application, be a matter of certainty. He was accordingly elected A.R.A. in 1839, and admitted to the full honours of an academician in 1841.

The success of his Spanish views led Mr. Roberts to make a protracted visit to Syria and Egypt, where, with marvellous patience and unflagging industry, he made a body of drawings and sketches which, for extent, variety, and finish, have never perhaps been equalled by a single artist while travelling in such a country and exposed to such a climate. And they are admitted by all competent judges who have followed the artist over the country he has depicted, to be as accurate as they are graceful and brilliant. Lithographic fac-similes of these sketches form the well-known and very splendid work entitled 'The Holy Land, Syria, Idumea, Arabia, Egypt, and Nubia,' four volumes, large folio, 1842, &c. The drawings of this great work were placed on the stone by Mr. Haghe [HAGHE, LOUIS], in a style that left nothing to be desired, and the work on its completion took its stand by general admission at the head of all such publications hitherto issued in this or any other country. Throughout the Continent it bears as high a fame as in England.

For some years after his election into the Royal Academy, Mr. Roberts's pictures in the exhibitions of that body chiefly consisted of subjects collected in his Eastern tour. Among the more noticeable ones a few may be mentioned:—'The Outer Court of the Temple at Edfou in Upper Egypt;' 'Statues of the Vocal Memnon on the Plain of Thebes,' and 'The Greek Church of the Holy Nativity at Bethlehem, taken during the Resort of Pilgrims at Easter,' 1840; 'The Temple of Denderah,' and 'Jerusalem from the Mount of Olives,' 1841; 'Thebes, looking across the Great Hall,' 'Petra,' and 'Interior of the Church of St. Miguel, Xercy, Spain,' 1842; 'Gateway of the Great Temple at Baalbec,' 'Ruins on the Island of Philoe,' and 'Entrance to the Crypt—Roslin Chapel,' 1843; 'Pyramids of Ghizeh,' 'Chapel of Jean at Caen, Normandy,' 1844. In 1845 he exhibited only two pictures, but they were large in size and ambitious in character—'Ruins of the Great Temple of Karnak, looking towards the Lybian Hills—sunset;' and 'Jerusalem from the South-East—the Mount of Olives;' both works of much grandeur of style. Not to follow his course too minutely—and to enumerate even the leading pictures of so prolific an artist would require more space than can be spared here—it may suffice to add that 1848 was distinguished by his 'Chancel of the Collegiate Church of St. Paul, Antwerp,' painted for Mr. Vernon, and now with the rest of that gentleman's collection the property of the nation, and that since that time ecclesiastical interiors, with the picturesque features of the Roman Catholic worship as seen in the churches and cathedrals of the Continent, have formed a considerable proportion of the productions of his pencil. In 1849 was exhibited his large painting of 'The Destruction of Jerusalem,' which has since been copied in one of the largest coloured lithographs yet published. In 1850-51 interiors of Belgian churches were his most characteristic contributions; from 1852 to 1854 Vienna, Verona, and Venice were chiefly laid under contribution; but in 1853 also appeared 'The Inauguration of the Exhibition of All Nations—painted by command of her Majesty.' The only picture in 1855 was 'Rome,' but it was one of his largest works in point of size, and noblest in conception and execution. The Imperial city was seen under the influence of the setting sun, and the whole was depicted in a glow of deep sombre colour, and with a simplicity and severity of style which admirably accorded with the character of the scene. His pictures exhibited in 1856 were more diversified and more popular in character: 'Christmas Day in St. Peter's at Rome, 1854;' 'St. Peter's—looking back upon Rome;' 'Venice—Approach to the Grand Canal;' 'Italy;' and 'Monument to Bartolomeo Colleoni, SS. Giovanni e Paolo, Venice.'

Enough has been said to show with how much industry Mr. Roberts has gathered the materials for his pictures, and how much interest they derive from their subjects as well as from the skill with which they are treated. But their interest is heightened by the characteristic circumstances with which the artist associates places which most painters would regard as sufficient in themselves to attract and satisfy the spectator. In the Egyptian views are depicted the halt of a caravan, moslems in their hour of prayer, or some equally striking incident; in the church of the Holy City is shown the assembly of the pilgrims at their great annual gathering; in St. Peter's we see the pope in all the pomp of the most imposing ceremonial of the Romish Church; and all this is done so as to heighten the general effect of the scene, while the main subject of the picture still retains its unimpaired superiority. As a painter of architectural interiors Mr. Roberts is confessedly without an equal among English painters, and admirable as are some of his Continental rivals in this line of art, we know of none who attain to equal splendour of effect along with equal fidelity. In his architectural exteriors and more extensive scenes he is equally striking, but in them we may still trace the influence of his old theatrical training, in the too palpably artificial and conventional arrangements of groups or single figures, fallen columns, and other foreground objects which admit of strongly contrasted points of light and shadow, and of colour. But these are trifling failings only visible perhaps to a somewhat captious critic; and the most captious may be well content to leave them unquestioned in his admiration of the artist's great technical skill, poetic feeling, fidelity of representation, and refined taste.

ROBERTSON, WILLIAM, was the son of a clergyman who for some time had the congregation in the old chapel of London Wall, and afterwards was one of the ministers of Edinburgh, where Dr. Robertson was born in 1721. His mother was daughter of Pitcairn of Dreghan. In 1743 he was presented to the living of Gladsmuir in East Lothian. He distinguished himself as a preacher, and also as one of the most powerful speakers and most eminent leaders in the General Assembly of the Church of Scotland. In addition to his professional pursuits, he applied himself to historical studies, and in 1759 published his 'History of Scotland during the Reigns of Mary and of King James VI. till his Accession to the Crown of England, with a Review of the Scottish History previous to that Period, and an Appendix containing original Papers,' 2 vols. 4to, 1759. The work was very well received, and went through numerous editions in the author's lifetime. In 1761 Dr. Robertson was made one of the king's chaplains, and in 1762 he was appointed Principal of the University of Edinburgh. Two years after he was made historiographer to his Majesty for Scotland, with a salary of 200*l*. In 1769 he published his 'History of Charles V.' in 3 vols. 4to, a work which raised his reputation still higher, and which, from the general interest belonging to the subject, was very popular; it was immediately translated into several languages. The introductory part consists of an able, though superficial, sketch of the political and social state of Europe at the time of the accession of Charles V., a most important period which forms the connection between the middle ages and the history of modern European society and politics. This part of the work has been much admired for the comprehensiveness of its views, for clearness of exposition and graphic power; but its sweeping statements must often be received with considerable caution. The narrative of the reign and age of Charles is Robertson's master-piece. For his 'History of America,' 2 vols. 4to, 1777, Robertson obtained, through several friends, much valuable information from the Spanish and other archives. In 1785 he published some valuable 'Additions and Corrections to the former Editions of the History of Scotland.'

His celebrity as an author, and the powers which he displayed as a party chief in the Church, where his influence was unbounded, gave rise to a proposition from the court, at the end of George II.'s reign, having for its object his promotion to the dignities of the English Church. This (says his biographer, Dugald Stewart) met with such a repulse as effectually prevented a repetition of the attempt.

In 1791 Dr. Robertson published an 'Historical Disquisition concerning the Knowledge which the Antients had of India, and the Progress of Trade with that Country previous to the Discovery of the Cape of Good Hope.' This agreeable and well written essay is now nearly superseded by more recent works.

Dr. Robertson died at Grange House, near Edinburgh, in June 1793. He is justly reckoned among the best British historical writers. His style is easy and flowing, his language correct, his tone philosophic, his opinions are enlightened and sober, and his expressions temperate. But he was too apt to be satisfied with secondary and common-place authorities, and to put off or evade original investigation, while it must be owned that in his fondness for generalising, and for heightening effect, he sometimes makes statements and describes incidents which are wholly unwarranted by the authorities he cites. Hume, who was his intimate friend notwithstanding the difference of their opinions, greatly extolled Robertson's 'History of Scotland,' and Gibbon has borne ample testimony both to his accuracy and his style.

The works of Robertson were published together in French, 'Œuvres complétes de W. Robertson, précédées d'une Notice par J. A. C. Buchot,' 2 vols. large 8vo, Paris, 1837. Mr. Prescott has lately published a new edition of Robertson's 'History of Charles V.,' with notes and a supplement, embodying much important matter which has come to light since Robertson's death.

ROBERVAL, a French mathematician, whose proper name was GILES PERSONIER. He was born in 1602, at a place called Roberval in the diocese of Beauvais; and having completed an extensive course of study, he went, in 1627, to Paris, where he connected himself with Père Mersenne and other learned men of the age, among whom his talents soon acquired for him considerable reputation. He was chosen professor of mathematics in the college of Gervais, which had been founded by Ramus at Paris, and, together with this appointment, he was allowed to hold, after the death of Morin, the chair of mathematics at the college of France.

The 'Method of Indivisibles,' which forms a link between the ancient geometry and the fluxionary or differential calculus, had been (1635) made public in Italy by Cavalleri, who is always considered as its inventor. In a letter to Torricelli however (1644), Roberval states that he himself had long before that time discovered a similar method of investigating propositions; and he adds, that he kept his processes to himself, in order that he might have a superiority over his rivals in solving such problems as were proposed to them. The statement may be correct; but if so, it happened that the French mathematician, by his reserve, like many others in similar circumstances, lost the honour which he might have obtained; a just punishment, observes Montucla, for those who, from such unworthy motives, make a mystery of their discoveries. At the end of the treatise of Roberval on this subject, there is explained a method of finding the areas of spaces comprehended between curve-lines of indefinite length, and it may be that the credit of the discovery is due to him, though it is right to observe that the investigation of such areas had been made in England by James Gregory and Dr. Barrow before the publication of Roberval's work. Curves with infinite branches, and which admit of an expression for the area between them, were called Robervallian lines by Torricelli.

Roberval discovered an ingenious method of determining the direction of a tangent at any point of a curve-line by the rule for the composition of forces or motions; but he applied it only to the conic sections in which the component forces are supposed to act in the directions of lines drawn from the point in the curve to the foci. It appears that Torricelli laid claim to the first discovery of the method, which he asserts that he had made in 1644; but Roberval states, in a letter to the Italian philosopher, that he was acquainted with it in 1636, and that in 1640 he had communicated it to Fermat.

As early as the year 1616, P. Mersenne suggested the idea of the cycloid, and having made some fruitless attempts to find its area, he proposed the subject to Roberval in 1628; the latter, not succeeding immediately, abandoned the research, and apparently thought nothing of it during about ten years. At the end of that time, the question being revived, he resumed the inquiry with the advantage of greater experience, and fortunately discovered a method by which the area might be determined. Descartes afterwards proposed to Roberval and Fermat to determine the position of a tangent to the cycloid, and Fermat soon resolved the problem, but Roberval appears to have failed, or to have succeeded with difficulty, and only after many trials. He subsequently however discovered the rules for finding the volumes of the solids formed by the revolution of a cycloid about its base and about its axis.

In 1646, Descartes, Roberval, and Huyghens attempted at the same time to investigate the duration of the oscillations made by planes and solids moving about an axis; and here Roberval appears to have been more successful than his competitors, though the state of science was not then sufficiently advanced to allow any of them to attain a solution which should be applicable to every kind of vibrating body.

None of Roberval's works were printed during his life, except a treatise on Statics, which was inserted by Mersenne in his 'Harmonie Universelle.' The others were published by his friend the Abbé Galois, in 1693, among the mathematical and physical works in the old 'Mémoires' of the Academy of Sciences. These relate chiefly to the subjects above mentioned, and include a treatise on the 'Recognition and Construction of Equations,' a work of little utility, since it is formed agreeably to the ideas of Descartes and Fermat, and is expressed in the language and notation of Vieta. Among them also is an account of a new kind of balance (a sort of steelyard) which Roberval had invented, and which was thought to be useful in finding the weight or pressure of the air.

Roberval, unfortunately for his fame, appears among the opponents of Descartes in matters relating to algebra: he is said to have made some objections to the theorems of his countryman in the construction of equations and concerning the nature of the roots; but the objections are without foundation, and serve only to expose his own jealousy and obstinacy.

To Roberval is ascribed the reply, "Qu'est ce que cela prouve?" when, having been present at the representation of a tragedy, some one asked what impression it had made on him. The story is perhaps untrue; but such a circumstance is not improbable, since, in those days, science was profoundly studied, and the mathematicians were so completely absorbed in their pursuits, that they had little time to spare for other subjects. It is said that Roberval could never express his ideas with clearness and precision, and certainly readers well acquainted with the ancient methods of investigation, can with difficulty follow him in his tedious demonstrations. He was elected a member of the Academy of Sciences when the latter was formed (1665), and he died in the year 1675.

ROBESPIERRE, FRANÇOIS-MAXIMILIEN-JOSEPH-ISIDORE, was born at Arras in 1759. His father, a provincial advocate of no reputation, quitted France during the infancy of his children, who were not long afterwards left in a desolate condition by the death of their mother. François Maximilien was the eldest, and Augustin Bon Joseph the second son; the third child was a daughter. Augustin imitated his brother, and perished with him; the daughter lived in quiet respectability, and became a pensioner of the state.

Through the kindness of the bishop of Arras, Robespierre was well educated at Paris. He studied jurisprudence; and having returned to his native town, followed his father's profession, in which he gained some reputation. By his legal talents and his situation as president of the academy at Arras, he obtained an influence, through which, on the summoning of the States-General in 1789, he was elected a deputy of the tiers-état. No sooner was he elected than he went to Versailles to enter on his duties. Within the Assembly, for several months after its meeting, he was of little importance; without its doors, he gradually gained authority by gathering idlers and adventurers round him in the coffee-houses, and haranguing them on liberty and equality. It was by dexterity of address, and the coincidence or adaptation of the opinions which he expressed, to those of his low, discontented, and excited hearers, that this authority was raised. He had no physical advantages to assist him: he was a short insignificant-looking man; his features were small, his complexion was pale, his face deeply marked with the small-pox, and his voice harsh, shrill, and disagreeable. Notwithstanding these disadvantages, he increased in popular estimation. It was on the 17th of June 1789, that he delivered his first speech in the Assembly. From that time he daily threw aside more and more of the backwardness and reserve that he had hitherto maintained: he clearly saw that the weakness and want of energy in the government were so great, that he might with safety assert in the National Assembly the most violent democratic opinions and throw the populace into excitement. His importance in the Assembly was in a great measure attributable to the prominent part which he played in the Jacobin Club. This club already contained so many members, that the large church in which its meetings were held, was continually filled, and it had corresponding affiliated societies throughout the provinces, which disseminated its revolutionary views and projects, and rendered its power most formidable. Here was Robespierre's principal scene of action; here he decried every attribute of monarchy, and denounced those who would control the people, as conspirators against their country. Robespierre laid down this principle, that "France must be revolutionised," and for this object he laboured with a determination which his opponents could find no means of diminishing. It was certain that he could not be tampered with; and the Jacobin newspapers, daily overflowing with his praises, surnamed him "The Incorruptible." His exclusion from the Legislative Assembly, to which he was rendered ineligible by a vote in which he himself had joined, enabled him to devote his whole time and energies to the direction of the Jacobin Club. The violence of the club had somewhat diminished, but its power was increased by the enrolment of many of the municipal officers, who could carry out its projects by their authority. At this time he was named Public Accuser.

When the attack was made upon the Tuileries (Aug. 10, 1792), Robespierre was not present; and for three days afterwards he forsook the club and remained in seclusion. It was his custom neither to take an active part in the great overt acts of massacre or rebellion, nor to appear immediately after their commission; but rather to pause a while, that he might see by what means they might best be turned to the promotion of his political objects and the increase of his own popularity. It was with joy that he saw the National Assembly suspend the royal authority and call upon the nation to elect a convention which should determine on a new form of government. He became a member of the Convention; and on its opening (Sept. 21, 1792), seated himself on the 'montagne,' or higher part of the room, occupied by the most violent, which was also rapidly becoming the most powerful party. It was now that Robespierre first appeared in the foremost rank, which comprised the most powerful men: until now, notwithstanding all his efforts, he had had superiors even in his own party;—in the days of the Constituent Assembly, the well-known leaders of the time; during the continuance of the Legislative Assembly, Brissot and Péthion; and on the 10th of August, Danton. In the first assembly he could attract notice only by the profession of extravagant opinions; during the second he became more moderate, because his rivals were innovators; and he maintained peace before the Jacobins, because his rivals called for war. Now, as we have said, he was in the first rank, and his chief aim was to annihilate the Girondins, who hoped, on the other hand, that the eminence he had attained was insecure as well as high, and that he might be overthrown himself. Barbaroux, Rebecqui, and Louvet dared to accuse him of seeking to be dictator. But the time had not come for accusations to be successful; the tide of his popularity had not turned. He demanded time to prepare his defence, and absented himself for eight days both from the Convention and the Jacobin Club. During this absence the Jacobins protested his innocence and intimidated his accusers, the excitement in the Convention subsided, and on his re-appearance he was triumphantly exculpated.

At this time the king was in prison, but his days were drawing to a close. Robespierre vehemently combated those who either asserted the necessity of a trial or declared the king inviolable: he demanded that he should be beheaded at once, and promoted unscrupulously the execution of his whole family. The death of the king augmented both party strife and private bitterness; each faction and each leader had some rival to destroy. The Montagnards struggled with the Girondins for supremacy, gained their end, and massacred their opponents. The kingdom was chiefly governed by the Committee of Public Safety, of

which Robespierre, Couthon, and St. Just became the triumvirate. Their schemes for a moral regeneration will be found in all the histories of the time, and also an account of Robespierre's presidency at the great public acknowledgment of the existence of a Deity. This took place when his career was nearly run, when there were divisions in the Montagne, where he had lost the support of many who, though they had been rivals, had been likewise powerful allies, when Marat had been assassinated, when he had sanctioned the execution of Péthion and Danton and Desmoulins, when he had put a countless host of victims to death, and raised a proportionate number of enemies. In July 1794, his adversaries became too strong for him: Billaud-Varennes, one of his own party, jointly with the remnant of the Dantonists, who still were furious because of the execution of their leader, accused Robespierre of seeking his own aggrandisement by the sacrifice of his colleagues. In vain Robespierre retired, in vain he took forty days to prepare his defence, in vain he strained every nerve to refute their charges. After a scene of frightful excitement, he was condemned to death, his brother, Couthon, St. Just, and Lebas being included in the same condemnation. Robespierre was separated from the other prisoners, and led to the gaol at the Luxembourg. Here accident gave him a chance of escape. The gaoler, who was his friend, released him; he marched against the Convention with a number of soldiers and partisans, and it is not impossible that he might have re-established his power, if he had possessed courage, and his allies' dexterity. As it was, he was again seized, and having blown his jaw to pieces, in an unsuccessful attempt to destroy himself, was dragged groaning to the guillotine, amidst the taunts and acclamations of the people.

The characters of few men have been more deservedly decried than that of Robespierre. He was totally without any great quality; he was cowardly, cruel, and vain; but he was circumspect, self reliant, and determined, and above all he was honest in his efforts for the democratic cause, he never sought money, and he well deserved the name of 'Incorruptible.' He long depended on his sister for support, and died worth fifty francs. The powers of his mind, his judgment, and his oratory have been frequently underrated; he must have been at least plausibly eloquent; he chose with adroitness the topics upon which he spoke; he was acute, and had considerable foresight. But on the whole, his low and vile qualities so greatly predominated, that he was not only the terror of the monarchical and aristocratic party, but he likewise injured the democratic cause, for he was guilty of no small portion of that violence and cruelty which rendered a reaction inevitable.

ROBIN HOOD, a personage very famous in our popular poetry. According to what until within these few years may be taken as the received view, he was supposed to have lived in the reign of Richard I. The epitaph, which was said to have been found inscribed on his tombstone near the nunnery of Kirklees in Yorkshire, and first printed in Thoresby's 'Ducatus Leodensis' (1714), makes him to have died "24 Kal. Dekembris" (perhaps meaning the 24th of December) 1247. Other copies have "14 Kal Dekembris," which would be properly the 18th of November. But this pretended epitaph is now generally regarded as a mere fabrication. The Robin Hood of the ballads would appear to have been the most distinguished in his time of those numerous outlaws who under the tyrannical government of the early Norman kings lived in bands in all the great forests, and combined a sort of championship of the cause of the old national independence with the practice of deer-shooting and robbery. The chief residence of Robin Hood and his followers, as is well known, was the forest of Shirewood, or Sherwood, in Nottinghamshire, but he is said to have also frequented Barnsdale in Yorkshire, and, according to some accounts, Plumpton Park in Cumberland. "The said Robert," says Stow, "entertained an hundred tall men and good archers with such spoils and thefts as he got, upon whom four hundred (were they never so strong) durst not give the onset. He suffered no woman to be oppressed, violated, or otherwise molested; poor men's goods he spared, abundantly relieving them with that which by theft he got from abbeys and the houses of rich carles whom Major (the Scottish historian) blameth for his rapine and theft; but of all thieves he affirmeth him to be the prince, and the most gentle thief." He seems to have been as famous in Scotland as in England, as is evinced by the honourable mention made of him both by Major and by his predecessor Fordun. "The personal courage of this celebrated outlaw," Bishop Percy observes, "his skill in archery, his humanity, and especially his levelling principle of taking from the rich and giving to the poor, have in all ages rendered him the favourite of the common people." His exploits appear to have been a common subject of popular song at least from the time of Edward III, though most of the numerous ballads still extant in which he is celebrated are probably of more recent origin, and, at least in the shape in which we now possess them, are certainly comparatively modern. The 'Lytel Geste of Robin Hood' was printed by Wynkyn de Worde about 1495. Of these pieces a complete collection was published by Ritson under the title of 'Robin Hood, a Collection of all the Ancient Poems, Songs, and Ballads now extant, relating to that celebrated English Outlaw,' 8vo, London, 1795. Prefixed to this collection are 'Historical Anecdotes' of the life of Robin Hood, which consist of an accumulation of all the notices respecting the outlaw that the compiler's reading had discovered in manuscripts or printed books. It cannot be said however that much, or indeed anything, was added to the real facts of his history by this investigation, if it deserve that name. Nothing can be more uncritical than the manner in which the writer jumbles together all sorts of relations about his hero, and builds his chief conclusions on the most unauthoritative testimonies. A source of information upon which he greatly relies is a manuscript in the Sloane Collection in the British Museum, which as evidence really cannot be considered to be entitled to more regard than any other of the various traditionary histories of Robin Hood; all of which, as well as it, have indisputably been put together some centuries after the date of the events which they profess to detail. But even this manuscript does not contain what Ritson solemnly sets down as an established fact in his opening paragraph, that Robin Hood's true name was Robert Fitz ooth, and that he had some claim by descent to the earldom of Huntingdon. It is true he is styled Earl of Huntingdon on the epitaph already mentioned, and some of the old Latin chroniclers speak of him as of noble lineage; but the epitaph, as we have said, is evidently a fabrication, and the account here gravely given of his name and genealogy is founded upon nothing better than a pedigree drawn out by Stukeley, and published in the 'Palæographia Britannica,' No. 2 (1746), which appears to be a mere joke of that antiquary, or more probably was palmed upon him by some unscrupulous acquaintance a kind of trick to which his notorious credulity made him peculiarly liable. At any rate the genealogy is as wholly unsupported by any sort of evidence as any pedigree in the Greek or Roman mythology. The ballads about Robin Hood usually describe him as a yeoman. One of these ballads tells us that he was born in the town of Locksley, or Laxley, in Nottinghamshire; and such is also the account of the Sloane manuscript, which moreover assigns his birth to about the year 1160. Ritson therefore sets down this as an ascertained fact; but he at the same time admits that no place so named is now known either in Nottinghamshire or Yorkshire. Of Robin Hood's followers the most celebrated were—Little John (whose surname is traditionally said to have been Nailor); his chaplain, called Friar Tuck, whom some will have to have been a real monk; and his paramour, named Marian. This famous outlaw and archer appears to have been subsequent in date to his countrymen Adam Bell, Clym of the Clough, and William of Cloudesly, who haunted Eaglewood Forest, near Carlisle, and whose exploits, of the same description with his, have been also a favourite theme of our ballad minstrelsy.

Much attention has been drawn to the history of Robin Hood since the publication of Thierry's 'Histoire de la Conquête de l'Angleterre par les Normands,' in which it was suggested that Robin Hood was in truth the chief of one of the last remaining bands of Saxons who, after the conquest had taken voluntarily to the woods, and there, preserving a sort of military organisation, were able to maintain themselves in a state of continual hostility against their Norman enemies, that Robin, by his superior skill and generous character, had come to be the hero of the serfs and the poor—in other words, of the whole Anglo-Saxon race; and that he flourished in the reign of Richard I., who was actually induced to visit Sherwood Forest by the fame of the outlaw. The theory of M. Thierry was received with some favour; but further investigation has led to wide differences of opinion. A writer in the 'Westminster Review' for February 1840, endeavoured to show that Robin Hood was really one of the adherents of Simon de Montfort, and that, at the head of a party of his followers who were reduced to extremities after the battle of Evesham he took to the woods, and there led the life described. This like the former theory found adherents, but it is, like it, very difficult to harmonise with the whole of the known facts. Widely different is another opinion, the first suggestion of which is due to Germany, whence has come so many fatal blows to the heroes of popular history. In his 'Deutsche Mythologie,' Grimm pointed out certain coincidences between the English Robin Hood and the Robin Goodfellow, Knecht Ruprecht, &c., of the Germans; and, following out the hint, in vol. ii. of his 'Essays on subjects connected with the Literature, Popular Superstitions, and History of England in the Middle Ages,' Mr. Thomas Wright has sought to resolve our 'good yeoman' into a mere myth, "one among the personages of the early mythology of the Teutonic peoples," and about whom the popular stories and fancies have accumulated. But the personality of Robin has found a stout champion in the Rev. Joseph Hunter, the well-known antiquary, who has, in a learned and elaborate dissertation, not only sought to restore the belief that he was really "an outlaw living in the woods and gaining a precarious subsistence there," himself uncommonly skilful in the use of the bow, "and at the head of a company of persons who acknowledged him as their chief;" and that "the whole system of the Robin Hood cycle rests upon a basis of fact and reality, some part of it capable of being brought into light as proved facts, and other parts as being placed among those occurrences which are invested with more or less probability when looked at through the mists which necessarily render obscure the minor transactions of periods so remote, and compel us to be content with having approximated to the true knowledge of them," but further brings evidence to show that he has actually been able to identify the popular hero with one Robert Hood, whose name occurs in the Court Rolls of the Manor of Wakefield in the ninth year of the reign of Edward II. He even goes so far as to place the birth of Robin Hood between 1285 and 1295; and thinks that he took to the forests of

Barnsdale and Sherwood after the fall of the Earl of Lancaster, and remained there in the first instance from about April 1322 to December 1323, when he entered the service of Edward II., but tiring of the constraints of a court life, at the end of a year returned to the woods as described in the ballads. Mr. Hunter's disquisition is a very curious one, and well deserves the perusal of those who may take an interest in "bold Robin:" it forms No. IV. of his 'Critical and Historical Tracts' (1852). The best as well as the most recent edition of the 'Lytell Geste of Robin Hood,' and the other Robin Hood Ballads is that of Mr. J. M. Gutch, 2 vols., 8vo, 1847.

ROBINS, BENJAMIN, a celebrated mathematician and artillerist, was born at Bath, in 1707, of parents who were members of the Society of Friends, and in such humble circumstances as to be unable to give their son the benefits of a learned education. By the aid however of some occasional instruction and a mind by nature formed to comprehend readily the processes of mathematical investigation, he early attained to a considerable proficiency in the pure sciences; and, as the best means of being enabled to prosecute his favourite studies, he determined to establish himself in London as a private teacher. Some specimens of his skill in the solution of problems having been forwarded to Dr. Pemberton, that learned mathematician conceived so favourable an opinion of his abilities as to encourage him in his design; and accordingly, about the year 1725, Mr. Robins came to town, in the garb and professing the doctrines of a Quaker. The former, after a time, he exchanged for the ordinary dress of the country.

In the metropolis, and apparently in the intervals of leisure which his employment as a teacher afforded, Mr. Robins applied himself to the study of the modern languages, and diligently cultivated the higher departments of science by reading the works of the ancient and the best modern geometers; these he appears to have mastered without difficulty, and in 1727 he distinguished himself by writing a demonstration, which was inserted in the 'Philosophical Transactions' for that year, of the eleventh proposition in Newton's treatise on quadratures. During the following year he published, in a work entitled the 'Present State of the Republic of Letters,' a refutation of John Bernoulli's treatise on the measure of the active forces of bodies in motion, a subject which had been proposed as a prize question by the Royal Academy of Sciences at Paris, and successfully answered by Maclaurin. The foreign mathematician had endeavoured to support the hypothesis of Leibnitz, that the forces are proportional to the squares of the velocities which they produce, while both Maclaurin and Robins were in favour of the original opinion of Descartes, that the forces are proportional to the velocities simply.

About this time Mr. Robins began to make those experiments for determining the resistance of the air against military projectiles, which have gained for him so much reputation. He is said also to have directed the energies of his mind to the construction of mills, the building of bridges, draining marshes, and making rivers navigable; but it does not appear that he was ever employed in carrying such works into execution. The methods of fortifying places became a favourite study with Mr. Robins, and, in company with some persons of distinction, probably his pupils, he made several excursions to Flanders, where he had opportunities of examining on the ground the works of the great masters in the art.

In 1734, the celebrated Berkeley, bishop of Cloyne, author of the 'Treatise on Human Knowledge,' published a small work called the 'Analyst,' in which, without intending to deny the accuracy of the results, it is attempted to be shown that the principles of fluxions, as they were delivered by Sir Isaac Newton, are not founded upon strictly correct reasoning, inasmuch as it is assumed that the ratio between two variable quantities may have a finite or infinite value when the quantities are nascent or evanescent; that is, as the objector supposes, when both quantities become zero. The objection is founded on a misunderstanding of the subject, for by the term nascent or evanescent is meant, not that each quantity is nothing, but that both are infinitely small, or that they are less than anything assignable, in which case one of them may, notwithstanding, exceed the other in magnitude a finite or even an infinite number of times. The talents of both Maclaurin and Robins were employed in answering the objection; and for this purpose Robins published, in 1735, 'A Discourse concerning the Certainty of Sir I. Newton's Method of Fluxions, and of Prime and Ultimate Ratios.' It is easy to imagine however that great difficulty would at first be felt in admitting a principle so different from any which occurs in the ancient geometry; and, before the subject was set at rest, Mr. Robins added to the first, two or three other discourses explanatory of the calculus.

In 1738 he wrote a defence of Newton against an objection on the subject of the sun's parallax which occurs in a note at the end of Baxter's 'Matho;' and, in the following year, he published some remarks on Euler's treatise of 'Motion,' on Smith's 'Optics,' and on Dr. Jurin's discourse concerning vision.

Mr. Robins's principal work, entitled 'New Principles of Gunnery,' was published in 1742. To this is prefixed an account of the rise and progress of modern fortification, and a history of the invention of gunpowder, with a statement of the steps which had been taken towards a knowledge of the theory of gunnery. Having then determined the value of the explosive force of fired gunpowder and the effect of the heat and moisture of the atmosphere on that force, he proceeds to describe the ballistic pendulum which he had invented, with the manner of employing it in determining the velocities of shot when the guns are charged with given quantities of powder; and he treats at length of the resistance of the air on shot and shells during their flight, a subject till then but little understood. This work had the honour of being translated into German, and commented on by the learned Euler. Some of the opinions advanced in it being questioned by the author of a paper in the 'Philosophical Transactions,' Mr. Robins was induced to reply to the objections, and to give several dissertations on the experiments made by order of the Royal Society in 1746 and 1747; for these he was presented with the annual gold medal. A number of experiments in gunnery subsequently made by Mr. Robins were, after his death, published with the rest of his mathematical works, by Dr. Wilson, and the collection, which makes two volumes 8vo, came out in 1761.

Besides the pursuits of science, Robins appears to have been occasionally occupied with subjects of a political nature. A convention which had been made with the king of Spain, in 1738, respecting the payment of certain claims made by British merchants in compensation for the seizure of their ships and the destruction of their property by the subjects of that monarch, not being considered satisfactory, the opponents of the minister, Sir Robert Walpole, made it the ground of an inquiry into his conduct, and Robins wrote three pamphlets on the occasion. These gained for him considerable reputation, and a committee of the House of Commons being appointed to manage the inquiry, he was chosen its secretary; he did not however hold the post long, as a compromise took place between the opposing parties. About ten years afterwards (1749) Mr. Robins wrote, as a preface to the 'Report of the Proceedings of the Board of Officers on their Inquiry into the Conduct of Sir John Cope,' an apology for the unsuccessful issue of the action at Preston Pans in 1745.

Great difference of opinion exists concerning the share which Mr. Robins had in writing the account of Lord Anson's 'Voyage round the World' (1740-1744). The work was certainly commenced by the Rev. W. Walter, the chaplain of the Centurion, who was in that ship during the greater part of the voyage; but, on the one hand, it is said that the account of the reverend gentleman consisted chiefly of matters taken verbatim from the journals of the naval officers; and that Robins, using the statement of courses, bearings, distances, &c. as materials, composed the introduction and many of the dissertations in the body of the work. On the other hand, we are told that Mr. Robins was consulted only concerning the disposition of the plates, and that he left England before the work was published. It is scarcely probable that a clergyman professing to write the history of such a voyage should have merely copied a sailor's journal, and it may be reasonably supposed that the greater part of the work as it stood in the first edition came from his pen; while, with equal reason, it may be allowed that Mr. Robins added the introduction and the scientific notices. The first edition appeared in 1748, and four were disposed of in the course of that year.

Mr. Robins was offered in 1749 his choice between two good appointments; the first, to go to Paris as one of the commissioners for settling the boundaries of Acadia; and the other, to be engineer in general to the East India Company. He accepted the latter, and departed in December for Madras, where he arrived in July 1750. His intentions were to put the fortifications in a good state of defence, and he had actually prepared plans for the purpose when he was taken ill with a fever. He recovered from this attack, but soon afterwards fell into a declining state, and died on the 29th of July 1751, at the age of forty-four years.

He left behind him the character of being one of the most accurate mathematicians of his age; and the interest which he took in astronomy may be inferred from his having availed himself of his interest with Lord Anson to procure a new mural quadrant for the Royal Observatory at Greenwich, and having taken with him to India a set of instruments for the purpose of making observations in that country. Dr. Hutton relates that in 1741 he was a competitor with Mr. Muller for the post of professor of fortification in the Royal Military Academy at Woolwich; and that the latter succeeded through some private interest in obtaining the appointment.

ROBINS, or ROBYNS, JOHN, an English astronomer and mathematician, who was born in Staffordshire, about the close of the 15th century or the beginning of the 16th, as it appears he was entered a student at Oxford in 1516, and educated for the church. In manuscript (Digby, 113) are preserved several inedited tracts by Robins, and from a note at the end it appears that he was of Merton College. It seems that, in common with many others of that college, he devoted himself to the study of the sciences, and he soon made such a progress, says Wood, in 'the pleasant studies of mathematics and astrology, that he became the ablest person in his time for those studies, not excepting his friend Recorde,' whose learning was more general. Having taken the degree of bachelor of divinity in the year 1531, he was the year following made by King Henry VIII., to whom he was chaplain, one of the canons of his college in Oxford. In December 1543 he was made a canon of Windsor, and afterwards one of the chaplains to Queen Mary, who highly esteemed him for his learning. He died on the 25th of August 1558, and was buried in the chapel of St. George at Windsor. He left behind him several works in manu-

script, of which two, 'De Culminatione Stellarum Fixarum,' and 'De Ortu et Occasu Stellarum Fixarum,' are preserved in manuscript (Digby, 143) in the Bodleian Library. According to Wood, Sir Kenelm Digby also possessed three other tracts by Robyns, viz: 1. 'Annotationes Astrologicæ,' lib. iii.; 2, 'Annotationes Edwardi VI;' 3, 'Tractatus de Prognosticatione per Ecclipsin;' and Wood adds that these were also in the Bodleian Library. We suspect Wood is here in error; for in the sale catalogue of the library of George, Earl of Bristol, sold by auction in April 1680, a copy of which is in the British Museum, we find an account of several manuscripts said formerly to have belonged to Sir Kenelm Digby, and among these (No. 49) is 'Johannis Robyns Annotationes Astrologicæ.' We are inclined to think that Wood may have taken the titles from the catalogue of Thomas Allen's library, in the Ashmolean Museum, nearly the whole of which came into the hands of Kenelm Digby, and that the two titles of 'Annotationes' do in reality belong to the same book. We are not aware that any copy of this work of Robyns's is now in existence, although there are some extracts from it in manuscript (Bodl. 3467), and the loss of it is perhaps not much to be regretted. Wood slightly refers to a book by Robyns, under the title of 'De Portentosis Cometis,' but he says that he had never seen a copy. Bale however mentions having seen one in the Royal Library at Westminster, and this copy is now in the British Museum. Sherburne, in the appendix to his 'Manilius,' mentions another in the possession of Gale, and this is now in the library of Trinity College,—O. i. 11. We find also that there is still another copy in the Ashmolean Museum, manuscript, No 186. The preface to this latter work, which is partly plagiarised from Cicero, is printed in Halliwell's 'Rara Mathematica,' pp 48-51.

* ROBINSON, REV. EDWARD, D.D., was born at Southington, Connecticut, U. S., in 1794. He studied at Hamilton College at Clinton in New York, where he graduated in 1816 and subsequently became teacher of Greek and mathematics. He resigned this office in 1818, and in 1821 entered the theological seminary at Andover in Massachusetts, in which he was in a short time appointed assistant instructor in the department of sacred literature. In 1826 he came to Europe, and studied the oriental languages at Paris and at Halle in Prussia. He then, after a careful course of preliminary study, along with Mr Eli Smith spent the whole of 1838 in the Holy Land, and the result of their inquiries was given to the world in 1841 in 'Biblical Researches in Palestine, Mount Sinai, and Arabia Petræa;' a work which has done more than any other to fix the sites of places and events recorded in Scripture, and in dissipating the legends which had been erroneously associated with them; and though some of Dr. Robinson's positions have been contested, the learned world has accepted his work as the most reliable that has been yet produced, and for it the Royal Geographical Journal of London bestowed on him their gold medal. In order to decide the controverted points which had arisen as to some of the matters in his former book, Dr. Robinson returned to Palestine in 1851, and has since published 'The Holy Land,' a work which well sustains his previous reputation. On his return to his native country, after the publication of his first work, he was appointed assistant professor and librarian in the theological seminary at Andover, whence he removed to be professor of Biblical literature in the Union Theological Seminary at New York, an office which he yet holds. Besides the works above-mentioned Dr. Robinson has written on various geographical and philological subjects, chiefly in relation to sacred literature. Of these the principal are a translation of the 'Hebrew Lexicon' of Gesenius (1836, fifth edition 1855); a translation of Buttmann's 'Greek Lexicon,' 1845, new and enlarged edition 1851; 'Commentary on the Apocalypse,' 1845; 'Critical History and Defence of the Old Testament Canon;' 'Harmony of the Four Gospels in English;' 'Harmony of the Four Gospels in Greek,' 'Dictionary of the Holy Bible;' and 'Historical View of the Languages and Literature of the Slavic Nations,' by Talvj (pseudonym), 1850. He also for a time edited and has largely contributed to the 'Bibliotheca Sacra,' 1843, &c.

* ROBINSON, JOHN H., an eminent line engraver, was born about 1796 at Bolton, Lancashire. A pupil of James Heath, Mr. Robinson adopted somewhat of that engraver's manner, but he has in his later plates made good his claim to originality as well as refinement of style. Among the best known of his works are the admirable head of Sir Walter Scott from the fine picture by Sir Thomas Lawrence; Wilkie's 'Napoleon and Pope Pius VII.;' Landseer's 'Little Red Riding-Hood,' 'Twelfth Night,' and 'The Mantilla;' Mulready's 'Wolf and Lamb;' and Leslie's 'Mother and Child,' of its kind one of the richest in tone and colour and most delicate in expression of recent English engravings. In our notice of Mr. Doo [Doo, G. T., col. 632] by a slip of the pen we ascribed to that gentleman the fine engraving of the Queen from the portrait by Mr. Partridge: we should have said that he executed the portrait of Prince Albert by Partridge; the companion portrait of the Queen is from the burin of Mr. Robinson, and it is as admirable for high finish and refinement of execution, as that of the Prince is for breadth and vigour; they are unquestionably the finest pair of engravings which have yet been executed of the Queen and her consort. Mr. Robinson has also executed some prints from the old masters, including the well-known 'Flower Girl' by Murillo; he has likewise engraved a good many portraits and other book engravings.

ROBISON, JOHN, was born in 1739, at Boghall in the county of Stirling. His father, who had been a merchant at Glasgow, but who then resided on his estate, intended that he should enter the clerical order, and accordingly he sent him, at eleven years of age, to the university of that city. Here the youth studied the classics under Dr. Moore, and moral philosophy under Dr. Adam Smith; and at the same time he received instructions in mathematics from Dr. Robert Simson. He took his degree of M.A. in 1756; but he declined the Church as a profession.

Being thus compelled to seek an occupation in some other line, he went to London in 1758, with a recommendation from Dr. Simson to Dr. Blair, a prebendary of Westminster, who was then desirous of obtaining some person to instruct the young Duke of York in navigation, and to accompany his royal highness in a voyage to sea, an intention being entertained that the prince should serve in the royal navy. The project was afterwards abandoned, but Mr. Robison consented to embark on board the Neptune with a son of Admiral Knowles, who had just then received his appointment as a midshipman. This ship was one of a fleet destined to co-operate with the land forces under General Wolfe in the reduction of Quebec; and during the voyage Mr. Knowles being promoted to the rank of lieutenant on board the Royal William, Robison, who was then rated as a midshipman, accompanied him. In May 1759 the fleet arrived in the St. Lawrence, and Mr. Robison was employed in surveying the river and the neighbouring country; at the same time he had an opportunity of making observations concerning the effects produced by the aurora borealis on the magnetic needle. The success of the expedition is well known; and on the return of the Royal William to England, Mr. Robison accepted an invitation from Admiral Knowles to reside with him at his seat in the country.

In 1762, Lieutenant Knowles being appointed to the command of a sloop of war, Robison accompanied him in a voyage to Spain and Portugal; but after being absent six months he returned to England, and quitted entirely the naval service. His friend and patron the admiral however recommended him to Lord Anson as a person qualified to take charge of Harrison's timekeeper, which, after the labour of thirty-five years, was considered fit to be used for the important purpose of determining the longitude of a ship at sea, and which it was proposed by the Board of Longitude to try during a voyage to the West Indies. In consequence of this recommendation, Mr. Robison, accompanied by a son of Mr. Harrison, sailed to Jamaica, where, on January 26, 1763, the chronometer (whose rate had been determined at Portsmouth, November 6, 1762) was found, after allowing for that rate, to indicate a time less by 5″ only than that which resulted from the known difference between the longitudes of the two places; and on his return to England, 2nd of April 1763, that is, after an absence of 147 days, the whole error was found to be but 1′ 54½″.

Mr. Robison, being disappointed in his expectations of promotion from the Admiralty, set out for Glasgow in order to resume his studies. Here, enjoying the friendship of Dr. Black and Mr Watt, the former of whom was on the point of developing his theory of latent heat, and the latter of bringing forward his great improvements on the steam-engine, he felt himself irresistibly impelled towards the pursuit of the physical sciences. On the removal of Dr. Black to Edinburgh, Mr. Robison was appointed to succeed him, and for four years he gave lectures on natural philosophy at Glasgow; but at the end of that time he accepted (1770) the appointment of secretary to Admiral Sir Charles Knowles, who had been invited by the Empress of Russia to superintend the improvements which that sovereign contemplated making in her navy. Two years after his arrival at St. Petersburg Sir Charles became president of the Board of Admiralty, and Robison was made inspector of the corps of maritime cadets at Cronstadt, with a liberal salary and the rank of lieutenant-colonel in the Russian service. He gave no instructions, but his duty was to receive the reports of the masters, and to class the cadets in the order of their merits; this he performed for four years, but finding Cronstadt a dreary place of residence during the winter, he accepted the professorship of natural philosophy at Edinburgh, which had become vacant by the death of Dr. Russel. He arrived in that city in June 1774, bringing with him two or three of the Russian cadets, whose education he had undertaken to superintend; and in the same year he gave a series of lectures on mechanics, optics, electricity, astronomy, &c. This course he continued to deliver annually during the rest of his life, except when ill health obliged him to appoint a substitute for the purpose, improving each subject from time to time by the introduction of every important discovery which it received from the researches of his contemporaries. The lectures are said to have been distinguished by accuracy of definition and clearness as well as brevity of demonstration; and the experiments by which they were illustrated, to have been performed with neatness and precision. But it has been objected to them that they were delivered with a rapidity of utterance which made it difficult for the students to follow him; that he supposed his pupils to possess a higher degree of preparatory information than they had in general attained, even when they had gone through the university course of study, and that the experiments were too few in number to serve the purpose intended by them.

On settling in Edinburgh, Mr. Robison became a member of the

Philosophical Society of that city. In 1785 he was attacked by a disorder which was attended with pain and depression of spirits, but he was only occasionally prevented from performing his duties and following his literary avocations. In 1798 he was made Doctor in Laws by the University of New Jersey, and in the following year by that of Glasgow; and in 1800 he was elected a foreign member of the Academy of Sciences at St. Petersburg. In 1785 he wrote a paper, which was published in the first volume of the 'Philosophical Transactions of Edinburgh,' on the determination, from his own observations, of the orbit and motion of the Georgium Sidus; and he afterwards wrote one which appeared in the second volume of the same work, on the motion of light as affected by reflecting and refracting substances which are themselves in motion. But his most important works are the numerous articles which, in 1793 and the following years, he contributed to the third edition of the 'Encyclopædia Britannica' and its 'Supplement;' a series of treatises which may be considered as forming a complete body of physical science for that time.

Mr. Robison was prevailed upon to superintend the publication of Dr. Black's lectures on chemistry, and they came out in 1803; but that science had undergone so great a change since the death of the learned lecturer, that the work excited little interest. In the following year he published a portion, containing dynamics and astronomy, of a book entitled 'Elements of Mechanical Philosophy;' but the substance of it, together with that of some MSS. which had been intended by the author to form part of the second volume, and also the principal articles which had been written for the 'Encyclopaedia Britannica,' were collected by Dr., now Sir David, Brewster, under the title of 'A System of Mechanical Philosophy,' and published in 1822, with notes, in 4 vols 8vo.

While Mr. Robison was on his journey to Russia in 1770, he was hospitably entertained by the Bishop of Liege, who, with all his chapter, constituted a lodge of freemasons; and into this society our traveller was induced to enter. It is unknown from what source he obtained his information respecting its proceedings, but twenty-nine years afterwards he published a remarkable work containing 'A History of the German Illuminati,' whom he describes as the agents in a plot formed by the freemasons to overturn all the religions and governments of Europe. The work met with little attention, and Robison was charged with a degree of credulity scarcely to be expected in a person so well acquainted with the laws of philosophical evidence.

Having taken a slight cold, and suffered an illness of only two days' duration, Mr. Robison died on the 30th of January 1805, in the sixty-sixth year of his age, leaving a widow and four children. He is stated to have been a person of prepossessing countenance, a good linguist, a draughtsman, and an accomplished musician; and it is added that his conversation was both energetic and interesting.

ROBORTELLO, FRANCIS, was born of a noble family, September 9th, 1516. He was educated at Bologna under the celebrated Romulo Amaseo, and he began about 1538 to teach the belles lettres at Lucca. Five years afterwards he went to Pisa, where he lived during the next five years, and laid the foundation of his fame, which was soon spread over the whole of Italy. In 1549 the senate of Venice elected him successor to Battista Egnazio, professor of rhetoric there, whose advanced age obliged him to retire from public duties. In 1552 Robortello was promoted to the chair of Greek and Latin literature in the University of Padua, in the place of Lazaro Buonamici, who died in that year.• Thence he removed in 1557 to Bologna, in order to undertake a similar office in that city. Having been appointed to pronounce here the funeral oration in honour of the Emperor Charles V., who died in 1558, he is said to have forgotten the exordium, and to have been incapable of proceeding, which brought him into some disrepute. About this time he had violent disputes with Sigonius, in which Robortello appears to have been the aggressor, and which did not terminate till the senate of Venice employed their authority in imposing silence upon both. Robortello died at Padua, March 18, 1567, in the fifty-first year of his age, so poor that he did not leave enough to defray the expenses of his funeral, which however was celebrated by the university in a style of great magnificence.

Robortello seems to have been naturally pugnacious, and he was continually involving himself in disputes with men superior to himself. He could not refrain from attacking such writers as Erasmus, Paulo Manuzio, Muretus, and Henry Stephens. He was however a man of considerable talent and learning, and he published several books of great utility. The following are his principal works:—1, 'Variorum Locorum Annotationes tam in Græcis quam in Latinis Auctoribus,' 8vo, Venice, 1543; 2, 'De Historicâ Facultate,' &c., 8vo, Florence, 1548, being several treatises on Greek and Roman literature, all of which are inserted by Gruter in his 'Thesaurus Criticus;' 3, 'De Convenientiâ Supputationis Livianæ Annorum cum Marmoribus Romanis quæ in Capitolio sunt; De Arte sive Ratione corrigendi Veteres Auctores Disputatio.' folio, Padua, 1557; 4, 'De Vitâ et Victu Populi Romani sub Imperatoribus Cæs. Augustis,' folio, Bologna, 1559. Besides these he published editions of Aristotle's 'Poetics,' the 'Tragedies' of Æschylus, the 'Tactics' of Ælian, and Longinus 'On the Sublime.'

ROBUSTI, JACOPO. [TINTORETTO.]

ROCHEFOUCAULD, FRANÇOIS, DUC DE LA, of a distinguished noble family of France, was born in 1613. He appeared early at the court of Louis XIII., and showed some talents and ambition, but was kept out of employment and favour by the jealousy of Cardinal Richelieu. In the early part of the subsequent reign of Louis XIV. he figured in the civil war of La Fronde. He attached himself to the party of the Duchess of Longueville, whose avowed admirer he was, and he was severely wounded at the siege of Bordeaux, and in the battle of St. Antoine at Paris. After Louis XIV. had firmly established the monarchical authority, La Rochefoucauld withdrew to private life. In this second part of his career he exhibited private virtues which atoned for the folly and violence of his younger years. He was intimate with Madame de la Fayette, and with Madame de Sévigné, who speaks of him in her correspondence in terms of real esteem. He died in 1680, with calm and Christian-like resignation. The Cardinal de Retz, his contemporary and fellow-partisan, in his 'Mémoires,' says of him, that he was always irresolute in his temper; a good soldier, with no military talent; a bad courtier, though ambitious of figuring and meddling in intrigue; but at the same time he praises "his natural good sense, the ease and mildness of his manners," and says that "he was a very upright man in private life." La Rochefoucauld left several works, the principal of which are—'Mémoires de la Régence d'Anne d'Autriche,' and his 'Maximes,' or 'Pensées,' for which he is best known as an author. This book has made much noise in the world; it has been abused, criticised, controverted, and yet no one can deny that there is a great deal of truth in it, though it generalises too much. La Rochefoucauld attributes all the actions of men, good or bad, to the moving spring of self-interest. Friendship is an exchange of good offices, generosity is the means of gaining good opinion, justice itself is derived from the fear of suffering from the oppression of others. This may be all true, but still there are actions in which men can have no self-interest in view, in which they act from enthusiasm, or a strong sense of duty, or from benevolence, or some motive other than self-interest; such are, for instance, the self-devotedness of the patriot, the perseverance of the upright man through good and evil report, the sacrifice made by pure love, and, above all, the calm resignation of the Christian martyr. These and other similar instances La Rochefoucauld has not taken into account, because probably he had seen no specimen of them. La Rochefoucauld has accounted for most actions of a great proportion of mankind, perhaps by far the greater, and for so doing he has been abused, because, as a French lady observed, he has told everybody's secret. He has placed himself, with regard to private morality, in the same predicament as Machiavelli with regard to political morality. [MACHIAVELLI.] J. J. Rousseau, who was certainly not free from selfishness, has abused La Rochefoucauld's 'Maximes;' and yet in his 'Emile' he observes that "selfishness is the main-spring of all our actions," and that "authors, while they are for ever talking of truth, which they care little about, think chiefly of their own interest, of which they do not talk." La Fontaine, in his fable (b. i., 11) 'L'Homme et son Image,' has made an ingenious defence of La Rochefoucauld's book.

La Rochefoucauld's 'Maximes' have gone through many editions. The 'Œuvres de La Rochefoucauld,' 1818, contain, besides his already published works, several inedited letters and a biographical notice.

Several other individuals of the same family have acquired an historical name, among others, LOUIS ALEXANDRE DE LA ROCHEFOUCAULD, peer of France, who embraced the popular part at the beginning of the great French revolution, and displayed considerable violence in his sentiments, notwithstanding which, after the 10th of August, he was massacred by the Jacobins as an aristocrat.

ROCHESTER, LORD. [WILMOT.]

ROCKINGHAM, CHARLES WATSON WENTWORTH, MARQUIS OF, was the only son of the first Marquis of Rockingham, and was born on the 13th of May 1730, two years after the title of Baron of Malton had been conferred upon his father, who, in 1734, was advanced to the dignity of Earl of Malton, and, having succeeded to his cousin in the barony of Rockingham in 1746, was created Marquis of Rockingham the same year. The Watsons, barons, and for some time earls of Rockingham, had originally acquired importance by the marriage of one of them with the sister of the great Earl of Strafford, whose vast estates they in this way came to inherit.

In September 1750, while his father was still alive, the subject of the present article was created Earl of Malton in the Irish peerage; but before the end of the year his father's death left him in possession of the marquisate. Young as he was when he thus entered the House of Lords, he did not wait long before beginning to take a share in debate. Horace Walpole, in his 'Memoirs of the Last Ten Years of the Reign of George II.,' notices one or two of his earliest appearances in not very complimentary terms. When what was called the Scotch Bill (for planting colonies of foreign Protestants on the forfeited estates in Scotland) was under discussion in March 1752, he says, "The young Marquess of Rockingham entered into a debate so much above his force, and partly applied the trite old apologue of Menenius Agrippa, and the sillier old story of the fellow of college, who asked why we should do anything for posterity, who had never done anything for us!" Again, in his account of the debates in the following February, about the charge of Jacobitism brought against the solicitor-general Murray (Lord Mansfield) and other persons connected with the court, he notes, in the same sarcastic style:—"Lord Northum-

berland, perceiving it was a day for great men to stand forth, thought it a good opportunity to announce his own dignity; but he said little to the purpose. Still less was said by the young Marquess of Rockingham, though he had prepared a long quotation from Tacitus about informers, and opened with it."

But although never rated high as a man of talent, the mere wealth and independent position of the marquis necessarily secured him great influence, which was much strengthened by his upright and honourable character in private life, as well as by the moderation and consistency of his political conduct, although that was no doubt partly owing to the very narrowness of his understanding, which prevented him from ever looking beyond the particular set of notions he had originally taken up, or the particular people from whom he had received them. He had been educated in the principles of what was then considered constitutional Whiggism, and he evidently to the end of his life never entertained a doubt about the truth of his political opinions. In February 1760 he was made a Knight of the Garter. His political career from this date forms part of the history of the next reign, and of the several persons of much greater mark than himself with whom he was brought into association or collision in the fluctuating contest of parties. [GEORGE III.; BURKE; PITT] He was first lord of the treasury and prime minister from the 10th of July 1765 to the 12th of July 1766, and was again placed at the head of affairs with the same office on the resignation of Lord North, in March 1782, but died the 1st of July of that year. The Marquis of Rockingham married, in 1752, the daughter of Thomas Bright, Esq., of Badsworth, but had no children. His eldest sister was married in 1744 to the first Earl Fitzwilliam, whose son, having succeeded to the family estate on the death of the marquis, took the surname of Wentworth in 1807.

RODERIC, the thirty-fourth and last of the Visigothic line of kings who filled the throne of Spain from 411 to 711. The circumstances which attended the elevation and fall of this prince are as doubtful as most events of that dark period. He appears to have been the son of Theodofred, duke of Cordova, and the grandson of Chindaswind. Having been entrusted by Witiza with the command of the army, Roderic revolted against his sovereign in 708, deprived him of the crown, and banished him to Toledo. For some time after his usurpation, Roderic had to contend against the sons and partisans of the dethroned monarch, who had taken refuge in the northern provinces of Spain. At last the sons of Witiza, perceiving their inability to cope with the forces of the usurper, crossed over to Africa, where they were kindly received by Ilyan (the Count Don Julian of Spanish chronicle), lord of Ceuta and Tangiers, and a friend of Witiza, who offered, if assisted by the Arabs, whose tributary he was, to restore the princes to the dominions of their father. Having communicated his project to Músa Ibn-Nosseyr, then governor of Africa for the Kalifs of Damascus [MUSA IBN-NOSSEYR], that general, who had long wished to carry his arms into Spain, gladly embraced the opportunity offered to him, and promised his powerful assistance. By his orders Tarif Abú Zorah, with four hundred Berbers, landed at Tartessus (since called Tarifa, in commemoration of this event), and after ravaging the adjoining country, returned to Africa laden with plunder and captives. This happened in Ramadhán, A.H. 91 (Oct. A.D. 710). The success of the enterprise filled the Arabian Amír with joy, and a second and more formidable expedition was, the ensuing year, directed against the shores of Spain, on Thursday the eighth of Rejeb, A.H. 92, answering to 30th April, 711. Tárik Ibn Zeyyád, a freed man of Músa Ibn Nosseyr, landed with eight thousand men at the foot of the rock of Calpe, to which he gave his own name, 'Jebal Tárik' (the mountain of Tárik), since corrupted into Gibraltar. Soon after their landing, Tárik and his followers were attacked by Theodomir, the governor of Andalucia. The Goths however were unable to force the positions taken up by Tárik, who, seeing his number daily increase by fresh reinforcements from Africa, descended into the plain, and advanced without opposition as far as Medina Sidonia. He was there met by Roderic, who, at the head of numerous but ill disciplined forces, hastened to repel the invasion. After some sharp skirmishing, which lasted for six consecutive days, the two armies came to a general engagement on the 5th of Shawwál, A.H. 92 (26th July, 711). According to Ar-rázi and other historians, this memorable battle, which decided the fate of the Gothic monarchy, was fought on the banks of the river Barbate, not on those of the Guadalete, as the generality of the Christian historians have erroneously asserted. It was at first hardly contested on both sides, until the defection of Oppas and other partisans of Witiza, to whom Roderic had imprudently entrusted the command of the right wing of his army, gave the victory to the Arabs. The rout then became general, and the flower of Gothic chivalry fell by the sword of the Arabs, Roderic himself being in the number of the slain.

This last fact has been brought into question by the generality of the Spanish historians, from Rodericus Toletanus down to Masdeu, on the ground that Sebastianus Salmanticensis, a monk and chronicler of the 10th century (in 'Flores, Esp. Sag.,' vol. xiii.), speaks of a tomb being discovered in his time, at Viséo in Portugal, bearing this inscription, 'Hic requiescit Rodericus ultimus Rex Gothorum;' from which they conclude that Roderic escaped the field of battle, and retired into Portugal, where he passed the remainder of his days in penance and prayer. The statement however is entitled to little credit; for not only have we the testimony to the contrary of the Arabian writers, who universally agree that Roderic perished in the action, though they are divided as to the manner of his death, some asserting that he was slain by Tárik, and others that he was drowned in attempting to cross the river; but the assertion is further corroborated by Isidorus Pacensis, and the anonymous continuator of the 'Chronicon Biclarense'—two contemporary Christian writers, who positively declare that Roderic died in the action. Roderic's reign had lasted nearly three years. There is a fabulous chronicle of this king, or rather a romance of chivalry, in which the popular traditions current among Moors and Christians respecting the invasion and conquest of Spain, as well as many ridiculous fables like that of Florinda, and the enchanted Tower of Toledo, have been embodied by an anonymous writer of the 14th century. It was printed for the first time at Toledo, 1549, and has since gone through several editions. Another fabulous history of Roderic and the events in which he was engaged, was written towards the middle of the 16th century, by a converted Moor of the name of Luna (Granada, 1592, 4to.). These, and other books of the same stamp, have furnished ample materials for some admirable works in recent English literature, by Scott, Southey, and Irving.

(Al-makkari's *History of the Mohammedan Dynasties in Spain*, vol. i., chaps. 1 and 2.)

RODNEY, ADMIRAL, LORD. GEORGE BRYDGES RODNEY was born at Walton-upon-Thames, in the county of Surrey, February 19, 1718. He was taken from Harrow School, and sent to sea at twelve years of age. In 1739 he was made a lieutenant; in 1742, a captain; and in 1748 he was sent out as governor and commander-in-chief on the Newfoundland station, with the rank of commodore. In October, 1752, Rodney returned to England, and was elected member of parliament for the borough of Saltash. He was appointed successively to the Fougueux, 64 guns; the Prince George, 90 guns; and the Dublin, 74. After twenty-eight years of active service, he was raised to the rank of rear-admiral, May 19, 1759.

In 1761 Admiral Rodney was appointed commander-in-chief at Barbadoes and the Leeward Islands. Having captured the islands of Martinique, Santa Lucia, and Granada, he was recalled on the conclusion of peace in 1763. Soon after his return he was created a baronet, and by successive steps reached the rank of vice-admiral of the red. He was also appointed governor of Greenwich Hospital; but resigned this office on being sent out, in 1771, as commander-in-chief on the Jamaica station. In 1771 he was recalled.

Under the pressure of pecuniary difficulties, Sir George Rodney now retired to Paris, where he remained till May, 1778, when he was promoted to the rank of admiral of the white, and in the autumn of 1779 was again appointed commander-in-chief on the Barbadoes station, for which he sailed December 29, 1779. His fleet consisted of 22 sail of the line and 8 frigates. France and Spain were at this time united against England. Before he had been ten days at sea he had captured seven Spanish ships of war, and on the 16th of January, 1780, fell in with a Spanish fleet, under Admiral Langara, near Cape St. Vincent, consisting of 11 ships of the line, and 2 frigates. Of these five were taken and two destroyed; but the action being in the night, and the weather tempestuous, the rest escaped.

On the 17th of April 1780, Rodney came in sight of the French fleet, under the Comte de Guiche, near Martinique. Rodney intended to attack the enemy, which was a little superior, with his fleet in close order; but the greater part of his captains disobeyed, and kept at a cautious distance. Only five or six ships supported him, while in his own, the Sandwich, he engaged a 74 and two 80-gun ships for an hour and a half, and compelled them to bear away, and broke through the enemy's line. In his despatches Rodney censured the conduct of his captains, but the Admiralty suppressed the passage, and only one of them was brought to trial, who was dismissed from the service. The admiral was rewarded with the thanks of the House of Commons, and a pension of 2000*l*. a-year, to be continued after his death to his family in specified portions for their respective lives. In 1780 he was chosen, free of expense, to represent the city of Westminster, and was also made a Knight of the Bath. Soon afterwards war was declared against the states of Holland, and instructions were sent to Rodney to attack their possessions in the West Indies. The Dutch island of St. Eustatius surrendered, without a shot having been fired, February 3, 1781; and in the course of the spring, the Dutch colonies of Demerara, Essequibo, and Berbice were taken. Rodney, having returned to Europe in the autumn of 1781 for the recovery of his health, was received with universal enthusiasm, was created vice-admiral of England, in the place of Admiral Hawke deceased, and was appointed to the command of the whole of the West Indies. Both the French and Spanish fleets were at this time in the West Indies, and it was intended to form a junction and attack Jamaica and the other British possessions. The French fleet was commanded by the Comte de Grasse, and consisted of thirty-three or thirty-four sail of the line, besides frigates. Intelligence having been brought to Rodney, on the 8th of April 1782, of their having sailed from Fort Royal Bay, Martinique, he immediately followed them. A partial action took place on the 9th, when two of the French ships of the line were disabled, and a third was rendered useless by an accident in the night of the 11th, thus reducing the French fleet to thirty or thirty-one ships of the line. The British

fleet was rather more in number, but much less in weight of metal. The general action commenced on the 12th of April 1782, at seven o'clock in the morning, and lasted till half-past six in the evening. Rodney, in the Formidable, broke through the French line, and engaged the Ville-de-Paris, De Grasse's flag-ship, and compelled her to strike. The result was, that seven ships of the line and two frigates were taken by the British.

About this time the Whigs had come into office, and Rodney having been always opposed to them, an officer was appointed to succeed him, who had only just sailed when the news of this great victory reached England, and the Admiralty immediately sent an express to overtake and bring back the officer, but it was too late. Rodney reached England, September 21, 1782. He was raised to the peerage with the title of Baron Rodney, and received an additional pension of 2000*l.* a-year. He lived chiefly in the country, till May 23, 1792, when he died, in his seventy-fifth year. He was twice married, and left a numerous family. A monument was erected to his memory in St. Paul's Cathedral, London, at the national expense. His portrait by Reynolds was in the royal collection at St. James's Palace, but has since been sent to Greenwich Hospital.

(Mundy, *Life and Correspondence of Lord Rodney*, London.)

RODRIGUEZ, VENTURA, the most eminent Spanish architect of the eighteenth century, was born at Cienpozuelos, July 14, 1717, and commenced his first studies in his profession under Esteban Marchand, who was then employed on the works carrying on at Aranjuez. After the death of Marchand, in 1733, he still continued at Aranjuez, until Juvara engaged him as his assistant in making drawings for the design of the new palace at Madrid; and after the death of Juvara, he was similarly engaged by his successor Sachetti, with whom he was subsequently associated in the execution of that vast pile, as aparejador, or principal clerk of the works, 1741. In 1747 he was made honorary member of the Academy of St. Luke at Rome; and on that of St. Fernando being established at Madrid, in 1752, he was appointed chief director or professor of architecture in it, an office for which he was peculiarly fitted, not only by his talents, but by his zeal for his art, and his solicitude for the improvement of the pupils. Commissions poured in upon him from every quarter; for there was scarcely a work of any importance throughout the country on which he was not either engaged or consulted. He was employed on various cathedrals, churches, colleges, hospitals, and other structures at Zaragoza, Malaga, Toledo, Granada, Valladolid, and numerous other places; and a mere list of the works designed or executed by him would be one of considerable extent. We can here merely point out, as being among the more remarkable for their design, the sanctuary at Cobadonga, the church of San Felipe Neri at Malaga, that of the hospital at Oviedo, and the palace of the Duque de Liria at Madrid.

These multiplied engagements, and the frequent journeys which they occasioned him, prevented his visiting Italy; but he collected all works of engravings relative both to its ancient and modern buildings. He also carefully studied the various monuments of Roman, Moorish, and Gothic architecture in his own country. He died at Madrid in 1785, in his sixty-eighth year, and was buried in the church of San Marcos, the only one in that capital erected by himself. Rodriguez has been honoured with an Elogio by the celebrated Jovellanos, to which we must refer those who wish for a more detailed notice of his character and works. He is also repeatedly mentioned with high commendation by Ponz, in his 'Viago de España;' and he doubtless deserves the title he received from his contemporaries, of the Restorer of Architecture in Spain.

ROEBUCK, JOHN, M.D., the son of a Sheffield manufacturer, was born in 1718. He received a liberal education at Northampton under Dr. Doddridge, and subsequently in the University of Leyden, and settled in Birmingham as a physician. Pursuing an early taste for chemistry, he introduced some improvements in the processes of refining gold and silver, and established, in connection with Mr. Samuel Garbet, an extensive refinery and chemical manufactory at Birmingham. He there effected such improvements in the manufacture of sulphuric acid (formerly called vitriolic acid, or oil of vitriol), by the use of leaden instead of glass vessels, and by other modifications of the process, as enabled him to reduce its price from sixteenpence to four-pence per lb., and thus to render it available for many new and important purposes in connection with manufactures; and, in conjunction with Mr. Garbet, he established, in 1749, vitriol-works at Preston-pans for the purpose of bringing these improvements into practice, thereby rendering a great service to our rising manufactures, and securing to himself and his partner a handsome return. He is said to have tried bleaching with sulphuric acid, but the subsequent introduction of this valuable process does not appear to be traceable to his experiments. Abandoning his medical practice, Roebuck henceforward resided chiefly in Scotland, where he perfected improved methods of smelting and manufacturing iron with pit-coal instead of charcoal, and founded the great iron-works at Carron, for which he chiefly designed the furnaces and machinery, calling in the aid of Smeaton, and subsequently of Watt. The first furnace at this great establishment, the formation of which constitutes an era in the history of British manufactures, was blown on the 1st of January 1760. Unfortunately for himself, Roebuck subsequently became the lessee of extensive coal and salt-works at Borrowstowness, belonging to the Duke of Hamilton. For the carrying on of these works, on which he employed nearly a thousand persons, he was obliged to withdraw his capital successively from his other undertakings, and he nevertheless became so involved as to derive only a bare subsistence from the collieries, although his improved modes of working were highly beneficial to the country. While engaged in this speculation he became connected, as stated under JAMES WATT, with some of the early experiments of the author of the modern steam-engine, in the first patent for which he had a share. He died on the 17th of July 1794. In a copious memoir in the fourth volume of the 'Transactions of the Royal Society of Edinburgh,' of which he was a Fellow, he is stated to have been the author of a few papers read before that and the Royal Society of London, and to have published two political pamphlets.

*ROEBUCK, JOHN ARTHUR, M.P., was born at Madras in 1801. He was the son of E. Roebuck, Esq., of that place, who was the son of the eminent Dr. Roebuck of Birmingham, the subject of the preceding article. Mr. Roebuck can also trace his descent from the poet Tickell. When very young Mr. Roebuck went to Canada, whence he came over in 1821 to become an English barrister. He was called to the bar at the Inner Temple in 1831, and went on the Northern circuit. He is now a Queen's Counsel and a bencher of the Inner Temple. In 1832 he was returned as member for Bath to the first Reformed House of Commons; and since that time he has been known as one of the 'advanced liberals' of that House, and as one of the most resolute and effective advocates of the various measures which from time to time have formed or still form the policy of the party so designated. He sat for Bath till 1837, having in the meantime (1834) married a daughter of the Rev. Thomas Falconer of Bath, who is known as an author, and as having been Bampton lecturer at Oxford. During this early part of his parliamentary career, Mr. Roebuck made his reputation as one of the chiefs of what has been called the 'school of philosophical radicalism,' in which capacity he was also a contributor to the 'Westminster Review' in its early days. He was agent in England for the House of Assembly of Lower Canada in the actual time of the Canadian rebellion, and zealously defended the interests of the colony in her dispute with the executive. At this time also he won that character for independence and incorruptibility, touched with something of asperity, which he has ever since retained. As a Radical he was very severe on the Whigs, both in parliament and out of it; and he had a quarrel which led to a duel with Mr. Black, editor of the 'Morning Chronicle,' the Whig journal. His hostility to the Whigs cost him his seat in 1837; but he was again elected for Bath in 1841, and continued to represent it till the general election of 1847, when he was again thrown out. He was first returned for Sheffield—which constituency he still represents—in May 1849, and then without opposition.

As member for Sheffield, Mr. Roebuck has kept up his peculiar character as an independent critic of the proceedings of all parties from the point of view of an extreme patriotic liberalism. Occasional ill-health has interfered with his parliamentary labours; but he has taken a prominent part in many important debates, and he almost always brings a large amount of valuable and suggestive information to bear upon the subject in hand, and he enforces it, notwithstanding his feeble physical powers, with much energy. He has also on one or two occasions originated important motions. It was he who, in January 1855, moved for inquiry into the conduct of the Russian war, and by carrying the motion against the Aberdeen government by a large majority, forced that government to resign. Mr. Roebuck acted as chairman of the celebrated committee of inquiry appointed in pursuance of his motion. In December 1855 Mr. Roebuck was a candidate for the office of chairman of the new Metropolitan Board of Works, but he was third in the list of candidates when the final vote was taken. He has since then become chairman of the Administrative Reform Association, founded by some merchants of London and others after the exposures of the state of our administrative machinery to which the inquiry into the Russian war led. The association, after starting with great promises, was thought to fail in accomplishing its aspirations; and Mr. Roebuck has recently been trying to re-invigorate it and give it distinct practical aims. Mr. Roebuck is also chairman of the Western Bank of London, and also of the Acadian Charcoal-Iron Company of Nova Scotia. Mr. Roebuck, besides his scattered letters, manifestoes, &c., and his contributions to the 'Westminster' and 'Edinburgh' Reviews, &c., is the author of the following separate works.—'Pamphlets to the People,' 1835; 'The Colonies of England: a Plan for the Government of some portion of our Colonial Possessions,' 1849; and 'The History of the Whig Ministry of 1830 to the passing of the Reform Bill,' 2 vols., 1852.

ROELAS, JUAN DE LAS, one of the most distinguished of the Spanish painters, commonly known among Andalusian artists as El Clerigo Roélas, was born at Seville of a distinguished family, about 1558 or 1560: his father, Pedro de las Roélas, was a Spanish admiral, and died in 1566. Roélas is styled in documents and in books 'el licenciado Juan,' which signifies probably merely that he was a graduate of the University of Seville. Little is known about his education: he is supposed to have studied in Italy, and from his style with some of the scholars of Titian in Venice. In 1603 he painted four pictures for the college of Olivares. From 1607 until 1624 he lived chiefly at Seville and Madrid; and in 1616, after the death of

F. Castello, he was a competitor for the place of cabinet painter to the king, Philip III; notwithstanding the "many years' service of Roélas's father," however, Bartolomé Gonzalez succeeded Castello. Roélas settled in Olivares in 1624, when he was appointed one of the canons of the college, but he died there in the following year, April 23rd, 1625. Francisco Zurbaran was the scholar of Roélas.

The works of Roélas are very numerous in Seville; and there are still many in the College of Olivares, and there are some at Madrid. His master-piece is the death or 'el Transito' of San Isidoro, in the church of that saint at Seville; this is a large majestic composition, in two compartments, similar to the communion of St. Jerome by Domenichino, and other Italian pictures, but on a larger scale. In the lower part is the archbishop in a church in the attitude of prayer and about to die, supported and surrounded by his numerous clergy, among which are some magnificent heads; in the upper part of the picture is our Saviour on his throne, with the Madonna by his side, and surrounded by angels; the attention of all is directed to the dying saint. This picture, it appears, has never been engraved; indeed, very few good Spanish pictures have been engraved, and it is owing to this circumstance that the great painters of Spain are so little known out of their own provinces. One of his best works also is the Saint Iago, in the Capilla de Santiago, in the Cathedral of Seville. the saint is riding over Moors; it was painted in 1609. Bermudez speaks of it as full of fire, majesty, and decorum. According to Mr. Ford ('Handbook of Spain'), it is surpassed by the picture of the Conception, by Roélas, in the Academy; and by three in the chapel of the University of Seville—a 'Holy Family, with Jesuits;' a 'Nativity;' and an 'Adoration.' "No one," says this writer, "ever painted the sleek grimalkin Jesuit like Roélas." Pacheco, who was censor of pictures in Seville [Pacheco], reproached Roélas with want of decorum in a picture, in the Merced Calzada, of 'St. Anne Teaching the Virgin to Read,' for representing some sweetmeats and some articles of common domestic life upon a table in the picture; and also for painting a sheet, intended to wrap the infant Saviour in, who is naked, in the picture of the 'Nativity,' in the chapel of the university.

Roélas is compared with Tintoretto and the Caracci; he is the best of the Andalusian painters in design and composition, and displays frequently a grandeur of form and majesty of character which belong only to the greatest masters: in colouring also he may be compared with the Venetians. His last picture is apparently the 'Nativity,' at Olivares. Palomino's account of this painter is almost wholly incorrect; he calls him Doctor Pablo de las Roélas.

(Cean Bermudez, *Diccionario Historico, &c.*)

ROGER OF HOVEDEN. [Hoveden.]

†ROGERS, HENRY, now Professor of Philosophy at Spring-Hill Independent College, Birmingham, and well known as an English Essayist, and the author of works designed to exhibit the harmony of Philosophy and Revealed Religion, was educated at Highbury College, and was for some time an Independent preacher. The duties of this office not agreeing with his health, he resigned his charge. He was afterwards for a time Professor of the English Language and Literature in University College, London. Thence he removed to his present situation.

Within the last ten or fifteen years Mr. Rogers, by his contributions to the 'Edinburgh Review,' has won himself the high place which he occupies in the contemporary literature of Britain. Probably since Mr. Macaulay ceased to write for the 'Edinburgh,' Mr. Rogers has been the most distinguished of its regular contributors in the kinds of topics formerly treated by Mr. Macaulay in the pages of that periodical. His articles have been numerous and on very various subjects—some critical, some historical or biographical, and some speculative. A collection of them was republished in 1850 under the title of 'Essays selected from Contributions to the Edinburgh Review;' and this collection, increased in bulk by an additional volume published in 1855, has passed through more than one edition. It is by these three volumes of republished 'Essays' that Mr. Rogers is best known; but he is also the author of 'The Life and Character of John Howe, M.A., with an Analysis of his Writings,' 1836; of 'General Introduction to a Course of Lectures on English Grammar and Composition,' 1838; of a well-known work on the present state of religious opinion entitled 'The Eclipse of Faith;' and of a 'Defence' of that work, published in 1851 in reply to Mr. Francis Newman. Mr. Rogers officiated, along with Mr. Isaac Taylor, as Examiner of the Essays given in for the Burnett prizes of Aberdeen in 1854, and awarder of the prizes.

ROGERS, SAMUEL, was born on the 30th of July 1763, at Newington Green, a suburb of London. His father, who was a Dissenter, and much respected by the Dissenters of London, was a banker by profession; and the poet, after a careful private education, was placed, when yet a lad, in the banking-house to learn the business prior to his becoming a partner. Among his reminiscences of this time was that of Wilkes calling at the banking-house to solicit his father's vote, and, as his father was out, shaking hands with him as his father's representative. From a very early period, the future poet exhibited a taste for letters, and he used to date his first determination towards poetry from the effect produced upon him by reading Beattie's 'Minstrel,' when a mere boy. His admiration of literature and literary men led him, while still a clerk in his father's bank, to meditate a call on Dr. Johnson for the purpose of introducing himself; and once, with a young friend, he went to Johnson's house in Bolt Court bent on accompanying the object, but his courage failed him when he had his hand on the knocker. It was in 1786—two years after Johnson's death—that Rogers, then in his twenty-third year, published his first volume of poetry, under the title of 'An Ode to Superstition, and some other Poems.' The date is important. "The commencement of a new era in British Poetry," says a critic, "dates almost exactly from this year. For a year or two before 1786, there had been manifestations of a new poetic spirit, differing from that of the poetry of the 18th century as a whole, and more particularly from that of Darwin, Hayley, and the Della Cruscans who represented the poetry of the 18th century in its latest and dying stage. Crabbe, for example, had published his 'Library' in 1781; and Cowper had made his first distinct appearance as a poet in 1782, when he was already in his fifty-second year. Crabbe's 'Village' was published in 1783, and Cowper first made an effective impression by the publication of his second volume, including his 'Task,' in 1785. Thus Rogers was heard of as a poet almost at the same time as Crabbe and Cowper. But more exactly contemporary with Rogers than either Crabbe or Cowper, was Robert Burns, the first edition of whose poems appeared in that very year, 1786, which saw Rogers's *début* as an author." In short, Rogers's first appearance as a poet coincides with the opening of that era in our literature in which we still are, and of which Rogers himself is one of the minor stars.

Shortly after his first publication, Rogers travelled in France, where he saw Condorcet and many other men afterwards celebrated in the French Revolution. He also visited Scotland, where he saw Adam Smith, Dr. Robertson, and other celebrities. In 1792 he published his 'Pleasures of Memory,' by which, and by a subsequent volume containing 'An Epistle to a Friend and other Poems,' published in 1798, he "established his place among the men of letters who adorned Great Britain in the closing decade of the last century." During the next fourteen years he gave nothing new to the world, either to increase or to mar his reputation. It was during this long interval of silence that he retired from his hereditary business as a banker (though with an income still derived from the bank, and with the nominal character of partner continued to him) to enjoy, by means of his ample wealth, a leisure absolutely at the command of his private tastes. "The house of Rogers in St. James's-place," it is said, "became a little paradise of the beautiful, where, amid pictures and other objects of art, collected with care and arranged with skill, the happy owner nestled in fastidious ease, and kept up among his contemporaries a character in which something of the Horace was blended with something of the Mæcenas." As he had known Fox, and Horne Tooke, and Dr. Price, and Dr. Priestley, and Lord Nelson, and others of the eminent men of the former generation, so now he gathered round his table the political and social, and literary and dramatic celebrities who had succeeded them—Wordsworth, Scott, Byron, Coleridge, Mackintosh, Southey, Wellington, Chantrey, &c., &c. His own political sentiments were those of moderate Whiggism, but this did not prevent men of all parties from being his guests.

In 1812, Rogers, when his muse seemed dead, added to a republication of his earlier poems, the fragment entitled 'Columbus.' He was then in his fiftieth year. In 1814 his 'Jacqueline' was published in conjunction with Byron's 'Lara,' this being the period of the height of the intimacy between the two so dissimilar poets. "Composed with the same laborious slowness, and polished line by line to the same degree of smoothness," says the writer of a sketch of his life, "his 'Human Life' appeared in 1819. Finally, as the last and much the longest of his productions, came his 'Italy,' the first part of which was published in 1822, in the poet's sixtieth year, and the complete edition of which, illustrated, under the author's care, at an expense of 10,000*l*. by Stothard, Prout, and Turner, did not appear till 1836. With the preparation of this exquisite book his literary career may be said to have closed. He still wrote an occasional copy of verses at the rate of a couplet a week; and some of these trifles, including one written as late as his ninety-first year, are preserved in his collected works. But on the whole it was in his character as a superannuated poet, living on the reputation of his past performances, drawing the artists and wits, and men of rank of a more modern age around him, and entertaining them with his caustic talk, and his reminiscences of the notable persons and events of former days, that he figured in a select portion of London society during the last twenty years of his existence." The longevity of the poet was, indeed, one of the sources of the public interest felt for him in his later life. Always fond of open air exercise and of going to public exhibitions, he might be seen strolling about in the parks, or in a stall or box at the opera, to within a few years of his death. An accident in the streets at last disabled him from walking out; but the extraordinary tenacity of his constitution enabled him to recover from it, when a younger man might have died. It was not till the 18th of December 1855, when he was in his ninety-third year, and had already for many years been the literary patriarch of his country, that he departed this life. Wordsworth and many others who had been born after him, and had attained old age under his view, had predeceased him, and left him alone among a generation of juniors.

Rogers will be remembered partly for his poetry, and partly from

the peculiar connection in which he stood, in virtue both of his longevity and his social position and habits, with the miscellaneous phenomena, and especially with the art and literature of his time. His poetry is of the highly finished and tasteful rather than the powerful kind. "We have in his works," says a critic, "a classic and graceful beauty; no slovenly or obscure lines; fine cabinet pictures of soft and mellow lustre, and occasionally trains of thought and association that awaken or recall tender and heroic feelings." His relations to his time were less those of active influence than those of shrewd observation and interesting reminiscence. They are best exhibited in the volume of his 'Table Talk,' published, since his death, by his friend Mr. Dyce.

* ROGET, PETER MARK, an eminent physician and physiologist. He graduated in medicine at Edinburgh in 1798, and practised in Manchester, where he obtained the appointment of Physician to the Infirmary, Lunatic Asylum, and Fever Hospital. He subsequently came to London, where he became known for his scientific taste, and was elected a Fellow of the Royal Society. He was afterwards made Secretary to the Royal Society, an office which he held for many years. On the foundation of the University of London, he was appointed a member of the Senate, and was for some years one of the examiners in physiology. He was early elected one of the Fullerian Lecturers on Physiology at the Royal Institution of Great Britain. He was the writer of one of the Bridgwater treatises, under the title 'Animal and Vegetable Physiology.' This work was published in 1834. He has contributed extensively to the general scientific literature of the day. The treatises on 'Electricity' and 'Magnetism,' in the Library of Useful Knowledge, were from his pen. He contributed the article on the Deaf and Dumb to the 'Encyclopædia Britannica,' and the articles 'Age' and 'Asphyxia' to the 'Cyclopædia of Practical Medicine.' In 1838 he published a 'Treatise on Physiology and Phrenology.' In 1833 he delivered the Gulstonian Lectures at the Royal College of Physicians, which were published in the 'Medical Gazette.' Besides these larger works, he has published many papers on medical and scientific subjects in the 'Transactions of the Medico-Chirurgical Society,' in the 'Philosophical Transactions of the Royal Society,' in the 'Proceedings of the Royal Institution,' and other publications.

Dr. Roget is a Fellow of the Royal College of Physicians, and Consulting Physician to the Queen Charlotte Lying-in Hospital, and the Northern Dispensary. He is also a Fellow of the Astronomical, Geological, Zoological, and Entomological Societies.

ROHAULT, JAMES, was the son of a merchant at Amiens, where he was born in 1620. He received the rudiments of a scientific education in that city, and was afterwards sent to Paris for the purpose of prosecuting his studies in philosophy.

In that age the physical works of Aristotle had begun to give place to those of Descartes, and most of the learned men in France received with complacency the explanation of the phenomena of Nature which were given in the 'Principia,' the 'Dioptrice,' and the 'Meteora' of their illustrious countryman. Rohault was one of those who diligently studied the writings of the Greek philosopher and of his numerous commentators, but who also applied himself with ardour to the productions of the new school, of which he professed to be a zealous disciple. This circumstance appears to have brought him to the notice of Clarselier, who, being himself a warm Cartesian, conceived so great a regard for the young philosopher, that he gave him his daughter in marriage, and engaged him to write a commentary on the works of the man who was the object of their common admiration. Rohault seems to have executed the task assigned to him in a manner which gratified the wishes of his patron and father-in-law, and in the spirit of an enthusiastic follower; for in the preface to his 'Traité de Physique' he designates Descartes as a man who, by his works, had shown that France was capable of forming philosophers as illustrious as those of ancient Greece. This work was translated into Latin by Dr. Samuel Clarke, and published with notes, in which are given explanations of the principal phenomena agreeably to the philosophy of Newton, which, in a very few years, had entirely supplanted that of the French school.

After the above-mentioned work was finished, Rohault appears to have been occupied for several years in giving instructions in mathematics, and the subjects of his lessons were published after his death in two volumes. The course comprehends geometry, both plane and practical; trigonometry, plane and spherical; fortification, mechanics, perspective, and arithmetic.

Besides the 'Traité de Physique,' Rohault published also a work entitled 'Entretiens sur la Philosophie,' consisting of a series of dialogues, in which the subjects are treated according to the Cartesian principles. He died in 1675.

ROLAND, MANON. MANON PHILIPON, for such was her maiden name, was born in Paris in 1756. Her father was an artist of moderate talent; her mother was a woman of superior understanding and of a singularly amiable temper. Manon learned to read so early and so easily as not to be able to recollect the process; and, having once learned to read, she read everything that came in her way. In her father's house she enjoyed to a certain extent the means of cultivating painting, music, and general literature. Whilst yet a girl she was, at her own earnest request, placed for one year in a conventual school. At this age her religious enthusiasm was extreme; in after-years it subsided, and her opinions, she confesses, went through every change until they rested in scepticism—a result in some degree due to her course of reading. Her reading, under her father's roof, was in fact of a most miscellaneous description. The works of the fathers and the free writings of the 17th and 18th centuries were equally accessible to her, and perused with equal avidity; but the most powerful and lasting impression was made on her by an early familiarity with Plutarch's 'Lives of Illustrious Men.' From this time Greece and Rome were constantly present to her thoughts, and when she was fourteen years old she is said to have wept to think that she was not a Roman or a Spartan woman.

At the age of five-and-twenty she became the wife of M. Roland, a man twenty years her senior, of laborious habits, great ability and integrity, and manners described as of antique severity. A daughter was the fruit of this marriage, and Madame Roland's time became divided between the care of her child's education and giving assistance to her husband, from whose knowledge she derived great advantage in return. He held the office of Inspector of Manufactures, of which he fulfilled the duties in a liberal spirit, well according with the previous impressions of his enthusiastic partner. With him Madame Roland visited England, Switzerland, and other countries of Europe, everywhere industriously inquiring into the nature of the civil institutions, and manifesting the warmest sympathy with the advocates of political liberty. On witnessing the comforts enjoyed by the English cottagers, she is said to have observed, that in this country a handful of wealth did not constitute the nation, but that man, whatever his station, was reckoned as something.

The intense interest with which such a woman regarded the first movements of liberty in her own country, may easily be conceived. Her husband being appointed to represent the city of Lyon in the National Convention, left his residence near that city, and, accompanied by his wife, proceeded to Paris, where the curiosity of Madame Roland was gratified, and her zeal, if possible, increased, by the opportunity of observing some of the most distinguished actors on the political stage—as Mirabeau, Cazalès, Maury, Barnave, and others of less note. To the cause espoused by these notable persons Madame Roland and her husband were warmly attached; and, during the ministry of the party of the Gironde, Roland was appointed minister of the interior, for which his information, his assiduity, and his strict probity highly qualified him. It was, whilst holding this office, that he appeared at court with a round hat and strings to his shoes; and was regarded by the courtiers as a symbol of a monarchy about to fall. His sincere language was as unwelcome to the court as his plain attire was displeasing to the courtiers. The talents of his wife were at this time applied to assist him in the composition of public papers. Without pretending to direct him, she avows her belief that by mingling with the severer accents of patriotism the expressions and feelings of a woman of sensibility, she rendered these documents more impressive and effectual. The famous letter of M. Roland to Louis XVI. (May, 1792) was drawn up by her · a letter designated, according to the political feelings of the readers, as an enlightened although a severe remonstrance, or as audacious and full of evil prophecy. This production occasioned M. Roland's dismissal by the court; for which he was compensated by the warm applauses of the Convention. He again became a minister after the events of the 10th of August; but his party had then passed the bounds prescribed by his judgment, and entered upon extremes repugnant to his high-minded and generous wife. Still they were apparently favoured by their party, to whom Roland's character and popularity were necessary. Amidst the real and affected grossness of dress, manners, and language of the republicans, society preserved its respectability in the circle assembled round the table of the minister of the interior.

The events of the reign of terror do not require to be detailed. The frightful massacres in the prisons of Paris on the 2nd and 3rd of September, were boldly denounced by Roland in his capacity as minister; but the Convention, which applauded him, wanted courage, or virtue, or power to act upon his advice; and from that hour his own doom and that of his wife became only more certain. Madame Roland had herself been already arraigned before that assembly, on an absurd charge of treasonable correspondence with England; and by her presence of mind, her acuteness, and her wit, had baffled and mortified her accusers. The recollection of this defeat is said to have so haunted the minds of Marat, Danton, and Robespierre, that in every subsequent difficulty and in every attack made upon their proceedings, they imagined they recognised the boldness, sagacity, or sarcasm of Madame Roland. She and her husband began to receive warnings of their danger, and for a short time consented to take the precaution of not sleeping at the Hôtel of the Interior. The appearance of deception was little agreeable to Madame Roland. "I am ashamed," she said, on an occasion on which she had almost consented to leave her house in the dress of a peasant, "of the part I am made to play. I will neither disguise myself nor leave the house. If they wish to assassinate me, it shall be in my own home. This courageous example is due from me, and I will afford it." Her husband quitted Paris, and she might have done so, but she declared that the care of evading injustice cost her more than it would do to suffer from it.

The time arrived when the intellectual superiority hitherto maintained in the Convention by M. Roland's party, or the Girondists, was overcome by absolute force. Forty thousand men were marched

against the Convention, by the Jacobins, on the 31st of May 1793; and in the evening of the same day Madame Roland was arrested and thrown into the prison of the Abbaye. Here she displayed her usual firmness, and continued to exercise towards the poor and unfortunate a benevolence for which in her prosperous days she had been remarkable. Before her friends she appeared cheerful; she always maintained the language of a patriot when speaking of the aspect of affairs, flattering and fearing none; and she professed herself capable of overcoming her ill-fortune. In solitude the feelings of the wife and the mother overcame her, and the attendants remarked that she passed many hours in tears. Her sufferings were greatly aggravated by her being one day unexpectedly liberated, as if the danger was past. She drove home with extreme delight; sprung out of the coach, as she says it had always been her habit to do, but with more than usual vivacity; and was running gaily up stairs, when she was again arrested by an officer, and at once taken to Sainte Pelagie, a prison of a lower order than the Abbaye, where she was shut up with the worst of her sex. In this second prison she remained until her trial and execution. The only explanation given of this circumstance was that her first arrest had been illegal. The wretchedness of her situation at Sainte Pelagie was only alleviated by her literary occupations, and by the kindness of her gaolers or of their families, whom her fascinating manners and behaviour converted into friends. Well knowing that her life would be sacrificed, she devoted all her hours to the composition of her 'Memoirs,' writings full of lively description, entertaining anecdotes of her contemporaries, and remarks indicative of penetration and habitual reflection. A letter to her daughter, written in these circumstances, is one of the most affecting of farewells. But Madame Roland seldom gave way to melancholy emotions in her writings. Her pages detail the events of her childhood and youth with matchless sprightliness and grace; and, excepting in certain passages wherein candour is carried to an excess which modern delicacy would not permit to a female writer, her 'Memoirs' are models of that kind of composition.

As the narrative advances, events of a deeper interest are related with great facility of expression, sometimes with mournful pathos, generally with great judgment, not always without satire, but always with easy eloquence. From a very early age we may discern in this relation the extraordinary decision of her character, her naturally commanding manners, her fervent but well-controlled temperament, her indefatigable love of improvement, and her unswerving adherence to truth.

Several unhappy prisoners delivered themselves from certain execution by taking poison; and Madame Roland had at one time resolved to do the same. But communicating her resolution to a friend, who represented to her that a nobler course would be to wait for death, and leave the memory of so great a sacrifice to the cause for which she had lived, she calmly determined to abide the result.

It was in the month of October (1793) that the Girondists were destroyed. On the 31st of that month she was sent to the Conciergerie. On the 10th of November she appeared before the revolutionary tribunal. She had declined the proffered aid of M. Chauveau-Lagarde, the advocate of the Girondists, of the unfortunate queen, and of Charlotte Corday; knowing that no talents could save her, since her innocence could not, and not wishing to expose him to useless danger. Part of the night was occupied by her in writing an eloquent defence. Her courage did not desert her during her trial or at her execution. She sustained the insults of the unmanly tribunal, not without womanly emotion, but also with a dignity worthy of the greatest women of the times with which her early reading of Plutarch had made her familiar. To the last moment she preserved her presence of mind, and even her gaiety. On the same day and at the same hour a man was also to be guillotined; and in such extremity to die first being thought a privilege, she waived it in favour of her less courageous companion in misfortune; overcoming the scruples of the executioner, whose orders were to execute her first, by representing to him the impoliteness of refusing a woman's last request. It is said that bending herself before the statue of Liberty, close to this scene of death, she exclaimed, "Oh! Liberty: what crimes are committed in thy name!"

She had often been heard to say that her husband would not survive her. As soon as he heard of her execution, he took leave of two attached female friends in whose house, at Rouen, he had found a refuge, and to whom his resolution was known; walked in the evening of the 15th of November as far as Baudouin, four leagues on the road to Paris; sat down by the side of a tree in an avenue leading to a private house, and passed his cane-sword through his chest. By his side was found a paper, in which these words were written:—"Whoever you are who find me lying here, respect my remains; they are those of a man who devoted his whole life to being useful, and who died, as he had lived, virtuous and honest."

ROLLE, MICHEL, a French mathematician, was born at Ambert in Auvergne, in 1652. He appears to have possessed from nature a remarkable facility in solving propositions relating to arithmetic and algebra, and to have acquired by practice a great proficiency in the calligraphic art. After having served during several years as an attorney's clerk, he went, in 1675, to Paris, where he obtained a subsistance as a writing-master, and where he spent his leisure time in cultivating the mathematical sciences. An accidental circumstance procured for him the notice of M. Colbert. Ozanam, who was himself a good analyst, happening to propose to mathematicians a problem of the kind called indeterminate, which, he conceived, could be solved only by a process involving very high numbers, Rolle was so fortunate as to discover a neat solution; and the minister, being informed of it, was induced, in 1685, to recommend him for election as a member of the Academy of Sciences, then recently formed.

From this time Rolle devoted himself to analytical pursuits, and in 1690 he published a treatise on algebra in 4to. This work contains, among other methods for the solution of equations, one which he calls the method of 'cascades,' a name given to it because it consists in successively depressing the equation one degree lower at each operation. It has some analogy to a method given by Newton in the 'Arithmetica Universalis,' but its want of generality has caused it ever since to be neglected. An affectation of peculiar modes of expression prevails throughout the whole work, which is otherwise very obscurely written: the author was however particularly skilful in the management of questions of the kind called diophantine, and he published a treatise on that subject in 1699.

Rolle, unfortunately for his fame, entered the lists as an opponent of the algebra of Descartes, and of the differential calculus which had been then recently discovered by Newton and Leibnitz; and he is accused of using towards those who endeavoured to point out his mistakes a tone of anger which is very unbecoming in a philosopher. He began in 1701 to attack the differential calculus, objecting both to its principles and its applications; and, with respect to the latter, he endeavoured to show that in particular examples the results are inconsistent with those which are brought out by the ancient processes. The new calculus, as it was called, found however in France a zealous and temperate advocate in Varignon, who, in replying to the objections of Rolle, explained the true meaning of the differential symbols, and pointed out that the supposed discrepancies in the results of the examples arose entirely from the haste and inadvertency of the objector.

This dispute agitated the French Academy of Sciences for a long time, Rolle continuing to raise one objection after another; and though they were answered by Varignon, the former always pretended to have the victory. It is said that the Academy was then composed of men who had been long accustomed to the ancient analysis, and therefore saw with pleasure an opposition raised against methods to which they were not yet reconciled. In 1705 however the Academy, without pronouncing a judgment on the subject, recommended that Rolle, in moderating his language, should conform to the rules of the institution; and the dispute was for a time terminated. This was twenty-nine years before Bishop Berkeley attempted to revive the subject in the 'Analyst.' [ROBINS.]

It appears that subsequently Rolle acknowledged his error, and thus he may be supposed to have deserved the pardon of posterity. He was admitted second geometrical pensioner of the Academy in 1699, and died on the 5th of July 1719, at sixty-seven years of age.

ROLLIN, CHARLES, born at Paris, on the 30th of January 1661, was the second son of a master cutler, and was intended by his father for the same trade. Attracting the notice of a Benedictine monk, by the taste and aptitude for learning which he showed at a very early age, he was rescued from his obscure destiny, and placed at the college of Plessis with a pension. Here he pursued his studies with great zeal, industry, and docility, was much noticed by the principal of the college, and was selected by the minister, Le Peletier, as the companion of his two sons, with whom he had disputed the prize of academic distinction in generous rivalship. After having been instructed in humanities and philosophy, he devoted three years to the study of theology at the Sorbonne. At the age of twenty-two he had distinguished himself so much in the college of Plessis, that Hersan, the professor of rhetoric there, pointed him out as his own successor in the professorial chair, which he wished to vacate; and Rollin, in spite of his own diffidence, was made his assistant in 1683, and professor in his stead in 1687. The next year he received the additional honour of the professorship of eloquence in the Royal College. In both these capacities he did not disappoint expectation. The orations which he delivered in public were very correct and elegant Latin compositions; and the reforms and regulations introduced by him into the discipline of the university deserve much praise. He revived the study of Greek, which had been greatly neglected; gave more prominence to the cultivation of the French language in the course of general instruction; introduced the plan of learning by heart fine passages of different authors, as an exercise of taste and memory; and substituted exercises in the room of the dramatic representations which the scholars had been in the habit of performing. In 1694 he was appointed rector of the university, in which office he continued two years, and made himself remarkable not less for his constant attention to its internal management than for his zeal in maintaining its privileges against all attempts to impair them.

At the expiration of the rectorship he was engaged by Cardinal Noailles to superintend the studies of his nephews, having resigned all his public employments, except the professorship of eloquence in the Royal College, in order that he might have more leisure for his private literary labours. Shortly after he was drawn from his retirement, and

unwillingly persuaded to become coadjutor in the college of Beauvais. In this situation he passed fifteen years, devoting himself with as much assiduity to the improvement of the system of education there as he had before done in the college of Plessis. In consequence of the disputes between the Jesuits and Jansenists, which latter party he was thought to favour, and the intrigues thence arising in his college, Rollin was compelled to quit his office at Beauvais. In 1715 he published his edition of Quintilian, in 2 vols. 12mo, with a preface and a popular outline of rhetoric, short notes, and summaries of the chapters. The text was not published entire, but selections were made according to the judgment of the editor.

In 1720 he was again chosen rector of the university, but in consequence of the religious feuds already mentioned, he was displaced very shortly by a lettre-de-cachet, the university being desired to choose a more moderate rector. From this period till his death he seems to have withdrawn from public life as much as possible, and devoted himself to study, the fruit of which was given to the world in several works. In 1726 appeared his 'Traité de la Manière d'Etudier et d'Enseigner les Belles-Lettres,' a work which presents a popular view of such classical and French literature as he considered suited for the instruction of the young, and contains such a system of education as his own experience in teaching had suggested. This treatise, though deficient in philosophical principles, and inferior to subsequent writings of the same nature, was well adapted for the age in which it was published, and contributed probably very much to diffuse a general taste for literature throughout France. It was translated into English in 1735, under the title of 'Thoughts concerning Education, translated from the French.' Encouraged by the general approbation with which this publication was received, Rollin composed his 'Histoire Ancienne,' an account of the chief nations of antiquity drawn from profane authors, and terminating with the establishment of the Roman empire under Augustus, in thirteen volumes, which appeared successively in the interval between 1730 and 1738. His last work was a 'History of Rome,' which was afterwards continued by Crevier, from the end of the republic to the time of Constantine, in completion of the original plan.

Rollin's latter years were disturbed occasionally by the religious troubles which agitated his country. His friendship with many distinguished Jansenists drew upon him from time to time the suspicions of the government, and he was accused of joining in conspiracies, and his house searched in consequence, though his enemies could not succeed in criminating him. He died 14th September, 1741, having exceeded his eightieth year.

From the testimony of his contemporaries it appears that Rollin's character was a model of piety and virtue. He was remarkable for his liberality, modesty, integrity, and single-heartedness. This last quality is shown not less in the whole tenor of his actions than in his writings, which please more from a certain simplicity than from any other cause. The merits and defects of his 'Belles-Lettres' are of the same kind as those observable in his 'Histoire Ancienne.' There is the same want of profound thought, and the same absence of critical judgment, the same easy style, attractive to a young mind, and pleasing from its very carelessness, while the want of critical judgment is compensated by the love of truth and the morality which pervade the whole. Great praise has been bestowed on Rollin by his contemporary admirers, among the most illustrious of whom were the Duke of Cumberland and Frederic the Great, who was his frequent correspondent. Montesquieu styled him 'the bee of France,' and Voltaire and Rousseau have confirmed this eulogium. Modern readers will perhaps think that Rollin's merits as an author have been overrated by the zeal of personal friendship and esteem for his private character, and that his works are chiefly valuable as having contributed to form the taste and strengthen the moral feelings of his age. His 'Opuscules' were collected and published, 2 vols. 12mo, in 1771; they contain orations and poems, written in very classical and graceful Latin, correspondence with Frederic the Great, Rousseau, and other distinguished persons, and other smaller compositions.

Extracts from his works, by M. l'Abbé Lucet, were published in 8vo, Paris, 1780, under the title of 'Pensées sur plusieurs points importans de Littérature, de Politique, et de Réligion.' He is said to have written a 'History of the Arts and Sciences of the Antients,' London, 3 vols. 8vo, 1768. His 'Histoire Ancienne' has frequently been reprinted. A new edition of all his works was commenced at Paris, 8vo, 1837. This history was edited by Emile Beres, with new maps and plates.

ROMAGNO'SI, GIAN DOME'NICO, was born near Piacenza in 1761. He studied first in the College Alberoni, where he had for a schoolfellow his countryman Gioia, who afterwards distinguished himself as a publicist and a political economist. [GIOIA, MELCHIORRE.] Romagnosi continued his studies at Parma, where he took his degree of Doctor of Law in 1786. He afterwards practised as an advocate. In 1791 he published his 'Genesi del Diretto Penale,' being an investigation of the grounds on which the infliction of punishment for offences is founded. Beccaria, Filangieri, and other Italian jurists of that age, had adopted the French theory of a social contract, by which each member of incipient societies was supposed to have given up a portion of his original independence into the hands of the collective body, and to have thus bound himself and his descendants. Romagnosi rejected this hypothesis, and he derived what he called the right of punishing from the principle of necessity and of self-defence, inasmuch as the whole of society is concerned in an injury which is done to any of its members. His work was well received in France and Germany, but it has been little noticed in Italy until of late years, where it has been republished several times; and it is now much studied, especially in Tuscany. Soon after the publication of the work, the Prince-Bishop of Trent named him prætor, or chief magistrate, of that town, an office held for one year, but in which Romagnosi was confirmed for three consecutive years, after which the bishop named him his aulic councillor.

During the turmoil of the French revolution, Romagnosi did not participate in the admiration of many of his countrymen for what were called the new ideas, and he tried to define the just meaning of liberty and equality in two little works, 'Che Cosa è Eguaglianza,' 'Che Cosa è Libertà,' 1793. When the French invaded Italy in 1796, Romagnosi remained in the Italian Tyrol, to whose population he was greatly attached: he said of them, among other things, that they did not know how to tell a lie. When the French entered the Tyrol, Romagnosi was named secretary of the provisional council instituted at Trent, in which capacity he did all he could to alleviate the evil of foreign invasion. When the French were driven away in 1799, he was accused by some invidious person of disaffection to his legitimate sovereign, and was arrested and confined at Innspruck; but he was soon released, and the Emperor Francis himself declared him innocent, and banished his accuser. In December 1802 he was appointed professor of law in the University of Parma, where he published his second professional work, 'Introduzione allo Studio del Diritto Pubblico Universale,' a treatise on general jurisprudence. Romagnosi maintained that moral and political science is as susceptible of demonstration as the natural and metaphysical sciences. He took for the basis of his system the principle of moral necessity, saying that men and society tend not only to their preservation, but to their physical and moral improvement, in the quickest and at the same time safest progression. This progression can only be effected by raising the intellectual and moral powers. The understanding and the heart ought to be educated so as to create only wishes and habits consistent with the general welfare, and so that utility and justice shall coincide. A second edition of Romagnosi's work appeared at Milan in 1825, with the addition of five letters by the author to Professor Valeri of Siena, in which he develops and illustrates his principles.

In 1806 Romagnosi was requested by the government of the so-called kingdom of Italy, then under Napoleon I., to repair to Milan, in order to assist other distinguished jurists in compiling a code of criminal procedure. Romagnosi attended all the sittings of the Commission in which the draught of the new code was discussed. He wished to introduce the jury; but Napoleon put his veto on it, saying that he did not think that the state of Italy allowed of such an institution. Some one proposed to introduce into Italy the 'lettres-de-cachet,' or royal orders for imprisoning individuals for state reasons without trial, which existed in France under Napoleon as well as under the old monarchy; but Romagnosi strenuously opposed the measure. Perceiving much coldness among his colleagues on the subject, he told them that the crosses and decorations which they wore on their breasts produced on them the effect of Medusa's head: finally he carried his point. He had also the merit of introducing into the code the heads 'rehabilitation' and 'revision of trials.' The code, as revised by Romagnosi and his colleagues, was adopted, and published under the following title, 'Codice di Procedura Penale del Regno d'Italia,' 8vo, Brescia, 1807. In France it was praised by Cambacères. The suggestions of Romagnosi during the discussion of the code were published separately under the title 'Ultime e più necessarie Aggiunte e Riforme al Progetto del Codice di Procedura Penale,' Milano, 1806.

Romagnosi was likewise employed in the compilation of a penal code for the kingdom of Italy, which however never became law. In consequence of the numerous revisions to which it was subjected, and the dilatoriness of the Italian ministers, the project had not reached Paris when Napoleon asked for it. Finding that it was not ready, with his characteristic impatience he ordered the French penal code to be forthwith translated purely and simply, and enforced in Italy, to the great regret of the Italians, who complained of the arbitrary character of many of the French criminal laws. The proposed Italian code was conceived in a very different spirit: it was printed, together with the discussions which it had elicited, in six volumes, 8vo: 'Collezione dei Travagli sul Codice Penale del Regno d'Italia,' Brescia, 1807. These particulars are useful for enabling us to understand the history of those times and the true character of Napoleon's legislation and administration.

In 1807 Romagnosi was appointed professor of civil law in the University of Pavia, and in 1809 he was recalled to Milan to lecture on legislative science, in order to form a kind of academy of advocates and magistrates. As part of his scheme, he published his 'Discorso sul Soggetto ed Importanza dello Studio dell' alta Legislazione,' Milan, 1812; and also 'Principii fondamentali di Diritto Amministratiyo,' 1814. From his lectures he compiled, in 1820, his "Assunto primo della Scienza del Diritto Naturale,' which may be considered as a continuation of his 'Introduzione al Piritto Pubblico

Universale' mentioned above. He demonstrates that society is the natural state of man, from which all his rights and duties are derived; that agriculture, arts and commerce, education and instruction, and religion, are necessary to the social state; and that knowledge, will, and power are the three conditions required for its improvement. On being appointed inspector of the schools of law in the kingdom, he laid down the principle, that candidates for professorships ought to be examined more especially on the system of teaching which they propose to follow, even more than on the subject-matter of their lessons; he insisted, in short, on the importance of pedagogical science and aptitude.

His 'Saggio filosofico politico sull' Istruzione Pubblica Legale,' Milan, 1807, belongs to this period. He had previously written a 'Progetto di Regolamento degli Studj Politici Legali.' He also edited a 'Journal of Civil and Administrative Jurisprudence.'

When Napoleon's power was overthrown in 1814, Romagnosi lost his offices, but he continued to lecture on jurisprudence till September 1817, when the special chairs at Milan were suppressed. He continued however to teach privately at Milan. In June 1821, during the political agitation of that period, he was summoned to Venice to be tried on a charge of high treason, of which however he was fully acquitted in December of the same year, and the emperor confirmed the sentence of the court in words most honourable to Romagnosi.

He still continued to live at Milan, teaching, and writing for several journals, and especially for the 'Annali di Statistica,' to which he was one of the chief contributors. He wrote also on matters of law, especially on the important subject of property in water, and waterways and channels for irrigation, questions of the utmost importance to Lombardy: 'Della Condotta delle Acque secondo le vecchie, intermedie, e vigenti Legislazioni dei diversi Paesi d'Italia,' Milan, 1822-25, six volumes, with an appendix in two volumes. This work was very well received, not only in Italy, but also in Holland. A second work by Romagnosi on the same subject is entitled 'Della Ragione Civile delle Acque della Rurale Economia,' two vols., Milan, 1829-30. He also began a '*Dizionario* Ragionato delle più importanti Parole della Giurisprudenza Romana, Francese, ed Austriaca,' but the work was not continued. His work entitled 'Dell' Indole e dei Fattori dell' Incivilimento con Esempio del suo Risorgimento in Italia,' contains a brief sketch of the progress of human civilisation through different ages, a subject which Herder has more fully and elaborately treated in his 'Philosophy of the History of Mankind.' ('Ideen zur Philosophie der Geschichte der Menschheit.') Long before Romagnosi, the Neapolitan jurist Gianbattista Vico, in his 'Principii di una Nuova Scienza,' and Jacopo Stellini, a native of Friuli, in his remarkable work, 'De Ortu et Progressu Morum,' had laboured in the same field, but their works have scarcely been noticed. Romagnosi had the merit of rendering their inquiries and his own on the vast subject of the progress of civilisation, familiar to the Italian readers.

The other works of Romagnosi are: 1, 'Che Cos' è la Mente Sana?' Milan, 1827; 2, 'Della Suprema Economia dell' Umano Sapere in relazione alla Mente Sana,' Milan, 1828; 3, 'Dell' Insegnamento primitivo delle Matematiche;' 4, 'L'Antica Morale Filosofia,' 5, 'Elogio storico di Melchiorre Gioia;' 6, 'Elogio del Cardinale Alberoni;' 7, 'Note, Supplementi, ed illustrazioni all' India Antica di Robertson.' He left several works in manuscript, among others: 1, 'Della vita degli stati;' 2, 'Della Civile Filosofia in relazione alla Vita degli Stati;' 3, 'Ricerche sù la Validità dei Giudizii del Pubblico à discernere il Vero dal Falso.'

Romagnosi was no dreamer. In an age of confusion of ideas, he retained his mental self-possession, and was not led away by crude theories, nor was he entrammelled by any superstitious veneration for irrational though ancient custom. He was an original thinker, and as such not justly appreciated in his life-time; but he is now remembered as an able supporter and expounder of sound political principles. Some of the most distinguished later writers of that country, Rossi, Cantù, and others, boast of having been his disciples. Romagnosi was a member of the Italian Academy, of the Academy of the Georgofili, of the French Institute for the class of moral sciences, and of other learned societies. He died at Milan, in June 1835. His funeral was attended by more than two hundred of the most distinguished men of that capital, who felt the value of departed merit, and who subscribed on the spot to raise a monument to his memory.

(*Notizia di G. D. Romagnosi, stesa da Cesare Cantù*, Milan, 1835.)

ROMAINE, REV. WILLIAM, was born at Hartlepool, in Durham, on the 25th of September 1714. His father was one of the French Protestants who fled to England upon the revocation of the Edict of Nantes, and a man of the strictest piety and integrity. Mr. Romaine was his second son. He was educated at the grammar-school of Houghton-le-Spring, in the county of Durham, whence he proceeded to Oxford in 1730 or 1731, and entered first at Hertford College, and afterwards at Christchurch. He resided principally at Oxford, devoting himself especially to the study of the Hebrew and Greek Scriptures, till he took his degree of M.A. in 1737. He had received deacon's orders the year before. His first curacy was that of Loe lignard, in Devon, which he served for six months. In 1738 we [illegible]ey's c[illegible]ing at Epsom, in Surrey, and about the same time that [illegible]ce as a w[illegible]'s orders from Dr. Hoadly, bishop of Winchester, he [illegible]ing the the parishes of Banstead and Horton, in Middlesex. At Banstead he became acquainted with Sir Daniel Lambert, who, on his election to the mayoralty of London in 1741, appointed Mr. Romaine as his chaplain. In this capacity he preached a sermon at St. Paul's, on Romans ii. 14, 15. This was the second sermon he published, the first having been one which he preached before the University of Oxford in 1739, entitled 'The Divine Legation of Moses demonstrated, from his having made express mention of, and insisted so much on, the Doctrine of a Future State; whereby Mr. Warburton's Attempt to prove the Divine Legation of Moses from the Omission of a Future State is proved to be absurd and destructive of all Revelation.' At the end of the year 1741 he returned to the attack on Warburton's theory, in a sermon preached at St. Mary's, Oxford, having in the meantime been engaged in an epistolary controversy with Warburton.

The next seven years of his life were devoted to the preparation of a new edition of Calasio's Hebrew Concordance and Lexicon, which was published in 1747. He was chosen lecturer of St. George's, Botolph Lane, and St. Botolph's, Billingsgate, in the year 1748. In the following year he was elected to two lectureships at St. Dunstan's in the West, the duties of which he had discharged for some time, when the rector thought fit to deny him the use of the pulpit. The matter was referred to the Court of King's Bench, which deprived Romaine of one of the lectureships, but confirmed him in the other, with a salary of eighteen pounds a year; but he was still refused the use of lights in the church, and used to preach by the light of a single candle held in his own hand, till this unseemly contest was put an end to by the mediation of Dr. Terrick, the then bishop of London. This lectureship was held by Romaine till his death. In 1750 he was appointed assistant morning preacher at St. George's, Hanover Square. He held this office till September 1755, when he was removed from it, his biographer tells us, on account of "the popularity and plainness of his ministry." About the time of his appointment to this lectureship, he was chosen professor of astronomy in Gresham College. His views of natural science were Hutchinsonian, and he always expressed his opinions with boldness, and not always without bigotry. Accordingly he spoke of the Newtonian views as having "a difference in their demonstrations of no less than one hundred and twenty-one millions of miles," and of "the modern divinity as bringing you no nearer than one hundred and twenty-one millions of miles short of heaven." It is not surprising that he gained little reputation from this office. He seems however to have regained his credit with the citizens by his opposition to the bill for naturalising the Jews in 1753.

In February 1755 he married Miss Price; and in the following year he became curate and morning preacher at St. Olave's, Southwark, where he remained till 1759. During this period he resided in a pleasant retreat in Walnut tree Walk, Lambeth, where he was in the habit of inviting young clergymen to his early breakfasts, and many have spoken with great gratitude of the instruction and encouragement they received from him. Romaine had frequently preached before the University of Oxford up to the year 1757, when he was refused the use of the university pulpit, in consequence of the offence which was taken at a sermon he delivered there on 'The Lord our Righteousness.' This sermon he published in vindication of his conduct. In the same year he published a tract, addressed to members of the Established Church, exhorting them to set apart one hour in every week for prayer on behalf of the Church and nation. About this time he received pressing invitations to the ministry of a church in Philadelphia, which Mr. Whitefield, whose general religious views he had warmly adopted, strongly urged him to accept, but he preferred remaining in his own country.

In 1764 he was chosen to the rectory of St. Andrew by the Wardrobe, and St. Ann's, Blackfriars. His election was disputed, but in 1766 it was confirmed by the Court of Chancery. He spent the rest of his life in the faithful and zealous discharge of the duties of this office. He died on the 26th of July 1795, and was buried in the rectory vault of Blackfriars Church on the 3rd of August.

Romaine has been compared to a "diamond, rough often, but very pointed; and the more he was broken by years, the more he appeared to shine." His firm attachment to what he esteemed truth was not always tempered with moderation towards his opponents, and sometimes, if we are to believe anecdotes that are told of him, his bold impetuosity betrayed him into acts of rudeness, for which however he always apologised with Christian humility. His deportment in private life was mild and amiable, and he was most exemplary in his domestic relations. He was especially remarkable for the diligence and regularity with which he improved his time. His religious sentiments were strongly Calvinistic, and he spent his life in boldly maintaining them in an age when such a course was sure to excite violent opposition and to shut out all hopes of preferment. During his whole life he continued strongly attached to the Church of England. His chief works, in addition to those already mentioned, are the following:—'Nine Sermons on the 107th Psalm,' 1747; 'A Seasonable Antidote against Popery, in a Dialogue upon Justification,' 1757; 'Twelve Sermons upon Solomon's Song,' 1759; 'Twelve Discourses upon the Law and the Gospel,' 1760; 'The Life of Faith,' 1763; 'The Scriptural Doctrine of the Sacrament of the Lord's Supper briefly stated,' 1765; 'The Walk of Faith,' 2 vols., 1771; 'An Essay on Psalmody,' 1775; 'The Triumph of Faith,' 1795; and some Sermons and Letters. His works were published in 8 vols., in 1796,

with a 'Life' by the Hon. and Rev. William Bromley Cadogan, M.A., some account of whom is contained in 'The Life and Times of the Countess of Huntingdon,' vol. ii., chap. 49.

ROMANELLI, GIOVANNI FRANCESCO, was born at Viterbo in 1617. He studied a short time with Domenichino, but he is chiefly known as the scholar of Pietro da Cortona; and he was one of the principal hangers-on of Bernini, who appears to have selected Romanelli as a rival to Carlo Maratta and the school of Sacchi, and even to Pietro Cortona himself. Romanelli's picture of 'The Deposition,' in the church of Sant' Ambrogio della Massima, gave him a temporary reputation above all his rivals, which induced Pietro da Cortona to paint a picture for the same church—his 'San Stefano'—which, when it was hung up in its place, so far eclipsed the picture of Romanelli, that Bernini himself observed that it was easy to see who was the master and who the scholar. Romanelli showed more delicacy of execution but considerably less power than Cortona. There is a 'Presentation in the Temple' in one of the chapels of St. Peter's, worked in mosaic, from a picture by Romanelli which is in the church of the Certosa. He was twice in Paris with his patron Cardinal Barberini, and he died at Viterbo in 1662, when about to set out with his family upon a third visit to that capital. There is a large copy of Guido's 'Triumph of Bacchus' at Hampton Court, by Romanelli.

ROMA'NO, GIU'LIO. [GIULIO ROMANO.]

ROMA'NUS I., an Armenian by birth, served with distinction under Leo the Philosopher and his son Constantine Porphyrogennetus, who made him great admiral. Romanus gave his daughter Helena in marriage to the emperor, who made him his colleague in the empire in 919. Romanus became in fact the real emperor, the weak character of Constantine not being equal to the cares of the state. His own sons however, whom he had named Cæsars, conspired against him, and having seized him, they confined him to a convent in 945, where he died in 948. His two sons did not reap the fruit of their unnatural treachery; they were seized by order of Constantine, and banished to a convent.

ROMA'NUS II., son of Constantine Porphyrogennetus, and grandson, by his mother's side, of Romanus I., poisoned his father and succeeded him in 959. He showed himself as incapable as he was unworthy of the throne. After a reign of little more than four years, he died in 963, it is said by some of poison administered by his wife Theophana. His widow became regent and guardian of her infant children, and she soon after married Nicephorus Phocas. [NICEPHORUS II.]

ROMA'NUS III., of a patrician family and senator of Constantinople, was chosen his successor by Constantine IX., and the emperor gave him in marriage his daughter Zoe. He succeeded Constantine in 1028. The beginning of his reign was favourable, but he afterwards met with reverses, his armies having been defeated by the Saracens, and he became stern, avaricious, and unpopular. His wife Zoe, much younger than himself, having formed a guilty connection with an obscure individual called Michael of Paphlagonia, caused her husband to be murdered in the year 1034, upon which she married Michael, and placed him on the throne.

ROMA'NUS IV., DIOGENES, of a noble family, was a soldier under the reign of Constantine Ducas, and after that emperor's death was chosen by his widow Eudocia for her husband and her partner on the throne, 1068. [EUDOCIA.] He passed with an army into Asia, and carried on a successful war against the Turks, whom he drove beyond the Euphrates. Having afterwards entered Armenia, he was defeated by Alp Arslan, sultan of the Turks, and taken prisoner. He was kindly treated by his conqueror, and obtained his liberty by paying a heavy ransom. In the meantime a revolution had taken place at Constantinople, where Michael, son of Constantine Ducas, had risen against his mother, and shut her up in a convent. Romanus on his way homewards was seized by order of Michael, was deprived of his sight, and banished to the island of Prinkipos, in the Sea of Marmara, where he soon after died in 1071.

ROMANZOV, or RUMIANCOV, NICHOLAUS, COUNT, was the son of the Russian field-marshal Romanzov who became celebrated by his victories over the Turks under the reign of Catherine II. He was born in 1753, and appointed Russian minister at Frankfurt-on-the-Main in 1785. Under the Emperor Alexander he was nominated minister of commerce. He introduced many liberal measures into his department, and it was owing to his exertions that the first Russian expedition round the world, under Krusenstern and Lisianski, was sent out in 1803. In 1807 he was appointed minister for foreign affairs, and soon afterwards chancellor of the empire. He accompanied the Emperor Alexander to the interview with Napoleon at Erfurt in 1808, concluded the treaty of peace with Sweden in 1809, and that of peace and alliance with Spain in 1812, by which Russia formally acknowledged the constitution of the Cortes of Cadiz. In 1814 he left public life, and devoted his time and fortune to the promotion of literature, science, and education in his own country. Many important works were published at his expense, as for instance the 'Diplomatic Code of Russia at Moscow;' the 'History of the Byzantine writer Leo Diaconus,' edited by Professor Hase at Paris, and a Russian translation at St. Petersburg; the 'History of the Mongols and Tatars by Abulghazi,' which was printed for the first time in the original Tatar at Kazan, 1825; and many other important publications relating not only to the political history of Russia, but also to that of its manners, customs, literature, and art. The scientific expedition round the world by Captain Kotzebue in the years 1815-18 was undertaken and the account of it was published at the expense of Romanzov. He established on his estate of Homel in the government of Mohiloff, under the direction of an Englishman, Mr. Heard, the first Lancasterian and industrial schools in Russia. This patriotic individual died in 1826. He had never been married.

ROMBERG, ANDREAS and BERNHARD, eminent German composers, were the eldest sons of brothers who enjoyed a considerable share of reputation as instrumental performers during the middle and latter part of the last century.

ANDREAS was born at Osnabruck in 1767; BERNHARD in 1770. Both held appointments in the royal chapel of the Elector of Cologne, at Bonn, about the year 1790. Andreas was distinguished by his superior performance on the violin; Bernhard as an almost unrivalled player on the violoncello; and both by their compositions, even at that early period of their career. The progress of the French armies at the commencement of the revolutionary war drove the two cousins to Hamburg, where their talents immediately procured them engagements. In 1795 they quitted that city, and visited many parts of Germany and Italy, establishing their reputation, wherever they presented themselves, as professors of the first class. They returned to Hamburg in 1797, where the elder remained; but the younger left that city two years after, and proceeded alone through England and Spain to Lisbon, and subsequently obtained a good situation in the royal chapel at Berlin. Andreas in the meantime turned his attention more exclusively to composition, and produced four operettas; he also set Schiller's Ode to music. For the church he wrote a 'Dixit Dominus' and a 'Te Deum,' each for four voices, and a 'Pater Noster' for three, besides many psalms. For the chamber or concert-room he composed much music, among other things Schiller's 'Song of the Bell' ('Das Lied von der Glocke'), which is well known to connoisseurs in every part of Europe. He also produced two full operas, 'Die Grossmuth der Scipio' ('The Magnanimity of Scipio'), and 'Die Ruinen von Paluzzi' ('The Ruins of Paluzzi'), the drama of the latter from Mrs. Radcliffe's 'Italian.'

Bernhard, while in Berlin, wrote two operettas and much instrumental music, particularly for the violoncello. Both cousins indeed were for a time chiefly known as authors by their compositions for their respective instruments. Their posthumous fame is mainly attributable to their symphonies and overtures, the best of which have become familiar to the amateurs of this country by the admirable performance of them at the concerts of the Philharmonic Society.

Andreas Romberg died in 1821, and leaving a family in embarrassed circumstances, a concert for their benefit was generously got up in London by the Philharmonic Society, which afforded them temporary relief. Bernhard was appointed a professor at the Conservatoire de Musique at Paris in 1801, and created Chevalier of the Legion of Honour, but retired from the former office two years later. He came to London a second time in 1814, when the Allied Sovereigns visited this country, and gave a concert, by which he was no gainer either in purse or reputation; for imprudently, not to say presumptuously, fixing his tickets of admission at a guinea, his auditors were few, and his own performance too plainly announced either the decay of his powers, or that he had not kept pace with others in the improvements of his art. He died in 1841.

ROMBOUTS, THEODORE, was born at Antwerp in 1597, and studied painting under Abraham Jansens until he was twenty years of age, when he went to Rome, and was soon known as one of the most promising young artists of his time. He obtained from a nobleman in that city a commission to execute a series of twelve pictures of subjects from the Old Testament, which, when completed, added greatly to his reputation. After residing at Rome a few years, and gaining constant employment, he was invited to Florence by the Grand-Duke of Tuscany, and executed for that prince several large historical works for the palace. After an absence of eight years, Rombouts returned to Flanders, and established himself in his native city in 1625. He was soon engaged to paint in the churches, and his pictures excited universal admiration. He was thus induced to believe that he could rival Rubens, who was then in the full exercise of his astonishing powers. Rombouts made the trial, and though he did not succeed, his failure was unattended by disgrace. If his works do not possess the magnificence of his great competitor in their conception, nor his splendour and breadth of effect in their execution, they must be admitted to show a readiness of invention, a correctness of design, an animation of expression, a warmth and brilliancy of colouring, and a surprising facility of touch, which would have placed him, at another time and under other circumstances, at the head of his profession. The works which he executed in competition with Rubens were, 'St. Francis receiving the Stigmata;' the 'Sacrifice of Abraham in the Church of the Recolets;' and 'Themis with the Attributes of Justice,' in the town-house of Ghent. The 'Taking Down from the Cross,' in the cathedral of the same city, is a composition which proves that Rombouts possessed most of the qualities of a great master. In order to gain money however he did not hesitate to paint familiar subjects, such as concerts, assemblies, and merry-makings, which, though executed with taste and freedom, are far inferior to his other works. He also painted

decorations for theatres. Having amassed a considerable fortune, he commenced building a handsome mansion, but had not proceeded far when he found his means to be inadequate, and he pretended that the Grand-Duke of Tuscany required his attendance at Florence, as an excuse for not proceeding with the edifice. The mortification of this disappointment is supposed to have hastened his death, which took place at Antwerp in 1637, according to Houbraken, and according to Weyermans in 1640.

RÖMER, OLAUS, a Danish astronomer, was born at Arhusen in Jutland, in 1644, of parents who, though not in affluent circumstances, were able to give their son the benefits of a scientific education by sending him to the University of Copenhagen, where he applied himself diligently to the study of astronomy under Erasmus Bartholinus.

He was brought into notice by Picard, who, in 1671, was sent from France by Louis XIV. to make celestial observations in the north, and to verify the position of Uraniburg, once the residence of Tycho Brahé. The French astronomer conceived so great an esteem for the talents of the young Dane, that he engaged him to visit Paris, and when there procured for him the honour of being presented to the king. In consequence of this introduction, Romer was appointed to instruct the Dauphin in mathematics, a pension was settled on him, and the next year the Royal Academy of Sciences made him a member of their body.

While in France, Romer was employed, together with Messrs. Cassini and Picard, in performing geodetical operations for the survey of the kingdom; he also assisted at the Royal Observatory at Paris, and from the observations which he had occasion to make on the immersions and emersions of Jupiter's first satellite, he was led to the discovery of certain inequalities in the times of the occurrence of these phenomena, which had not before been noticed. It was then first remarked, that between the times of the opposition of Jupiter to the sun and the next following conjunction, the emersions of the satellite from the shadow of the planet took place always later than the times indicated by calculation, and that the difference between the observed and the calculated times when the planet was near the points of opposition and conjunction was about fourteen minutes. A contrary circumstance was observed from the time of a conjunction of Jupiter with the sun to the next following opposition; for the immersions appeared to take place more early than the calculated times, the difference of the times, when near the points of conjunction and opposition, being also about fourteen minutes.

There appears however to be some uncertainty whether Romer or Cassini (J. D.) is the astronomer to whom the honour of being the first to perceive the inequality belongs; and Montucla asserts not only that the latter made the discovery, but that he gave an explanation of its cause. He states that Cassini published in 1675 a paper in which it is shown that the phenomena result from the difference between the times during which the particles of light are passing from the satellite to the earth (the planet being, when in opposition, nearer to the earth than when in conjunction, by the whole diameter of the earth's orbit), and in which it is inferred that the velocity of light must consequently be such as to allow it to pass from the sun to the earth in about eight or ten minutes. On the other hand, it is well known that Cassini at first objected to the transmission of light through a part of space in a certain time as a cause of the observed inequality, on the ground that similar inequalities were not observed in the immersions or emersions of the other satellites. Now it is more probable that the French astronomer should have made objections to the hypothesis of another man, than that he should have abandoned one which himself had formed: and even if such abandonment had taken place, Romer ought in justice to be considered as the real discoverer of this important element in astronomical science, since it is admitted that he took up the subject and gave a precise explanation of the circumstances. The reason why the like retardation or acceleration of the times was not, then, observed in the second and the remaining satellites is, that the theory of the motions of those bodies was in that age so imperfect, that the times of the phenomena could not be determined by computation within the number of minutes to which the optical inequality amounts. It is now well known that the latter takes place similarly in the phenomena of all the satellites.

Romer was as good a mechanician as an astronomer. It is to him we owe the application of the epicycloidal curve in the formation of the teeth of wheels, by which the movement is rendered uniform; and an account of the invention was sent to the Academy of Sciences in 1675. De la Hire afterwards claimed the honour of having first discovered the advantage of teeth so formed; but Leibnitz, in a letter to John Bernoulli, states that Romer had communicated the invention to him twenty years before the date of De la Hire's publication. Romer is said to have designed several machines for representing the motions of the planets, and particularly one which exhibited the revolutions of Jupiter's satellites: by this machine it is said that the immersions and the emersions might be determined with great precision.

Having remained ten years in France, Romer returned to Copenhagen, where the king, Christian V., made him professor of astronomy. He was at the same time employed in reforming the coin, in regulating the weights and measures, and in making or repairing the public roads. Having acquitted himself in the performance of these scientific commissions to the satisfaction of his sovereign, he was named chancellor of the Danish exchequer, and assessor of the supreme tribunal of justice. At length, under Frederic IV., he became burgomaster of Copenhagen, in which city he died, September 19, 1702, having suffered at intervals from the stone during the three last years of his life.

Peter Horrebow, one of his pupils and his successor in the chair of astronomy, published (1735), under the title of 'Basis Astronomiæ,' the series of celestial observations made by Romer, with a description of the observatory at Copenhagen, and an account of the manner in which the instruments were used.

In determining the apparent places of celestial bodies, it had, previously to the time of Romer, been the practice to observe their altitudes and azimuths, and also their distances from one another or from some body whose place was already found. The trouble of computing the right ascensions and declinations from these elements was considerable, and the Danish astronomer made an important change in the practice of observing, by which this trouble was avoided. He used what is called a transit telescope, with a clock, and also a mural quadrant; with these he observed directly the differences between the right-ascensions (in time) and between the declinations of the sun and the planets or the fixed stars. It is right to remark however that Picard had somewhat earlier fixed in the plane of the meridian a telescope, by which he could, it is said, obtain altitudes between 56° and 61°. Now a space equal in extent to five degrees cannot be seen at once in a telescope, and therefore it is probable that this was moveable in altitude to that extent; and if Römer was at any time a witness to the performance of the instrument, he may have taken from it the idea of making a telescope turn on a horizontal axis through 360 degrees in the plane of the meridian. It appears also that De la Hire contended with Romer for the honour of having been the first to fix a quadrantal instrument in that plane.

ROMILLY, SIR SAMUEL, was born in London, on the 1st of March 1757. His grandfather, a French Protestant, quitted France in consequence of the persecutions which succeeded the revocation of the Edict of Nantes, and established himself in the business of a wax-bleacher, in the neighbourhood of London. His youngest son, Peter, the father of Sir Samuel Romilly, was brought up to the trade of a jeweller, in which he became successful and eminent. Of the numerous family of Peter Romilly, two sons and a daughter alone survived their infancy, of whom Samuel was the youngest. The early education of Samuel Romilly was extremely defective. He was sent with his brother to a day-school, frequented by the children of the French refugees in London, the master of which was ignorant and tyrannical, and incompetent to instruct his pupils in anything beyond reading, writing, and the rudiments of the French language. The elder brother being intended for his father's trade, it was attempted to lead Samuel's inclination to the business of a solicitor; but a disgust implanted in his mind by a view of the discouraging apparatus of an attorney's office in the city, caused the abandonment of this scheme. It was then proposed to place him in the commercial house of the Fludyers, who were near relations of his family, and one of whom, Sir Samuel Fludyer, was his godfather. With a view to this employment he received instruction in book-keeping and mercantile accounts, but the death of both the partners in the house of Fludyer put an end to this promising project, and his father, having failed in several other schemes respecting him, eventually employed him in his own trade, at first simply for the purpose of furnishing him with occupation, and afterwards with the intention that the two brothers should succeed to the business in partnership upon their father's retirement.

During the intervals of leisure which were abundantly afforded him for several years after he left school, at the age of fourteen, Samuel Romilly applied himself assiduously to literary studies, which were more suitable to his serious and somewhat melancholy disposition than the usual exercises and amusements of youth. Ancient history, English poetry, and works of criticism were at this period his favourite objects of pursuit. When he was between fifteen and sixteen years of age he determined to become acquainted with the Latin language, and by means of hard study, and with the assistance of a master, he acquired so much proficiency as enabled him, in the course of three or four years, to read through almost all the classical writers of Rome. He also applied himself to Greek, but, discouraged by the difficulties of self-instruction, he abandoned the attempt, and contented himself with studying the Greek authors by means of Latin versions. In addition to classical studies, he read travels, and acquired a competent knowledge of geography, and some acquaintance with natural history; and he also attended private lectures on natural philosophy, and the lectures on painting, architecture, and anatomy delivered at the Royal Academy.

It is not surprising that a devotion to such pursuits as these should excite aspirations for an occupation more congenial to them than the trade of a jeweller; and his indulgent father, whose pecuniary means had been about this time increased by considerable legacies to his family, and among them a bequest of 2000*l.* to Samuel Romilly, readily yielded to his son's wishes in this respect, and articled him for five years to one of the sworn clerks in chancery. The object of serving a clerkship of this kind was the purchase of a seat in the Six Clerks'

Office at the expiration of his articles, and the intended retirement of his master was likely to offer a favourable opportunity for the attainment of this object; but Romilly's dislike to the business, and his disinclination to embarrass his father by withdrawing from his hands the amount of the bequest above mentioned, which would have been necessary in order to purchase the seat, determined him to renounce his prospects in the Six Clerks' Office entirely, and to qualify himself for the bar. Accordingly, in May 1778, having served his clerkship, and completed his twenty-first year, he entered himself at Gray's-inn, placed himself in the chamber of an equity draughtsman, and commenced with great ardour the study of the law. He still however pursued his literary studies and exercises, employing much of his time in reading and translating the Latin historians and orators, occasionally writing political essays for the newspapers, and sometimes attending the houses of parliament for the purpose of exercising his own powers of abstraction, argument, and expression, by composing imaginary answers to the speeches which he had heard there.

Not long after he commenced his legal reading, he was attacked by serious illness, which compelled him to lay aside all severe studies, and threatened wholly to interrupt his professional prospects. Fortunately a family incident induced him to undertake a journey to Switzerland, where he remained several weeks in the society of his brother-in-law and most intimate friend the Rev. John Roget, and, returning by way of Paris, he became acquainted in that capital with D'Alembert and Diderot, and formed intimate friendships with several of the most eminent political philosophers of that day, whose conversation and correspondence produced a marked effect upon his character and opinions. He arrived in London after an absence of several months, with his health entirely restored.

In Easter term, 1783, Romilly was called to the bar; but his entrance upon the practice of the profession was postponed for several months in consequence of a second journey to Switzerland, which he undertook for the purpose of attending his sister to England, upon the death of Mr. Roget. In Michaelmas term, 1783, however, he began his attendance upon the courts, and opened his practice with a very inconsiderable amount of employment in drawing chancery pleadings. In the following spring he joined the Midland circuit; but being unknown and without connections of any kind, no encouraging prospect of business appeared for several years. Success at sessions however led to employment on the circuit; and though his progress was by no means rapid, we have his own authority for stating that when the extent of his practice in the Court of Chancery compelled him to restrict himself to London, he had attained to a larger amount of leading 'nisi prius' business than was possessed by any other counsel upon the circuit. ('Memoirs of Sir Samuel Romilly,' vol. i., p. 94.)

In the year after that in which he was called to the bar, Romilly, through his connections in Paris, became acquainted with Mirabeau. By his means he was introduced to the late Marquis of Lansdowne, who had become desirous of his acquaintance upon learning that he was the writer of an anonymous tract, entitled 'A Fragment on the Constitutional Power and Duties of Juries,' and who, having from the first conceived a high opinion of Romilly's talents, continued to be for many years his steady friend and patron. So high was Lord Lansdowne's estimate of his character, and his anticipation of his eventual success, that in the first years of their acquaintance he was twice offered a seat in parliament by that nobleman, which he declined from a feeling of independence. Soon after his first introduction to Lord Lansdowne, his attention was directed by that nobleman to Madan's 'Thoughts on Executive Justice,' a tract which about that time excited much notice. The author of this tract relied upon the well-known principle, that as the object of judicial punishment is to deter from crime, the effect of penal laws is in a great measure lost unless execution follows the sentence with certainty. The principle is true in the abstract; but it was absurd to attempt to apply it in practice to laws so severe as at that time existed in England. In answer to Madan's tract, Romilly published some sensible observations in an anonymous pamphlet, his composition of which was probably the first occasion on which he was induced to consider with attention the principles of criminal law.

Romilly's practice, both on the circuit and in the Court of Chancery, within ten years after he was called to the bar, became considerable. The precise period at which he quitted the circuit is not mentioned in any published account of his life; but it must have been subsequent to 1797, in which year he successfully defended at Warwick a delegate of the London Corresponding Society, prosecuted by the government for sedition ('Howell's State Trials,' vol. xxvi., p. 595), and was probably previous to the summer of the year 1800, when he was made king's counsel. After obtaining rank in the profession as king's counsel, his business in the Court of Chancery rapidly increased; and by 1805, he had the most practice of any of the barristers who attended the Court of Chancery. About this time the Bishop of Durham gave him the office of Chancellor of the County Palatine of Durham, which he held for many years. In the autumn of the year 1805 he was offered a seat in parliament by the Prince of Wales (afterwards George IV.), who at that time adhered to the Whig party, and whose attention had been particularly drawn to Romilly from the circumstance of his being retained in a cause in Chancery, in which the prince was much interested. This offer was declined from the same independent feeling which had induced him to decline two offers of a similar kind previously made by Lord Lansdowne.

Romilly's early association with some of the most distinguished persons interested in the French revolution, and, above all, perhaps his intimacy with Mirabeau, had given him in the outset of life a decided bias towards what are termed popular or liberal opinions in politics. In consistency with his general principles, he became a decided adherent of the Whigs, and, long before he obtained a seat in the House of Commons, was in the habit of confidential communication with the leaders of that party. On the formation of the Grenville administration, at the commencement of the year 1806, he received the appointment of solicitor-general, and the honour of knighthood, and was brought into parliament by the government for the borough of Queenborough. He was appointed one of the managers for the Commons on the trial and impeachment of Lord Melville, and summed up the evidence in support of the charge. In the course of his first session in parliament he introduced a bill for the amendment of the bankrupt laws (46 Geo. III., c. 135), which passed both houses with very little objection or observation, and constituted a material improvement of that which was then an extremely defective branch of the law of England. After the dissolution of parliament, which took place at the close of the year 1806, he was re-elected for the government borough of Queenborough; and in the early part of 1807, and while in office as solicitor-general, he introduced a bill for the purpose of making real property in all cases assets for the payment of simple contract debts. This just and reasonable measure, although approved by Lord Ellenborough, was strongly opposed in the House of Commons by the Master of the Rolls, Sir William Grant, and rejected by a considerable majority. The opposition offered to this measure by the Master of the Rolls was personally resented by Sir Samuel Romilly with a degree of acrimony scarcely justified by the occasion. A measure founded upon a more limited application of the same principle, by confining it to the freehold property of traders, was, during the next session of parliament, proposed by Romilly and carried (stat. 47 Geo. III., c. 74). At subsequent periods he made several attempts to carry his proposition into execution to its full extent, but without success. His reply to the Master of the Rolls in the first debate on this bill, and his speech about the same time in favour of the abolition of the slave-trade, established his reputation as a parliamentary speaker of the highest character.

In March 1807 the Whig ministers were displaced, and with their removal ended the short official employment of Romilly. He retained however his seat in parliament, and continued until the end of his life a zealous and leading member of the opposition party. On the dissolution of parliament, which took place after the change of ministers, he purchased his return for the borough of Horsham from the Duke of Norfolk—a mode of entering the House of Commons which he characterised as "detestable" ('Memoirs,' vol. ii., p. 201), but which he justified in his own case as being at that time the only mode by which he could hope to obtain a seat in parliament consistently with that entire independence of action which alone made it valuable to him. In the session of 1807 he opposed the several harsh measures which were passed for the suppression of disturbances in Ireland, and warmly supported Mr. Whitbread's bill for establishing parochial schools; and besides the measures respecting the freehold estates of traders above alluded to, he introduced an important practical improvement in the administration of justice, by abolishing an unfair and useless privilege of members of the House of Commons as defendants in equity.

In the early part of the session of 1808, Sir Samuel Romilly lost his seat in parliament for Horsham upon a petition; but after the interval of about a month, he was returned for the borough of Wareham, having purchased his election for 3000*l*.

In the autumn vacation of 1807, Romilly had applied himself to the consideration of the criminal law of England, with a view to remove some of its glaring evils and defects. His attention had been called to the subject at an earlier period, when he composed his observations on Madan's treatise; and he now found himself in a situation, with respect to influence and authority, which justified the hope that he might be enabled to carry into practical operation the doctrines which experience and reflection, together with his acquaintance with foreign laws and the writings of foreign jurists, had long before impressed upon his mind. At the time when Sir Samuel Romilly began to apply his mind to the subject, the penal laws of England were far more severe than those of any other European country—nearly three hundred crimes of various degrees and qualities of moral guilt being then indiscriminately punishable with death. The necessary consequence was a great uncertainty in the execution of criminal justice, proportionately impairing its effectiveness; for, as Lord Coke long ago observed, "too severe laws are never duly executed" (3 'Inst.,' 163). To the removal or mitigation of this great evil Sir Samuel Romilly devoted himself with uncommon energy and perseverance during the last ten years of his life. At first his views of practical improvement were limited, and the only measures which he originally contemplated were, first, a provision by which acquitted criminals should be allowed compensation out of some public fund; and, secondly, an enactment raising the amount of the value of property to the stealing of which capital punishment should be annexed.

The first of these measures, though just in principle, was liable to many serious difficulties in its application to practice, and being strongly opposed in the House of Commons, was early abandoned, and never afterwards resumed; and the second was modified at the recommendation of Mr. Scarlett, afterwards Lord Abinger, who suggested to Romilly, as a much more effectual improvement in the law, the total repeal of all statutes which punish with death mere thefts unaccompanied by any act of violence or other circumstances of aggravation. Though Romilly readily adopted this suggestion, he thought that a proposition for the simultaneous repeal of so large a number of statutes stood no chance of success in parliament, and for that reason he resolved to propose, in detail, the repeal of individual laws, by which punishments of disproportionate severity were enacted, and thus gradually to expunge the whole from the statute book. Accordingly immediately after he had taken his seat for Wareham, in 1808, he brought in a bill to repeal the stat. 8 Eliz., c. 4, which made it a capital offence to steal privately from the person of another; and this measure, after some objection and discussion in the House of Commons, was eventually passed (48 Geo. III., c. 129). His next step towards the attainment of his object was taken in the early part of the session of 1810, when he introduced three bills to repeal several statutes which punished with death the crimes of stealing privately in a shop goods of the value of five shillings, and of stealing to the amount of forty shillings in dwelling-houses or in vessels on navigable rivers; and in order that his views on the subject might be generally understood, he published the substance of the speech delivered by him on his first proposal of the bills, together with some further arguments, in the form of a pamphlet, entitled 'Observations on the Criminal Law as it relates to Capital Punishments, and on the Mode in which it is administered.' One of the bills introduced by him on this occasion was thrown out in the House of Commons by a majority of two voices, in a very thin house; a second reached the House of Lords, and was there thrown out by a large majority—the lord chancellor (Eldon) and Lord Ellenborough using reasons against it which at the present day cannot be perused without astonishment; and the third bill was withdrawn by Romilly, after having in vain attempted to make a house in order to have it read a third time. Notwithstanding this failure, his confidence in the justice of his principles, added to his characteristic firmness and perseverance, enabled him, in spite of all the discouragements arising from the apathy of friends, and the ignorance, prejudices, and party-spirit of enemies, to renew his endeavours to pass these measures in each succeeding session during the remainder of his life; but although several severe laws of a local and special nature were repealed, and although a considerable effect was produced on public opinion by the repeated discussions of the subject, it was not until several years after his death that any substantial improvement of the criminal law was effected.

In the anticipation of a dissolution of parliament on occasion of the king's illness, at the latter part of 1811, Sir Samuel Romilly was invited to allow himself to be put in nomination to represent the city of Bristol. Having accepted this invitation, he went down to Bristol upon the dissolution of parliament at the close of the year 1812, with the most encouraging prospect of success; but an opposition was excited in favour of a merchant of Bristol, whose personal influence and local connections gave him a much more efficient interest among the numerous constituency of that city than that which Romilly had acquired by means of his public character. The consequence was that, after a few days' struggle, he abandoned the contest as hopeless. Upon this failure, he was returned by the Duke of Norfolk for his borough of Arundel; and Sir Samuel considered that the objections which he had entertained in early life against accepting a seat in parliament from the proprietor of a borough no longer applied, inasmuch as his public character was now so fully established, that he could never be suspected of intending to speak or vote merely at the dictation of his patron; and because, since the law had declared the former practice of selling seats to be illegal, there was no other means of entering the House of Commons than by the nomination of a patron or a popular election.

In the interval between the dissolution of the former parliament and the meeting of the new one in 1813, he published a small pamphlet, entitled 'Objections to the Project of creating a Vice-Chancellor of England.' This unsatisfactory plan of reforming the evils of the Court of Chancery he in all its stages strenuously though unsuccessfully opposed.

It would exceed the proper limits of the present article to relate in detail the circumstances of the parliamentary career of Sir Samuel Romilly during the last five years of his life. In addition to his proposals for the improvement of the criminal law, he took an active part in all the political questions of the time, generally acting in zealous opposition to the ministers. He supported Mr. Whitbread's resolution against declaring war with France upon the return of Napoleon I. from Elba in 1815; he opposed the bills for suppressing Irish insurrections, and for the suspension of the Habeas Corpus Act in 1817; and moved resolutions condemning Lord Sidmouth's circular to magistrates respecting the prosecution of seditious libels. He also spoke and voted against the Alien Act, and in favour of an extension of the elective franchise, and of Roman Catholic emancipation.

In the summer of 1818 a dissolution of parliament took place, and Romilly, being solicited to appear as a candidate for the representation of Westminster, was returned at the head of the poll, though he declined to take any part in the canvass, and did not appear upon the hustings until the termination of the election. He died however before the meeting of parliament. Lady Romilly, to whom he was devotedly attached, and whose health had been for some months declining, died at Cowes in the Isle of Wight, on the 29th of October 1818; and this event occurring to a mind already dangerously excited by recent exertions and anxiety, produced a delirium, under the influence of which he put an end to his existence on the 2nd of November 1818.

In his profession, Sir Samuel Romilly attained to greater success than had been enjoyed by any advocate since the time of Sir Edward Coke. Nor did his professional reputation at all exceed his merits. He had a familiar knowledge of the principles of English law as administered not only in courts of equity, but in common-law tribunals; an unusual perspicacity of thought and expression, strong power of reasoning, great earnestness in enforcing his arguments, entire devotion to the interests of his client, and singular prudence in the management of a cause. To these qualities were united a deep sonorous voice, and unequalled impressiveness of manner. On the other hand, he is related to have been stern in his deportment to juniors, and unnecessarily severe in forensic altercation. The tradition of the profession also ascribes to him much eagerness both in acquiring and retaining his practice.

As a politician, Romilly was inflexibly consistent in all his general views, and uniformly acted up to his principles. He displayed however more of the mere spirit of party than was in any sense defensible, or indeed than might have been expected from his enlarged mind and otherwise independent character. His public speaking was perhaps more deeply impressive than that of any speaker of modern times. He expressed himself with great readiness and fluency. Without aid from artificial means, and without the use of figurative language or ornament of any kind, his simple, correct, and nervous style, supported by his serious and dignified deportment and fine voice, often produced an effect equally surprising to the speaker and his hearers. Romilly's style in writing displays the same features as his manner of speaking—clear, easy, forcible, and totally unadorned. In very early life he acquired the habits of reading with care and reflection, and of thinking clearly and closely; and hence arose the faculties of accurate reasoning, and of distinct and powerful expression, for which he was singularly remarkable.

* THE RIGHT HON. SIR JOHN ROMILLY, the second son of Sir Samuel Romilly, after having, like his father, distinguished himself at the bar, was appointed Solicitor-General in April 1848, and in July 1850 Attorney-General. In March 1851 he was raised to the dignity of Master of the Rolls. For several years during which Sir John Romilly sat in parliament, first as member for Bridport, and afterwards for Devonport, he was a zealous law-reformer. Since he has held his present high office he has done much towards rendering the national records more accessible, and he has extended the boon by laying down a well-devised plan for the publication of the more generally important and interesting of the documents.

ROMNEY, GEORGE, was born at Dalton in Lancashire, December 15, 1734, and was the son of John Romney, a wealthy cabinet-maker of that town. As he showed a mechanical turn at a very early age, he was taken away from school in his eleventh year, and placed in his father's workshop. A watchmaker of the name of Williamson, an eccentric man, who was devoted to alchemy, exercised an influence over the mind of young Romney, which seems to have left a lasting impression; he endeavoured to initiate him in the mysteries of his favourite pursuits, and our young painter was not an unwilling disciple. He appears at a very early age to have had a passion for sketching people and taking likenesses, which he exercised by drawing his fellow-workmen in various attitudes upon the deals and boards in his father's workshop; and his taste was fostered by meeting with Leonardo da Vinci's treatise on painting, embellished with various illustrations. His first effort that attracted any notice was a drawing of Mrs. Gardiner, which induced his father, encouraged by the persuasion of several friends, to place him with a portrait-painter of the name of Steele, who painted heads at Kendal, to whom he was bound for four years, at the age of nineteen.

At Kendal, in 1756, Romney contracted an early marriage with Mary Abbot of Kirkland, by which he displeased his parents; and according to Hayley, although his son denies the fact, he himself shortly afterwards repented of his precipitate step. The result however proved that his choice was eminently worthy of his affections. Having cancelled the indenture with his master, Romney, at the age of twenty-three, commenced painting on his own account. His first production was a hand holding a letter for the post-office window at Kendal, which continued there for many years. His first portraits were two half-lengths of Walter Strickland of Sizergh, and his lady, at whose house he saw a portrait of Sir Walter Strickland, by Lely, and two portraits, by Rigaud, the only pictures by other masters that he had any opportunity of studying previous to his arrival in London. His industry was indefatigable, and nature alone being his guide, he gradually formed for himself a simple and natural style, unblemished by those artificial or adventitious qualities which are so easily acquired

from the schools. Through the influence of his friend Mr. Strickland, he obtained considerable employment from the gentlemen of Westmoreland, in some of whose portraits he introduced dogs, painted with great spirit and truth. Besides portraits he painted many fancy pieces, twenty of which he exhibited in the town-hall of Kendal, and disposed of afterwards by lottery, for which he issued eighty tickets at half-a-guinea each. After exercising his talents for about five years in the north, his ambition directed his views towards the capital; and in the spring of 1762, he set out alone for London, leaving his wife and two young children in Kendal, who, according to the painter's son, were to join him when he had established himself in the metropolis; but the sequel casts a shade over the moral character of Romney. He rose rapidly to fame and fortune, and, with Reynolds and Gainsborough, divided the patronage of the great and the wealthy; but his young wife was never called to share the fortunes of her husband; he concealed his marriage from his friends, and only returned to the neglected mother of his children when he was old and feeble, and required a nurse to administer to his wants and bear with his weaknesses.

Romney commenced his metropolitan career by painting heads for four guineas in the city. In 1763 he obtained a second prize of fifty guineas from the Society of Arts for a picture of the 'Death of Wolfe,' but, it is said through the influence of Reynolds, the decision was revised, and reversed in favour of Mortimer, for his picture of 'Edward the Confessor seizing the Treasures of his Mother.' Romney received a present of twenty-five guineas. This circumstance is supposed by some to have been the principal cause of the ill-feeling which ever after subsisted between Romney and Reynolds.

Romney seems to have met with considerable and early encouragement. He soon moved from the city to the west end, and raised his price for a head to five guineas. At this time he paid a short visit to Paris, where he was much struck with the great Mary de' Medici series of pictures by Rubens, in the Luxembourg. Upon his return he painted the portrait of Sir Joseph Yates, one of the judges of the court of King's Bench, a picture which procured him a valuable connection amongst lawyers. Shortly afterwards he obtained a fifty-guinea premium from the Society of Arts for a picture of the 'Death of King Edmund.' In 1767, in consequence of his rapidly increasing practice, he removed to Great Newport street, within a few doors of the former residence of Reynolds. Here he added greatly to his reputation by a portrait of Sir George Warren and his Lady, with a little girl caressing a bullfinch. He now not only ranked with the first painters of fancy subjects, but he bid fair to rival the President in portrait.

Romney's intercourse with men of taste and learning was now such as to make him feel the necessity of an acquaintance with the works of art upon the Continent. He accordingly set out for Italy in 1773, with a letter of introduction to the pope from that great patron of the arts, the Duke of Richmond. In Rome he paid particular attention to the works of Michel Angelo and Raffaelle; and during his stay there produced one of his most beautiful pictures, the 'Wood Nymph,' representing a naked female reposing upon the ground, with her back towards the spectator. From Rome he went to Venice, where he painted the portrait of Wortley Montagu in a Turkish dress. He returned to London in the summer of 1775, greatly improved in every respect by his continental tour.

Shortly after his return to London, he took a house in Cavendish Square, and, under the auspices of the Duke of Richmond, recommenced his career as a portrait-painter, charging 15 guineas for a head, 30 for a half-length, and 60 for a whole length; the President's price being at that time 35 guineas for a head. But Romney soon found it necessary to raise his prices, for sitters of all ranks crowded to his studio; and, notwithstanding they were still comparatively low, in a few years he realised an income of nearly four thousand a year by portraits alone. He subsequently raised his prices considerably: in 1787 to 25 guineas; in 1789, to 30; and in 1793, to 35 guineas for a head, which continued to be his charge during the remainder of his life, the other sizes being charged in proportion.

Romney was now the acknowledged rival of the President in portrait. Lord Thurlow is reported to have said, "Reynolds and Romney divide the town; I am of the Romney faction." Notwithstanding Romney's great employment in portraiture, he found abundant leisure to 'lay in' fancy pieces, many of which however were left unfinished. The most remarkable of those of the earlier part of his career were, 'The Tempest;' 'Tragedy and Comedy nursing Shakspere;' the 'Infant Shakspere attended by the Passions;' the 'Alope;' 'Children in a Boat drifted out to Sea;' 'Shepherd Boy asleep, watched by his Dog, at the approach of a Thunder-storm;' 'Nature unveiling herself to Shakspere,' &c. Romney is said to have been the originator of Boydell's 'Shakspere Gallery.' The Tempest and the Infant Shakspere attended by the Passions were painted for that collection. He made sketches also for five other subjects, but they were never executed; the Banquet and the Cavern Scene in 'Macbeth;' Mrs. Ford and Mrs. Page; Bolingbroke and Margery Jourdain conjuring up the Fiend; and the Maid of Orleans. Romney was an enthusiastic admirer of the celebrated Lady Hamilton, then the beautiful Emma Lyon. According to his son, he made no less than twenty-three pictures from her, some of which however were never finished. She was painted in various characters, as Iphigenia, St. Cecilia, Sensibility, a Bacchante, Alope, the Spinstress, Cassandra, Calypso, Magdalene, Joan of Arc, and Pythian Priestess.

Romney's ambition appears to have increased with his years, and in his later days he devoted himself more ardently to fancy subjects than ever. Milton and his Daughters, and Newton making Experiments with the Prism, as a companion to it, were the most popular of these later productions. He sent 100*l.* to Flaxman, then studying in Rome, to purchase casts from the antique for him, who sent him "the cream of the finest things in Rome;"—the group of the Laocoon, the Niobe, the Apollo Belvidere, the Apollo Sauroctonos, groups of the Castor and Pollux, and Cupid and Psyche, the relief on the Borghese vase, several busts, and the best fragments of legs and arms that could be found. These splendid monuments of ancient genius tended only still further to excite the emulation and ambition of Romney; he conceived grand designs of painting 'the Seven Ages,' 'the Visions of Adam with the Angel,' 'the Flood, and the opening of the Ark,' and many from Milton, some of Adam and Eve, and others having Satan as their hero.

This constant excitement seems to have been too much for the painter's nerves, and his mind was gradually giving way under it. His observations called forth by the melancholy fate of his friend Cowper seem to have been almost foreboding of the similar fate that awaited himself:—"If there is a situation more deplorable than any other in nature, it is the horrible decline of reason, and the derangement of that power we have been blest with." The health of his faculties was now rapidly declining, but the return of his friend Flaxman from Rome, of whose talents he had a very high opinion, cheered him for a season. He shortly however became possessed with an idea that his house in Cavendish-square was not sufficiently spacious to admit of the execution of the magnificent designs he had in contemplation, and he accordingly had a house and gallery constructed at Hampstead, upon his own plans and under his own direction. He left Cavendish-square in 1797, after a residence there of twenty-one years, and repaired to his new studio at Hampstead, but not to revel in the dreams of his wild genius, for he was soon oppressed with a degree of nervous dejection that deprived him of all energy. After one or two efforts upon the canvass, he complained of a swimming in the head, and a paralytic numbness in his right hand, and then renounced the pencil for ever.

In the summer of 1799 he was seized with a sudden impulse, and started abruptly for the north, where, in Kendal, his amiable wife still resided, surviving the cold neglect and long estrangement of her husband, and in whom he found an attentive and affectionate nurse, "who had never been irritated to an act of unkindness or an expression of reproach" by thirty-seven years of absence and neglect, during which long interval he had paid but two visits to the north. The kind attentions of this exemplary woman awakened feelings of intense gratitude in the heart of Romney, and he once again enjoyed real happiness, to which in the long years of his prosperity he had been a total stranger. He gave orders for the sale of his property at Hampstead, and purchased a house at Kendal, where he had resolved to remain. But this bright period was of short duration, for upon the return of his brother, Colonel Romney, from India, which was little more than a year after his arrival at Kendal, he suddenly fell into a state of utter imbecility, and he lingered on for nearly two years, unconscious of existence, until the 15th of November 1802, when he died, in the sixty-eighth year of his age. He was buried at Dalton, the place of his birth.

Romney attained to considerable eminence both in history and portrait. According to Flaxman—a warm friend and admirer of Romney—he surpassed all British painters in poetic dignity of conception; and in portrait he was the acknowledged rival of Sir Joshua Reynolds. His productions in poetic and historic art, finished and unfinished, are extraordinarily numerous, comprising every variety of subject—from the illustration of the most simple historical fact to the endeavour to embody the wildest fictions of the poets. Some of these designs were presented in 1817 by the painter's son to the University of Cambridge, to be deposited in the Fitzwilliam Museum; and the Cartoons, so much admired by Flaxman, were by the same gentleman presented in 1823 to the Royal Institution of Liverpool. They consist of eight from the story of Cupid and Psyche, two from that of Orpheus and Eurydice, and one from each of the following subjects:—'Prometheus chained,' 'Descent of Odin,' 'Medea,' 'Birth of Shakspere,' 'Infant Shakspere,' 'Death of Cordelia,' 'Ghost of Darius,' and 'Atossa's Dream.'

The following examples will serve to show how extensively Romney was patronised in portrait:—the Duke of Richmond, the Duke of Portland, the Duke of Grafton, Lord Chancellor Thurlow, Warren Hastings, Cowper, Earl of Chatham, William Pitt, Gibbon, David Hartley, Sir Hyde Parker, Lord Melville, Lord Ellenborough, the Archbishops of Canterbury, York, and Dublin, Dr. Parr, Dr. Paley, John Wesley, Thomas Paine, Mrs. Fitzherbert, Mrs. Jordan, and Flaxman modelling the bust of Hayley.

Romney was not a member of the Royal Academy, and he never sent any of his works to its exhibitions. He has had several biographers: Cumberland, the dramatist, wrote a short account of him; his friend Hayley, the poet, published an elaborate life, for which Flaxman

wrote the character of his works; another was afterwards written by his son the Rev. John Romney; and there is an interesting memoir of him in Allan Cunningham's 'Lives of the British Painters,' &c.

RO'MULUS. The numerous legends about Romulus, the founder of Rome, may be distributed into two principal classes. One of these represents him as closely connected with the royal family of Alba, and may be considered as the native legend which probably originated among the Romans themselves, and was almost universally believed by the Romans. The second, which connects Romulus with Aeneas and the Trojans, is manifestly of Greek origin, and did not become current until a comparatively late period of the history of Rome. According to the latter story, Romulus was sometimes described as the son of Aeneas, and sometimes as his grandson; and while some writers mention Romulus alone, others represent him as having a brother (Remus), or several brothers. (See the various modifications of this legend, or rather Greek fabrication, in Festus, *s. v.* 'Roma;' Plut., 'Romul.,' 2; and Dionys. Hal., i. 73; comp. Niebuhr, i., p. 210, &c.) This story leaves a vacuum in the history of Rome, which amounts to about three centuries and a half, that is, from the return of the heroes from Troy till the middle of the eighth century before Christ, and various means were devised by ancient writers, such as the building of a second, and even of a third Rome, for filling up this gap. But this story, notwithstanding its incongruities, has sometimes been adopted even by Roman writers, such as Sallust, who states that Rome was founded by Trojans, under the guidance of Aeneas. The genuine Roman legend made Romulus and Remus the twin-sons of Silvia, daughter of the Alban king Procas. The royal house of Alba was in later times represented as descended from Aeneas, while others, preserving the legend more in its original purity, made no mention of its Trojan descent. The main features of the Roman legend which are preserved in Livy (i. 3, &c.; Cic., 'De Republ,' ii. 5; comp. Plut., 'Romul,' 3, &c.; Dionys. Hal., i. p. 61, &c.) are these.—

When Procas, king of Alba, died, he left two sons, Numitor and Amulius. The latter wrested the government from his elder brother, who yielded without a struggle, and lived as a private person in quiet retirement. But Amulius, fearing that the descendants of his brother might punish him for his usurpation, had the son of Numitor murdered, and made his daughter Silvia a priestess of Vesta, an office which obliged her to perpetual celibacy. One day however, when Silvia went into the sacred grove to draw water from the well for the service of Vesta, an eclipse of the sun took place, and the maid, frightened by the appearance of a wolf, fled into a cave. Here she was overpowered by Mars, who promised her a glorious offspring. She was delivered of twins, but the god apparently forsook her, for she was condemned and put to death by Amulius, and it was determined that the two children should be drowned in the river Anio. But the river carried the cradle, with the children in it, into the Tiber, which at the time had overflowed its banks. The cradle was driven into shallow water to a wild fig tree (*Ficus Ruminalis*) at the foot of the Palatine Hill. A she-wolf, which came to the water to drink, heard the cries of the children, and suckled them; whilst a woodpecker, which was, like the wolf, an animal sacred to Mars, brought them other food whenever they wanted it. This marvellous spectacle was observed by Faustulus, the herdsman of the flocks of King Amulius, and he took the children and carried them to his wife Acca Laurentia or Lupa. Thus they grew up in the shepherd's straw huts on the Palatine: that in which Romulus was said to have lived was kept up to the time of the Emperor Nero. The two youths became the stoutest and bravest among their comrades, with whom they shared their booty. The followers of Romulus were called Quinctilii, and those of Remus, Fabii. A quarrel one day broke out between the two brothers and the shepherds of the wealthy Numitor. Remus was taken by a stratagem, and led to Alba before Numitor, who, struck by his appearance and the circumstance of the age of the two brothers, ordered Romulus likewise to be brought before him. Faustulus now disclosed to the young men the secret of their birth, and, with the assistance of the faithful comrades who had accompanied them to Alba, they slew Amulius, and their grandfather Numitor was restored to the government of Alba.

The love of their humble home however drew the youths back to the banks of the Tiber, to found a new city. The district assigned to them for this purpose by Numitor extended in the direction of Alba as far as the sixth milestone, which was the frontier of the original Ager Romanus, and where, down to a very late period, the Ambarvalia were solemnised. A dispute arising between the brothers as to the site and name of the new city, it was agreed that it should be decided by augury. Romulus took his station on the Palatine, and Remus on the Aventine. Remus had the first augury, and saw six vultures, but Romulus saw twelve. Considering that his double number was a signal proof of the favour of the gods, Romulus and his party claimed the victory. In observance of the rites customary among the Etruscans in the building of towns, Romulus yoked a bullock and a heifer to a plough and drew a furrow round the foot of the Palatine Hill to mark the course of the walls and of the pomerium. Over the parts where he intended to build the gates (portæ) he carried (portare) the plough. The new city thus built on the Palatine was called Roma. Remus, who felt indignant at the wrong which he had suffered, in order to show his contempt of the rude and simple fortifications, leaped over them; and Romulus punished his brother's insolence by putting him to death.

The population of the new city being very small, the gates were thrown open to strangers. Exiles, robbers, runaway slaves, and criminals flocked to the city as an asylum, and found a welcome reception. The only thing they now wanted was women, but none of the neighbouring people were willing to form matrimonial connections with the new settlers. Romulus therefore had recourse to a stratagem: he proclaimed that festive solemnities and games should be held in the city, and he invited his neighbours the Latins and Sabines to attend them with their daughters. In the midst of the solemnities the females were forcibly carried off: the number thus taken was said to have been thirty. The three nearest Latin towns, Antemnæ, Cænina, and Crustumerium, now took up arms against Rome; but Romulus defeated them successively, and having slain Acron, king of Cænina, he dedicated the first spolia opima to Jupiter Feretrius. The Sabines, under their king Titus Tatius, likewise made war upon Rome; and the treachery of Tarpeia, a Roman woman, opened to them the gates of the fortress on the Capitol. The Sabines attempted to storm the city; and Romulus in this emergency vowed a temple to Jupiter Stator, in order to inspire his men with courage, and to prevent them from flying before the enemy. The war was continued with doubtful success, and finally terminated by the Sabine women throwing themselves between the combatants, and thus restoring peace between their fathers and husbands. Romulus rewarded the women of Rome for their services by the grant of various privileges, and the thirty curiæ were called after the names of the thirty Sabine women. The two nations, the Romans on the Palatine, and the Sabines on the Capitoline and the Quirinal, were united as one nation, though each continued to have its own king.

The two kings and the citizens of the two states met in the valley between the Capitoline and Palatine (comitium), whenever it was necessary to transact business which was of importance to both nations. This union however did not last long, for Tatius was killed during a national sacrifice at Lavinium, and Romulus henceforth ruled alone over the two nations.

During the period that Romulus was sole king he is said to have carried on two wars, one against Fidenæ and another against Veii. Fidenæ commenced the war from fear of the growing strength of its neighbour; but Romulus got a victory over them by stratagem, and took possession of their town. The war against Veii rose out of that against Fidenæ, for both were Etruscan towns. Veii was likewise humbled, but it obtained a truce of one hundred years, after surrendering part of its territory to Rome.

Such are the fortunes and achievements which the old Roman legend ascribed to the founder of the city. He is said to have died after a reign of thirty-seven years (B.C. 716). His death is represented in as marvellous a light as his birth. On the nones of Quinctilis, or on the Quirinalia, the king, while reviewing his people near the marsh of Capra, was taken up by his father Mars, and carried to heaven. The people in terror fled from the spot; but Romulus soon afterwards appeared as a glorified hero to Proculus Julius, and bade him inform his people that in future he would watch over them as the god Quirinus.

Such are the main features of the story of the founder of Rome, which was handed down by tradition, and commemorated in national songs to the time of Dionysius. (Dionys. Hal., i., p. 66.) Writers both ancient and modern have attempted to elicit historical truth from this beautiful and in most parts poetical legend, or have struck out some parts of the narrative as altogether fabulous, and retained others which are more in accordance with the events of real history. The mischievous results of such perverse criticism have been clearly shown by Niebuhr (i., p. 235, &c.)

*RONGE, JOHANNES, the leader of the so-called 'Catholic movement' which agitated Germany in 1845 and subsequent years, and which for the time threatened a schism in the Roman Catholic Church in Germany, was born at Birchofswalde, a village in Silesia, on the 16th of October 1813. His father was a farmer in humble circumstances, and with a large family; and it was with some difficulty that the boy, after receiving some rudiments of education at the village-school, was sent to the gymnasium of Neisse. He attended the gymnasium from 1827 to 1836, and in 1837 he went to the University of Breslau; in 1839 he served for a twelvemonth as a volunteer in a rifle battalion. To satisfy his friends, he devoted himself to theology, with a view to becoming a Roman Catholic priest. After receiving the necessary education at the Roman Catholic seminary of Breslau, he was appointed in 1841 to a clerical charge at Grottkau. Here he was active in his duties, especially in educating the young. While still at the Roman Catholic seminary however he had contracted a distaste for many of the priestly ideas and methods, and hence he had a reputation for 'liberalism' and heretical opinions. It was objected to him also that he "wore his hair long," and in other respects did not conform to the customs of his order. He had projected and was preparing a work on the 'Abuses of the Church,' but before this work could be got ready an opportunity presented itself of his coming forward in the character of a critic of the Roman Catholic ecclesiastical system in Germany. A vacancy having occurred in the bishopric of Breslau, the Jesuits had been active in exerting their influence in the diocese, and

in trying to get a man of their own appointed. A man of liberal opinions named Knauer had however been nominated bishop, and the efforts of the Jesuits took the shape of activity at the Roman court so as to delay his confirmation. The delay lasted a year, and caused some excitement. While it yet continued (1842), Ronge published in a Saxon journal a letter on the subject, entitled 'Rome and the Chapter of Breslau,' in which the conduct of the ultra-Roman party was severely criticised. Being suspected though not identified as the author of this letter, he was deprived of his charge, and ordered into penance in the Catholic seminary (January 1843). He then removed to the village of Laurahütte in Silesia, where he became teacher in a school attended by the children of the miners of that neighbourhood. He was thus occupied when, in the summer of 1844, Arnoldi, bishop of Treves, issued his famous announcement to the effect that on the 18th of August in that year, and for six weeks following, there would be a public exhibition in the cathedral of Treves of the "seamless coat of Christ," which had been preserved in the cathedral from time immemorial, and which had on previous occasions been exhibited to the great satisfaction of the German Catholics. At the same time a historical account of the 'Holy Coat' was published under the bishop's auspices—setting forth how it had been procured in the Holy Land in the 4th century by St. Helena, the mother of the Emperor Constantine; had been presented by her to her native city of Treves; had there been kept till the year 1121, when it was first openly seen; had at length been publicly produced in 1512; and had in 1514 been made the subject of a special bull by Pope Leo X., in virtue of which an indulgence had been granted to all who should go and pay homage to it, and subscribe for its preservation and adornment.

On the day appointed the 'Exposition' did take place; and between that day and the 6th of October following, immense crowds of Germans and also of foreign Catholics flocked to see the relic—to the number, it was calculated, of more than a million in all. There were rumours of miracles performed by the 'Holy Coat.' Meanwhile the exhibition—being regarded as an attempt to "revive Middle-age Catholicism in Germany"—had aroused much comment throughout the country; and pamphlets had been published by Protestants denouncing it as an imposture—including one by two professors at Bonn, entitled 'The Holy Seamless Coat at Treves and the Twenty other Holy Seamless Coats'—intended to prove historically that there were many rivals to the relic of Treves, having equal claims to authenticity with it, if not better. Into this controversy Ronge threw himself. Under the date, October 1, 1844, he published in his own name, and from his address at Laurahutte, in Silesia, a 'Letter from a Catholic Priest to Bishop Arnoldi' denouncing the Exposition of the Holy Coat. The letter was published in the 'Sachsische Vaterlandsblattern.' Ronge was thereupon excommunicated by the Chapter of Breslau (December 9, 1844). Even among Roman Catholics however, there was a strong public opinion in his favour; and, other circumstances transpiring to produce the result, the occasion was taken to proclaim a schism with Rome and the design of founding a Catholic German Church independently of the Papal See. On the 26th of January 1845, the first German Catholic congregation on the new principle was founded in Breslau, with Ronge as pastor; and in the Easter of the same year, there was a council at Leipzig to agree upon a Creed and settle the organisation of the new Church. The movement spread; an enormous number of pamphlets were published *pro* and *con;* Ronge travelled hither and thither, as the chief of the movement; and over Europe he was heard of as a "second Luther." In a short time as many as 200 societies of the new faith and discipline are said to have been instituted—the Protestants, on the whole, welcoming the phenomenon as a new phase of Protestantism. Time passed on; and after the revolutionary outbreak of 1848, the German governments found it their interest to oppose the new religious development. Most of the Societies were put down; and in 1850 Ronge himself was obliged to take refuge in England. Since that time he has resided chiefly in London, occupying himself partly as a teacher, and partly as a preacher to German exiles: in which latter capacity he has been endeavouring to found what he calls a 'Humanistic Society. He has published, among other things, 'A Practical Guide to the English Kinder-Garten (Children's Garden); being an Exposition of Frœbell's System of Infant Education,' 1855. In Germany the societies founded under his impulse have been, in the main, suppressed; but there are said to be societies, on the same footing, among the Germans in America.

RONSARD, PIERRE DE, was born in 1524, in the district of old France called Vendômois. He was the son of a maître-d'hôtel of Francis I., who made him a knight. Pierre studied for a short time in the college of Navarre at Paris, but soon after he entered the service of the Duc d'Orléans, son of Francis I., in the quality of page. He afterwards attended, in the same capacity, James Stuart, king of Scotland, who had come to Paris to marry Marie de Lorraine, and he accompanied James on his return to Scotland, where he remained three years. On his return to France he resumed his post with the Duc d'Orléans, who sent him on several missions to Scotland, Ireland, and other countries. He was afterwards sent by Francis I. on a mission to Piedmont. In these several journeys he suffered much, in consequence of which he became deaf. On withdrawing from active life he retired to the college of Coqueret, where he studied the classics under Turnèbe, became a good Greek scholar, and took orders as a priest. He also began writing French poems, and was crowned in the floral games at Toulouse. He was considered as the successor of Marot, and the chief of the French poets of the time. Montaigne, De Thou, Scaliger, Muret, Pasquier, and others commended him highly; but modern critics have judged him more severely. Boileau says that Ronsard's language was a heterogeneous compound of various languages and dialects, and that his muse spoke Greek and Latin in French verses. Malherbe and La Bruyère have spoken of him in the same strain. Charles IX. bestowed on Ronsard an abbacy and other benefices. His moral conduct however is said not to have been strictly clerical. He died in 1585, in one of his livings near Tours, and a solemn funeral service was celebrated in honour of him at Paris, in the chapel of the college of Boncour. Ronsard had certainly poetical genius, but he was deficient in taste. He was in this respect in France what the seicentisti of the following century were in Italy and Spain. His poetical works are numerous; they consist of odes, hymns, eclogues, &c.: 'Mascarades, Combats, et Cartels faits à Paris et au Carnaval de Fontainebleau.' He also began a poem, 'La Franciade,' which he left unfinished. His works are now nearly forgotten. The most complete edition of them is that by Richelet, 2 vols. folio, Paris, 1623.

ROOKE, ADMIRAL SIR GEORGE, the eldest son of Sir William Rooke, was born at his father's seat, the priory of St. Lawrence near Canterbury, in the year 1650. He entered the navy as a volunteer, and at the age of thirty had attained the rank of post-captain. In 1689 he was sent out as commodore with a squadron to the coast of Ireland, where his services were such as to induce William III. to promote him to the rank of rear-admiral of the red. He soon afterwards bore a part in the indecisive action between the Earl of Torrington's fleet and that of the French admiral Tourville, off Beachy Head. In 1692 Rooke was advanced to the rank of vice-admiral of the blue, and greatly distinguished himself in the battle off Cape La Hogue (properly La Hague) between the French fleet and the combined English and Dutch fleets under Admiral Russell, May 19, 1692; but a part of the French fleet having escaped into La Hogue, and being hauled up so high that the English ships of the line could not reach them, Rooke volunteered on the following day to attack them with the boats of his squadron. This service he performed at night under cover of a fire from his frigates and smaller vessels; and so well was his plan contrived, and so unexpected and suddenly executed, that though six French three-deckers were burnt that night and seven other ships of the line on the following morning, the loss of the English only amounted to ten men. For this exploit Rooke was rewarded with the rank of vice-admiral of the red, a pension of 1000*l.* a year, and the honour of knighthood.

After the peace of Ryswick in 1697, Sir George Rooke was elected member of parliament for Portsmouth; and though he was attached to the Tory party, then in opposition to the government, Queen Anne, on her accession in 1702, appointed him "vice-admiral and lieutenant of the admiralty, and also lieutenant of the fleets and seas of this kingdom," having previously constituted her royal consort prince George of Denmark generalissimo of her forces by land and sea. The war of the succession had now commenced, and an attack upon Cadiz was resolved upon, the land-forces being under the command of the Duke of Ormond, and the combined English and Dutch fleets under Rooke. The attack was begun, but, in consequence of the opposition of the Prince of Hesse, was not persevered in. Having received intelligence however that the Plate fleet, under convoy of a French squadron, had taken shelter in the port of Vigo, the duke and Sir George resolved to proceed there. The duke stormed the town with 3000 men, while the fleet took and destroyed seventeen ships; six galleons being taken by the English and five by the Dutch, who burnt five others. The value of the specie and goods taken was estimated at five millions of dollars. Sir George Rooke having been joined by Sir Cloudesley Shovel, with a large reinforcement from England, they resolved to make an attack upon Gibraltar. On the 21st of July 1704 the Prince of Hesse, with 1800 marines, was landed on the isthmus, while the ships commenced a cannonade upon the fortress, which, having been kept up for about six hours, the Spaniards began to fly from the batteries. The boats were then manned and armed, and the seamen succeeded in making themselves masters of the great platform, which they retained till the following day, when a reinforcement of seamen enabled them to carry another strong battery, which put them in possession of most of the enemy's cannon. The governor then accepted the offered terms of capitulation, and the fortress surrendered.

On the 9th of August 1704 Rooke fell in with the French fleet under the Comte de Toulouse, who had recently put to sea from Toulon, with fifty-two ships of the line and twenty-four galleys. The French admiral endeavoured to get away, though, according to Rooke's statement, he had a superiority of 600 guns, but on the 13th of August Rooke brought him to action off Malaga. The battle began in the forenoon, and ended with the day, when the French went off to leeward, and, the weather being hazy, escaped. This was a hard-fought battle. The French lost upwards of 3000 men, and the English upwards of 2000.

Sir George Rooke on his return to England was received by Queen Anne at Windsor with great distinction, but finding that the government was hostile to him, he resigned his employments, gave up his

seat in parliament, and passed the rest of his life at his seat of St. Lawrence, where he died on the 24th of January 1709, aged fifty-eight, and was buried in the cathedral of Canterbury. He was thrice married.

ROOKER, MICHAEL ANGELO, an artist of considerable merit as a landscape-painter and engraver, was born in London about 1743. His father, Edward Rooker, also a skilful designer and engraver, who excelled in landscapes and architectural views, appears to have been a singular character, having for some time acted as a harlequin at Drury Lane Theatre. Michael Angelo was taught engraving by his father, and executed the head-pieces to the 'Oxford Almanack' for several years, from his own drawings. In landscape drawing, which is said to have been his favourite occupation, he was instructed by Paul Sandby, whose style he imitated. His manner is not powerful, but his drawings display taste and feeling. For several years Rooker painted the scenes for the Haymarket Theatre. He was one of the early associates of the Royal Academy, and died on the last day of February 1801, at the age of fifty-seven or fifty-eight.

ROOS, PHILIP PETER, a painter commonly called ROSA DA TIVOLI, from his long residence at that place, was born at Frankfurt in 1655. He was instructed in art by his father, who was in the service of the Landgrave of Hesse, by which prince Philip was sent to Italy, and allowed a pension during the period of his study. On arriving at Rome he applied himself assiduously to painting, and acquired an astonishing facility of hand; indeed, such was his rapidity of execution that C. le Blond, who was at the same time at Rome, declares that Roos copied in chalk the arch of Titus within half an hour, and that with a considerable degree of finish. He devoted his talents chiefly to painting animals, which he designed mostly from nature. To facilitate his studies he established himself at Tivoli, where he kept a kind of menagerie for the purpose of drawing from the life with correctness such animals as he required for his pictures. His other subjects generally represent pastoral scenes, with herdsmen and cattle, and works of a similar nature, some of which are executed as large as life. His groups are composed with much judgment, and the landscapes in his backgrounds, his skies and distances, are treated with fidelity, and executed in a masterly style. Yet, although he painted with great facility, his productions betray no appearance of negligence or inattention; they are free, without being deficient in finish. His pictures, according to Lanzi, are to be found in the galleries of Vienna, Dresden, and other capital cities of Germany, besides an immense number in Italy and many in England, though we have no specimen by his hand in the National Gallery. He was a member of most of the principal academies of Europe. He is said by Huber to have etched a few plates of pastoral subjects, which are very scarce.

ROSA, SALVATOR, was born at Renella, or Arenella, a village in the environs of Naples, on the 20th of June 1615, and he was originally intended for the Church. Whilst yet a boy he manifested a strong propensity for drawing, and in order to cure him his parents procured his admission as a student in the college of the congregation of Somasca in Naples; but before the expiration of the usual period of residence, he was either expelled or voluntarily quitted the college. On his return to Renella he devoted his time to the study of music, and cultivated his talent for poetry; and on the marriage of his eldest sister with Francesco Francanzani, a disciple of the Spagnuoletto school, he attended the studio of that artist. He also studied from nature in oil-colour, and in 1633 went from Naples on a tour through the wild scenery of La Basilicata, La Puglia, and Calabria. During his absence he appears to have associated with banditti. At this period Salvator seems to have fostered and matured his taste for romantic scenery, and the studies which he made of groups and single figures whilst with the bandits served him as valuable materials for his future works. Soon after his arrival at Renella his father died, leaving the family dependent upon Salvator, who was then certainly not more than eighteen years of age, for their support. To perform this duty, he executed with great rapidity subjects on primed paper, his poverty not enabling him to purchase canvas, and sold them to the dealers who keep the stalls in the Strada della Carità in Naples. One of these, representing the story of Hagar and Ishmael, was seen and purchased by Giovanni Lanfranco, who was then in the city decorating the church of Gesù Nuovo for the Jesuits. The admiration of that painter was valuable to Salvator, for his works rose in price accordingly, but at the same time it laid him open to the malice and envy of other Neapolitan artists. They ridiculed the efforts of a man who had been obliged to seek the patronage of mean dealers, and he retorted upon them in epigrams, and satirical verses which he set to music and sang. He however obtained the friendship of Aniello Falcone, an eminent painter of battles, the first and best of the pupils of Spagnuoletto, who gave him instruction, and after a time introduced him to the notice of that great painter, from whose advice and practice he derived great benefit.

On the invitation of his former friend, who was in the establishment of the Cardinal Brancaccio, he repaired to Rome. Here he enjoyed the patronage of the cardinal, who took him to the bishopric of Viterbo, where, besides other works, he painted an altar-piece representing the incredulity of St. Thomas, for the Chiesa della Morte. In 1639 he went again to Rome. The reputation of Salvator was now at its height: he was esteemed as a painter, a poet, a musician, and an actor; for the plays which he performed were written by him, the music composed by his hand, and the principal character represented by himself. As an artist, he was most extensively patronised, and at very high prices. In 1647, on the breaking out of the revolt of Masaniello at Naples, Salvator Rosa returned to that city, and became a member of the band. On the suppression of the revolt, he made his escape from Naples in the train of the Prince Carlo Giovanni de' Medici, with whom he went to Florence, where he was employed by the grand-duke to paint in the Pitti Palace. Here he associated with the literati and the principal nobility. After remaining several years at Florence he returned to Rome, and was again extensively employed. In 1663 he executed three pictures for the exhibition of San Giovanni; one was Pythagoras on the sea-shore, the second was the same philosopher recounting his visit to the infernal regions, and the third the prophet Jeremiah thrown into a pit for having prophesied the fall of Jerusalem; and soon after he produced his most celebrated picture, the 'Catiline Conspiracy.' In 1668, at the annual exhibition of the Feast of San Giovanni Decollato, he placed his 'Saul and the Witch of Endor' in competition with the works then shown of the elder masters. He did not execute any important works after this, and died of an attack of the dropsy, on the 15th of March 1673. He was buried in the vestibule of the church of Santa Maria degli Angioli, which was erected over the ruins of the baths of Diocletian, by Michel Angelo. Salvator Rosa left one son, by Lucrezia, a mistress, who accompanied him from Florence, and to whom he was married shortly before his death.

Rosa possessed great invention, and had a wonderful facility of execution. He is superior when he confines his efforts to works of the easel size, and his figures are then correct in drawing and spirited in design. Such is the case in his picture of 'Atilius Regulus,' formerly in the Palazzo Colonna at Rome, and now in the possession of the Earl of Darnley. Of his landscapes, it may be observed, that he wholly rejected the simplicity and amenity cultivated by Claude and by Poussin, and indulged in gloomy effects and romantic forms; nor are his sea-pieces less forcible; in them he represents the desolate shores of Calabria, and not unfrequently adds interest to his works by the terror of shipwreck. According to Sir Joshua Reynolds, he gives a peculiar cast of nature, which, though void of grace, elegance, and simplicity, though it has nothing of that elevation and dignity which belong to the grand style, has yet that sort of dignity which belongs to savage and uncultivated nature. Elsewhere, Sir Joshua very truly observes, "What is most to be admired in Salvator Rosa is the perfect correspondence which he observed between the subjects which he chose and his manner of treating them. Everything is of a piece: his rocks, views, sky, even to his handling, have the same rude and wild character which animates his figures." But in his efforts to maintain this bold and romantic style, Salvator, it must be admitted, is often extremely careless in his drawing, both trees and rocks being in outline and surface quite untrue to nature.

There are a great number of his pictures in England, several of which are in the collections of the Marquis of Westminster, the Earl of Ellesmere, the Duke of Devonshire, the Earl of Darnley, and others. The National Gallery contains one large landscape by him - 'Mercury and the Woodman.' His etchings consist of about ninety in number, executed in a spirited and masterly style. The chiaroscuro is admirably managed, and the heads of the figures are full of expression. His monogram is composed of an S and R combined, the former letter drawn over the straight line of the latter.

Some of the music-books of Salvator Rosa were, amongst other musical manuscripts, purchased by Dr. Burney, at Rome, and amongst many airs and cantatas by different masters, there were eight entire cantatas, written, set, and transcribed by the painter himself. From the specimen of his talents for music there given, there seems to be no doubt that he had a truer genius for this science, in point of melody, than any of his predecessors or contemporaries, and there is a strength of expression in his verses which must always place him above the middle rank of poets. To his other accomplishments he added architecture, which, according to Pascoli, he understood perfectly; and he excelled as a comic actor, an improvisatore, and a performer on various musical instruments.

*ROSAS, DON JUAN MANUEL DE, formerly president of the Argentine Confederation, is a native of South America, but descended from Spanish progenitors. The states bordering on the Rio de la Plata from the time of their casting off their dependence on Spain, had been in a continued state of change. Sometimes they constituted themselves independent and frequently hostile states, sometimes they formed a federal state, and sometimes there were federations of two or three. In January 1831 Rosas, who had previously displayed capacity and courage in subordinate employments, was appointed governor or captain-general of Buenos Ayres, which province was then in federal union with Entre Rios, Corrientes, and Santa Fé. In this position his first enterprise was to subdue the disaffected Indians, which he accomplished by his promptitude and energy, thus securing internal peace, and establishing a character for himself. In 1835 the confederation was dissolving into anarchy, when Rosas was elected president of the whole Argentine Confederation. The other states acceding, Rosas still retained his position in Buenos Ayres, which state was specially charged with the management of those affairs which were

common to the whole. The activity and firmness of Rosas were productive of some immediate good results, civil war was for a time quenched, industry promoted, and commerce extended; but his great object was to extend and uphold the predominance of Buenos Ayres over the whole confederation, and by tyrannical measures to make the trade of La Plata a monopoly to Buenos Ayres. This desire led to an attempt to force Paraguay to join the Confederation, and to an attack on Monte Video. The first produced a war with Brazil, the second a war with England and France. He was of course beaten, but resisted stubbornly from 1845 to 1850. He did not even then submit, but his rule having become intolerable to the subject states, they revolted, chose Don J. J. Urquiza as their president and general, and on February 2, 1851, Rosas and his army were utterly routed at Moron in Buenos Ayres, and Rosas was indebted for his escape with his life to the disguise of a peasant and the assistance of the British consul. He sought refuge in England, and Urquiza's authority, though it was not peacefully maintained, still subsists.

RO'SCIUS, QUINTUS, a celebrated Roman actor, was born near Lanuvium (Cic., 'De Div.,' i. 36), but at what period is uncertain. He is frequently mentioned in the writings of Cicero, who was his friend and warm admirer. His talents also obtained for him the friendship of Sulla, who, during his dictatorship, presented him with a gold ring, the mark of equestrian rank (Macrob., 'Sat.,' ii. 10), which honour was the more remarkable, as many passages in the Roman writers prove that the histriones were generally held in great contempt. So perfect however was Roscius in his art, that his name became almost synonymous with excellence in any other branch; and thus when an orator produced a great impression on his audience, it was customary to say, "a Roscius is on the stage." (Cic., 'De Orat.,' i. 28; 'Brut.,' 84.) Actors frequently received instruction from Roscius, who used to say however that he had never had any pupil with whom he was satisfied. ('De Orat.,' i. 28.) Macrobius relates (l. c.) that Cicero and Roscius used to try which of the two could more frequently express the same thought—the one by his eloquence, the other by his gestures; and that Roscius derived from this exercise such a high opinion of his own art, that he wrote a work, in which he compared eloquence with the art of acting. Macrobius also states that Roscius received about a thousand denarii (upwards of 35*l.*) a day for his acting. He died about B.C. 61; since Cicero, in his oration for Archias, which was delivered in that year, speaks of his death as quite recent (c. 8). There is an extant oration of Cicero, though considerably mutilated, in defence of Roscius. The subject of the oration is a claim of 50,000 sesterces against Roscius by C. Fannius Chaerea ('Ueber die Rede des Cicero für Q. Roscius,' Zeitschrift, i. 248).

ROSCOE, WILLIAM, was born March 8, 1753, at a public house called the Old Bowling Green, on Mount Pleasant, near Liverpool, which was kept by his father, who also followed the business of a market gardener. He received a common school education till he was twelve years of age, when he was removed from school to assist his father in his gardening business; but he continued to improve himself by reading. When in his fifteenth year he was placed with a bookseller, but disliking the shop, he was in the following year apprenticed to an attorney in Liverpool. In 1774 he was admitted an attorney of the Court of King's Bench, and began to practise as such, but during these years he had steadily prosecuted his studies in the Greek and Latin languages, and made himself master of French and Italian. He had also paid a good deal of attention to the fine arts, and written some poems, among others one on the origin of the art of engraving, which made him known to Sir Joshua Reynolds, Fuseli, and other distinguished artists. In 1784 he was elected honorary member of the Manchester Literary and Philosophical Society. He also turned his attention to the subject of the slave-trade, and wrote several pamphlets recommending its suppression. When the French Revolution first began, Roscoe was one of its warmest partisans in this country. He wrote 'Strictures' on Burke's 'Two Letters addressed to a Member of the present Parliament,' reflecting in severe terms upon what Roscoe considered as an apostacy in Burke's political conduct. In 1796 Roscoe published the 'Life of Lorenzo de' Medici, called the Magnificent,' a work which established his literary reputation. The subject was happily chosen, and the author treated it well. The work went through several editions, and was translated into Italian, German, and French. It was generally well received on the Continent, but its spirit was criticised by two classes of writers: one of them, of which Sismondi may be considered as the representative, see nothing but perfection in a republican government, and cannot forgive Lorenzo for having controlled and curbed the Florentine democracy. Sismondi charged Roscoe with having deceived himself and others with regard to the character of his hero, who in Sismondi's eye was an insidious and crafty tyrant. It is curious to see Roscoe, who at one time was the advocate of the French Revolution, accused of being the panegyrist of the tyranny of the Medici. Another class of critics was angry with Roscoe for having exposed the part which Pope Sixtus IV. took in the conspiracy of the Pazzi, which led to the murder of Giuliano, Lorenzo's brother, and also for having spoken unfavourably of Cardinal Barbo, afterwards Paul II. On the subject of the Pazzi, Sismondi joined the papal advocates in representing that conspiracy as a laudable deed, justifiable under the circumstances in which it took place. After many years Roscoe replied to his various critics in pointed though temperate language in his 'Illustrations, Historical and Critical, of the Life of Lorenzo de' Medici,' 4to, London, 1822. He inserted in the appendix, among other documents, an important letter written to Sixtus IV. by the signoria, or executive, of Florence after the failure of the Pazzi conspiracy, which letter was discovered in the archives of Florence by the Rev. F. H. Egerton, and printed at Paris in 1814.

The second historical work of Roscoe is his 'Life and Pontificate of Leo X.' In this also the author has been charged with undue partiality for his subject. He has reflected with much severity upon the great reformers of the 16th century, because, while they struggled against the overgrown absolutism of papal Rome, they could not divest themselves at once of the habit of intolerance which they had derived from early education. Count Bossi translated the 'Life of Leo' into Italian, adding notes in which he rebutted several of the charges brought against Roscoe's former work concerning Lorenzo: 'Vita e Pontificato di Leone X., di Guglielmo Roscoe, tradotta e corredato di annotazioni ed altri documenti inediti, dal Conte Luigi Bossi, Milanese,' Milan, 1817.

Considered as works of erudition and of general interest, the lives of Lorenzo and Leo by Roscoe stand deservedly high. They introduce the reader to a splendid period of modern history, among a chosen society of scholars, poets, statesmen, and artists, who gathered round the hospitable board of Lorenzo, and afterwards in the more pompous court of his son Leo. Numerous anecdotes and other particulars concerning those individuals make the reader familiar with their persons; and poetical extracts and valuable historical documents add to the value of the work. The style is remarkably pleasing and fluent. These merits of Roscoe's biographies have been universally acknowledged, even by those who have censured the general spirit of his works.

Roscoe contributed greatly to encourage among his countrymen a taste for Italian literature and the fine arts. In his own town of Liverpool, the Royal Institution owes its formation to Roscoe's exertions.

Roscoe was returned to parliament for Liverpool in the Whig interest. In the latter part of his life he became partner in a banking-house, in which however he was not successful. He died at Liverpool, in June 1831. A biographical notice of him was appended to a new edition of his Life of Lorenzo, by his son Henry. The Life of Lorenzo, with this biography of the author, has been published as a volume of Bohn's 'Standard Library,' and 'The Life and Pontificate of Leo X.' forms two more volumes of that series.

Three of Mr. Roscoe's sons have secured an honourable name in literature. HENRY, the author of the Memoir of his father, was a barrister, and the author of several legal works. He also wrote the 'Lives of Eminent Lawyers' for Lardner's 'Cyclopædia.' He died March 25, 1836, aged thirty-seven. ROBERT, the third son, also a member of the legal profession, wrote some pleasing poems, and completed 'Alfred,' an epic (remarkable rather for its extent than its grandeur) begun by Mr. Fitchett: he died in December 1850, aged sixty. THOMAS, who is still living, has been however the most prolific writer: the list of his productions includes several poems and tales, a 'Tour in the Isle of Wight,' Tours in North and South Wales, and other illustrated works, and several translations, the most valuable, perhaps, being an excellent one of Sismondi's 'Historical View of the History of the South of Europe.'

ROSCOMMON, WENTWORTH DILLON, EARL OF, was born in Ireland about 1633. He was the son of James Dillon, third earl of Roscommon, and Elizabeth Wentworth, sister to the Earl of Strafford, who was godfather to his nephew, and gave him his own family name. Upon the breaking out of disturbances in Ireland, Strafford sent for him, and placed him at his own seat in Yorkshire, where he had him instructed in Latin, which Dillon is said to have learned so as to write it with purity and elegance, though he was never able to retain the rules of grammar. When the storm had overtaken Strafford, Dillon was sent to Caen, where he prosecuted his studies under Bochart. He afterwards travelled into Italy, where he examined with care the most valuable remains of classical antiquity, and he acquired uncommon skill in the knowledge of medals. He returned to England at the Restoration, and was made captain of the band of pensioners, a preferment which led him into the habit of gaming and the loss of much of his fortune. He was subsequently master of the horse to the Duchess of York, and he married the Lady Frances, daughter to the Earl of Burlington, and widow of Colonel Courtney.

Wood says of Roscommon that he was "educated from his youth in all kinds of polite learning," and that he "was accounted most excellent in the art of poetry." He was nominated at Oxford to be created LL.D., May 23rd, 1683, but did not appear at the time appointed. Whether he had previously been connected with the University is uncertain. He formed the intention of escaping apprehended evils at home by retiring to Rome, but he was delayed by the gout, which, through improper medical treatment, occasioned his death. At the moment in which he expired, he uttered, with an energy of voice that expressed the most fervent devotion, two lines of his own version of 'Dies Iræ:'

"My God, my Father, and my Friend,
Do not forsake me in my end."

He died in 1684, and was buried with great pomp in Westminster Abbey.

Roscommon wrote the following works: 1, 'An Essay on translated Verse,' London, 4to, 1680; 2, 'Prologues and Epilogues to Plays,' &c., collected, 8vo, 1684; 3, 'Horace's 'Art of Poetry,' translated into English blank verse, 4to, 1680; 4, 'Dr. Wm. Sherlock's case of Resistance of Supreme Powers,' translated into French, 8vo. A short time before his death, Roscommon, among other literary projects formed the plan of a society for refining the English language and fixing its standard, and he is said to have been assisted in the design by John Dryden.

* ROSE, HEINRICH, was born at Berlin in 1795. Both his grandfather and father had possessed considerable reputation as chemists, and Heinrich followed the hereditary course. He learnt pharmacy in Danzig, studied in the University of Berlin, and in 1819 at Stockholm under Berzelius. After a short residence at Kiel, he graduated at Berlin, where in 1823 he was made professor extraordinary of chemistry in the university, and in 1835 professor in ordinary. He is one of the most distinguished scholars of Berzelius, and as a practical analyst, particularly in the department of inorganic chemistry, holds a high rank. The results of many of his exact and acute investigations are recorded in Poggendorf's 'Annalen,' and have greatly contributed to the extension of real knowledge in that department of science, while he has carefully avoided everything of a disputatious character, and rests his opinions entirely upon experiment. His great work, 'Handbuch der analytischen Chimie,' first published in 1829-31, has gone through several editions. It has been translated into French as well as into English, and enjoys an European fame.

* ROSE, GUSTAV, his brother, was born, also in Berlin, in 1798. He directed his attention more especially to mineralogy, and in 1816 was sent to Silesia to pursue his studies practically in the mines, but on account of ill-health returned to the theoretical study. In 1820 he graduated at Berlin, and in 1821 placed himself under Berzelius at Stockholm. In the same year he was created keeper of the mineral collection in the university of Berlin, in 1825 professor extraordinary, and in 1839 professor, of mineralogy. Besides numerous essays in the 'Annalen,' he has published 'Elemente der Krystallographie,' 1846; the mineralogical and geognostic portion of the 'Journey to the Ural and Altai Mountains and to the Caspian Sea,' made by him in 1829 with Alex. von Humboldt and Ehrenberg; a treatise, 'Ueber das Krystallisationssystem des Quarzes,' 1846; 'Ueber die Krystallformen der rhomboedrischen Metalle, namentlich des Wismuths,' 1850; and 'Das Krystallochemische Mineralsystem,' 1852, all of them illustrated with plates.

ROSELLI, COSIMO, a celebrated old Florentine painter, was born at Florence, according to Gaye, in 1439. There are few of his works remaining; the principal is the fresco in the convent of Sant' Ambrogio, at Florence, painted in 1456, according to an inscription upon it by Rumohr, when Cosimo cannot have been more than eighteen years of age, according to the above date: Vasari however says it was painted in his youth. And Rumohr observes that Cosimo, in the commencement of his career, followed the path which was opened by Angelico da Fiesole and Masaccio; but that after a few brilliant examples of his ability, he left the approximation of the representation of things as they really appear, to follow an uninteresting, inanimate, and ugly manner. The fresco represents the transportation of a miracle-working chalice from the church of Sant' Ambrogio to the episcopal palace; the abbess and nuns follow in the procession, and at the palace-gate is a group of priests and choristers ready to receive it: around is a crowd of curious spectators. The story is told, and the picture described, in Richa's 'Chiese di Firenze.' The picture has been engraved by Lasinio for his series of old Florentine paintings, and a group from it in Lastri's 'Etruria Pittrice.'

Cosimo was one of the painters invited by Pope Sixtus IV. to Rome to paint the Cappella Sistina, built in 1473, by Baccio Pintelli, for that pope. Cosimo's paintings in this chapel are still in good preservation; they are—the Destruction of Pharaoh's Host in the Red Sea, in which the Israelites are also represented returning thanks for their deliverance; Moses receiving the Tables of the Law while the Israelites are worshipping the golden Calf; the Sermon on the Mount and the Healing of the Leper; and the Last Supper. The landscape of the third picture was painted by Cosimo's pupil, the eccentric Piero di Cosimo, afterwards the master of Andrea del Sarto. These works were painted for a prize in competition with others in the same chapel by Sandro Botticelli, Domenico Ghirlandajo, Don Bartolomeo, Luca da Cortona, and Pietro Perugino. Cosimo was very anxious to get the prize, but he doubted his ability, at the same time that he had little faith in the pope's judgment; he therefore, knowing his weakness in composition and design, painted his picture very high in colour, and used plenty of ultramarine and gold, counting upon attracting the pope's fancy by his gaudy display. When the pictures were all uncovered, his fellow painters laughed at Cosimo for his puerilities. Cosimo however proved himself a good man of the world, if not a good painter; his gay works fixed the pope's attention and he obtained the prize; the other painters were censured by his holiness for not using finer colours, and they were obliged to retouch them and heighten their effect in the same manner, to the great triumph of Cosimo, whose works however were in reality inferior to all the others.

Cosimo Roselli was still living in 1506: Vasari says he was sixty-eight years old when he died; if therefore he were born in 1439, 1507 may have been the year of his death. He was the master of Fra Bartolomeo.

(Vasari, *Vite de' Pittori*, &c., ed. Schorn; Rumohr, *Italienische Forschungen;* Platner und Bunsen, *Beschreibung der Stadt Rom.*, vol. ii., pt. 1; Gaye, *Carteggio inedito d'Artisti*, vol. ii., ap. 1.)

ROSELLI'NI, IPPO'LITO, Cavaliere, was born August 13, 1800, at Pisa. His father was a merchant, and Rosellini himself was designed for his father's business; but he acquired such a love of the study of antiquities from his first tutor, Padre Battini, a Servitant monk of St. Antonio, who was a tolerable numismatist, that he commenced at an early age to give himself up to those studies for which he afterwards distinguished himself, and the mercantile career was wholly abandoned. In 1821 he finished his university studies in Pisa, and took the degree of Doctor of Theology. He afterwards studied the Oriental languages for three years with the celebrated Mezzofante at Bologna; and in 1824 he was appointed professor of Oriental languages in the University of Pisa. In 1825 he appears to have devoted himself with much zeal to the study of Egyptian hieroglyphics, following the steps of Champollion, of whose discoveries he was an ardent advocate. When Champollion, in 1826, for the further development of his system, examined the Egyptian monuments in Rome, Naples, and Turin, Rosellini, by the permission of the Tuscan government, attended him in his researches; and he accompanied him to Paris, and there spent the autumn of that year in similar researches: he published also in that year an explanation of an Egyptian monument in the gallery degl' Uffizj at Florence.

In the autumn of 1827 the Grand Duke Leopoldo II. granted Rosellini a year and a half leave of absence, with funds for himself and six companions, to carry out his design of personally exploring the monuments of Egypt. After a considerable delay in Paris the French government of Charles X. determined upon sending Champollion with five companions upon a similar expedition at the same time, and they all embarked together at Toulon, July 31, 1828, and landed on the 18th of August following in Egypt, where they remained fifteen months, exploring all the the principal monuments of Egypt and Nubia.

Rosellini arrived at Pisa January 6, 1830, and commenced immediately a course of lectures on the Egyptian hieroglyphics, the substance of which is in the 'Elementa Linguæ Ægyptiacæ' of Padre Ungarelli, published at Rome, in 1837. Rosellini had himself made his principles known in a letter to M. Peyron, in 1831. The great results of the expedition however were to appear in a joint production by Champollion and Rosellini; the former undertaking to explain all the historical monuments, and Rosellini the civil and religious. This design was however rendered impossible by the death of Champollion, which took place March 5, 1832, and Rosellini expressed his sincere regret and disappointment in a eulogium on his departed friend, which he published under the following title:—'Tributo di riconoscenza ed amore alla memoria di Champollion.' Rosellini was thus compelled to undertake the whole work himself, which was his original design, and the prospectus explaining the plan of the work had already appeared in January, 1831. Accordingly in November, 1832, appeared the first volume of 'I Monumenti dell' Egitto e della Nubia,' by Rosellini alone, explaining the historical monuments; the second appeared in 1833; and by 1836 three more, explaining civil monuments, were published; but between the publication of the fifth and sixth volumes a long interval incurred, partly through Rosellini's appointment as librarian of the University of Pisa, but chiefly through a serious illness with which he was afflicted in the chest, and which incapacitated him for nearly two years. At the same time, with the above volumes of letter-press, appeared two large folios of illustrations, the historical monuments were completed in 1832, and the civil in 1834. The description of the historical monuments was completed in 1838-41, in two volumes, the third being divided into two parts, making in all four volumes in five on the historical, and three on the civil monuments, and these were all that were published during Rosellini's lifetime. The remaining part were the religious monuments of the Egyptians, which he was occupied upon until the period of his death, and though he did not live to see the publication, he completed the manuscript of this part.

In 1839 he gave up the professorship of Oriental languages and commenced a series of archæological lectures; but in 1841 these labours were remitted him on account of his extremely bad health, and in order that he might bestow what time he could devote to study to the completion of his great work on Egypt. On the 16th of May, 1843, however, his case was found hopeless, and he died on the 4th of June following, in his forty-third year. The third part of the work was published in 1844, under the direction of the professors Bonaini and Severi, in one volume of illustrations and one volume of text.

This great work on Egypt may be thus briefly described:—its title is—'I Monumenti dell' Egitto e della Nubia disegnati della Spedizione Scientifico-Letteraria Toscana in Egitto, distribuiti in Ordine di Materie, interpretati ed illustrati del Dottore Ippolito Rosellini'—The Monuments of Egypt and of Nubia drawn by the Tuscan Literary and Scientific Expedition in Egypt, arranged according to their Subjects, and explained and illustrated by Dr. Ippolito Rosellini. It is in three parts, each of which is in one large folio volume with illustrative letter-press in octavo. The first volume, Tavole, M. R.,

contains the historical monuments, 'Monumenti Storici,' in 169 plates, with four volumes of text, 1832-41; the second, Tavole M. D. C., contains the civil monuments, 'Monumenti Civili,' in 135 plates, with three volumes of text, 1834-36; and the third, Tavole, M. D. C., the monuments of religious worship, 'Monumenti del Culto,' in 86 plates, with one volume of text, 1844. Rosellini bequeathed his Egyptian manuscripts to the University of Pisa; the drawings and plates are all the property of the Grand Duke. Among the manuscripts is a voluminous but unfinished 'Diccionario Geroglyphico' ('Hieroglyphic Dictionary'), with several thousand names.

ROSEN, FREDERIC AUGUSTUS, was born on the 2nd of September 1805, at Hanover. He received his earliest education from his father, who held a high official situation in the government of the prince of Lippe Detmold. He afterwards went to the gymnasium at Göttingen. In the year 1822 Rosen went to the university of Leipzig, and two years afterwards to Berlin. The energy with which he applied himself to all branches of science and literature, and his great powers for acquiring knowledge, encouraged his friends to form the highest expectations of his future career. At an early period he had become distinguished for his classical attainments and his knowledge of the Semitic languages; but it was not until the year 1824 that he turned his attention to the Sanskrit, a language which at that time was almost unknown in Germany, although its importance in all questions connected with the early history of civilisation had been pointed out by the two Schlegels, Creuzer, and William von Humboldt. During a short visit which he paid to his family, he made himself acquainted, with his father's assistance, with the ancient language of the Brahmins, in which he received further instruction at Berlin from Professor Bopp, who had just returned from London, and been appointed professor of Sanskrit at the University of Berlin. William von Humboldt, who devoted his time to the same pursuits, also encouraged him to proceed in his Sanskrit studies. The total want of all useful aids towards obtaining a knowledge of this difficult language, suggested to Rosen the idea of supplying the deficiency, which his acquisitions rendered him well able to do. Accordingly, in 1826, when he took his degree of doctor of philosophy, he published his 'Corporis Radicum Sanscritarum Prolusio,' which was only the forerunner of his larger work, 'Radices Sanscritæ,' Berlin, 1827. This work, which abounds in learning and sound criticism, has contributed more than any other to recommend and facilitate the study of the Sanskrit language in Germany. Rosen also had applied himself with the greatest success to the study of Arabic and Persian; and he had prepared for publication several large episodes of the 'Sháh Náhmah,' the great epic poem of the Persians. This intense application to the literature and the languages of the East gave birth to a strong desire to visit Asia. A favourable opportunity presented itself, and he was appointed attaché to the Prussian embassy at Constantinople. Shortly before he started however he received a flattering invitation to become Professor of Oriental Languages in the University of London (now University College), then just established. He accepted the offer, hoping to find in this country a wide field for his literary labours. Before going to London he visited Paris, in order to become acquainted with De Sacy, Remusat, and De Chézy; and after a short stay in that city he came to London. But his expectations of honour and profit were greatly disappointed; for though he had a few pupils in Sanskrit, Arabic, and Persian, it soon became evident that a teacher of the Hindustani language was more wanted at the London University than a professor of Oriental languages as the term is understood in Germany. His energy did not however fail him; and seeing that he could be useful in a secondary capacity, he applied himself for several months with great industry to the Hindustani, in order that he might qualify himself to teach the language. Some years afterwards he resigned his professorship of Oriental languages, but subsequently accepted the Sanskrit professorship in University College. The high opinion which the College entertained of his services may be collected from the 'Annual Report' of the College for the year 1837-38, which was made after his death.

He derived more satisfaction from his occupation as honorary foreign secretary of the Royal Asiatic Society, and as secretary to the Oriental Translation Committee, then just established. This brought him into communication with that great oriental scholar, Colebrooke, for whom he entertained the highest admiration. By Colebrooke's advice he published, under the sanction of the Translation Committee, the Arabic text of the 'Algebra' of Mohammed ben Musa, with an English translation, accompanied with excellent notes [MUSA]; he also prepared for publication the great 'Biographical Dictionary' of Ibn Khallikan; but this, as well as another work, in which he intended to give a comprehensive view of the system of Indian jurisprudence, was never completed.

Amidst these various occupations he had not lost sight of a higher and more arduous task, in which he wished to concentrate all his attainments. Having discovered that the character of the Indian literature and language could only be completely understood by tracing them back to the earliest periods to which the 'Vedas' belong, he desired to remove the obscurity by which they are surrounded. In 1830 he published his 'Rig Vedae Specimen' (Taylor, London), and from that time his principal attention was directed to this great object. In order to understand the obsolete languages of these ancient writings, he had to study the oldest of the grammatical works of the Hindus. Having done this, he applied himself to the Commentaries, without a full knowledge of which the texts are quite unintelligible. All this was done under very disadvantageous circumstances, and it is a matter of great regret that he was not placed in a situation which would have made other labour unnecessary.

Among his various literary labours at this period was the revision of the 'Dictionary, Bengali, Sanscrit, and English,' published by Sir Graves Houghton, London, 1833-34. He also made the 'Catalogus Codicum Manuscriptorum Syriacorum et Carshunicorum in Museo Britannico,' which has been published, since his death, under the care of the Rev. Mr. Forshall, who, in his address to the reader, has justly attributed to Dr. Rosen all the merit of this catalogue. Unfortunately, Dr. Rosen's name does not appear either on the title-page of this catalogue, nor after the præfatio which he wrote, and which is printed at the head of the catalogue. To qualify himself for this labour, Rosen made himself master of the Syriac language, with which he was hitherto imperfectly acquainted. At Colebrooke's request he undertook the collection of his 'Miscellaneous Essays,' to which he added an excellent index, 2 vols., London, 1827. He also wrote all the articles relating to Oriental literature in the 'Penny Cyclopædia,' from the article 'Abbásides' to the article 'Ethiopian Language,' both included, together with several articles on Eastern geography, such as 'Arabia' and 'Armenia.' He revised the work on the Hindus, which was published in the 'Library of Entertaining Knowledge;' the chapter on the literature is entirely by his hand. For the 'Journal of Education' he wrote a review of Bopp's 'Vergleichende Grammatik,' &c. (vol. viii.), and two reviews of Pott's 'Etymologische Forschungen' (vols. ix., x.). He maintained a constant correspondence with almost all the distinguished scholars on the Continent, and for the last ten years of his life no important publication connected with Eastern philology or history was projected on the Continent to which he did not contribute either by his advice or by the supply of materials. His worth was fully appreciated on the Continent, and a desire was often expressed that he should return to his native country; but being anxious to accomplish his design of publishing the 'Vedas,' and conceiving that he was placed in a wider sphere of utility in England, he preferred remaining in London, where he found such valuable treasures of Oriental literature.

In the year 1836 he began to print the collection of the hymns of the 'Rig Veda,' giving the Sanskrit text, a Latin translation, and explanatory notes. In the autumn of 1837 he had advanced so far that he intended to publish a first volume, when his sudden death, on the 12th of September 1837, in the prime of life and in the full vigour of his intellectual powers, interrupted an undertaking for which no man in Europe was so well qualified or prepared as himself. The Translation Committee published the book after his death, as far as it was completed, under the title 'Rig Veda Sanhita Liber Primus, Sanscrite et Latine,' 4to, London, 1838. Those who may hereafter profit by the study of this work, should know at what price it has been obtained: it is only a fragment, but it contains the energy of a whole life. Rosen's posthumous papers and collections were confided for publication to the able hands of Professor Lassen of Bonn.

Although Rosen had acquired so honourable a rank as an Oriental scholar, his position in society was no less distinguished. The highest admiration for his talents and attainments was accompanied with universal respect for his virtues. The simplicity of his pure and elevated mind, the gentleness of his manners, and, above all, the genuine kindness of heart which formed the striking feature of his character, secured for him, in an eminent degree, the affection of all who knew him. His readiness on all occasions to aid and advise his literary friends, at any cost of labour, is well known to many who will read this notice.

The loss of such a man was severely felt by all who were interested in the studies to which he had dedicated his life, but especially was he mourned by those who were intimately acquainted with him. His numerous friends, both English and German, presented his father with a marble bust of his son, by Richard Westmacott, as a mark of their esteem for his character and regret for his loss, and erected a monument to his memory in the cemetery at Kensall Green, near London, where he was interred.

ROSENMÜLLER, JOHN GEORGE, was appointed professor of divinity in the University of Leipzig, and superintendent in the Lutheran church at the same place in 1785, and died in 1815. His chief works are:—1, 'Historia Interpretationis Librorum Sanctorum in Ecclesia Christiana, ab Apostolorum Aetate ad Literarum Instaurationem,' 5 parts, 8vo, 1795, 1814; and 2, 'Scholia in Novum Testamentum,' 5 vols. 8vo. The latter is a useful work, especially for young students, but the author cannot be placed in the first rank of commentators. His labours were more directed to the explanation of particular words and phrases than to the general comprehension of the sacred writings. He seldom gives a satisfactory solution of any formidable difficulty.

ROSENMÜLLER, ERNEST FREDERIC CHARLES, son of the preceding, was born in 1768, and died on the 17th of September 1835, after having for many years held the office of professor of oriental languages in the University of Leipzig. His chief works are:—1, 'Scholia in Vetus Testamentum,' 23 vols. 8vo, which is a philological

and exegetical commentary on the Pentateuch, Isaiah, the Psalms, Job, Ezekiel, the minor prophets, Jeremiah, the writings of Solomon, Daniel, Joshua, Judges, and Ruth. The first edition was published 1795-1826, the second 1823-34. In the second edition several Rationalistic interpretations which appeared in the first are greatly modified. Rosenmüller's profound oriental learning and untiring industry have made this work one of the most valuable commentaries upon the Old Testament. In some cases he leans too much to the interpretations of the Jewish Rabbis. A 'Compendium of the Scholia,' in 5 vols. 8vo, containing the Pentateuch, Isaiah, the Psalms, Job, Ezekiel, and the minor prophets, has been executed by Dr. J. C. S. Lechner, under the author's superintendence. Rosenmuller did not live to complete his larger work. 2, 'Handbuch der Biblischen Alterthumskunde,' 4 vols. 8vo, 1823-31. This work was also left incomplete at the author's death. The volumes published were three on the geography and one on the natural history of the Bible. Translations of parts of this work are published in the 'Biblical Cabinet,' namely, 'The Geography of Central Asia,' 2 vols., and 'The Mineralogy and Botany of the Bible,' 1 vol. 3, 'Institutiones Linguæ Arabicæ,' the best manual of Arabic grammar, chiefly founded upon De Sacy's 'Grammaire Arabe.' 4, 'Analecta Arabica.' 5, 'Vocabularium Veteris Testamenti.' 6, 'Das Alte und das Neue Morgenland,' 6 vols. 8vo.

ROSMI'NI, CARLO DE' was born in 1758 at Roveredo, in the Italian Tyrol. He studied first at Innsbruck, and then in his native town, where he began early to show his aptitude for literary composition by writing several disquisitions on poetry. He afterwards removed to Ferrara, where he published in 1789 a Life of Ovid:—'Vita di Ovidio Nasone,' to which were added a letter by Vannetti on the style and the language of Ovid, and a parallel between the Orpheus of Ovid and the same character in Virgil. This work obtained for Rosmini the honour of being inscribed among the members of the Florentine academy. He next wrote 'Della Vita di L. Anneo Seneca libri quattro,' Roveredo, 1793. In 1801 he wrote an account of Vittorino da Feltre, a celebrated preceptor of the 15th century, and of his system of education, 'Idea dell' ottimo Precettore nella Vita e Disciplina di Vittorino da Feltre e de' suoi Discepoli.' This book may be called a treatise on pedagogy, as well as the next work published by Rosmini on Guarino Veronese, a contemporary of Vittorino da Feltre, and upon his school, 'Vita e Disciplina di Guarino Veronese e de' suoi Discepoli,' 3 vols. 8vo, Brescia, 1805-6. In 1808 Rosmini published an elaborate biography of the learned Filelfo, 'Vita di Francesco Filelfo da Tolentino,' 3 vols. 8vo. His next work was a Life of Trivulzio, a great captain of the 16th century, 'Dell' Istoria intorno alle Militari Imprese ed alla Vita di Gian Jacopo Trivulzio detto il Magno Libri XV.,' 2 vols. 4to, 1815, a biography enriched with handsome engravings and valuable documents. The last work of Rosmini was his history of Milan, 'Dell' Istoria di Milano Libri XVIII.' This history embraces the period from the reign of Frederic Barbarossa down to 1535, when Milan was annexed to the dominions of Charles V. The author wrote a continuation of it down to the beginning of the reign of the Empress Maria Theresa in 1740, which continuation is still inedited. Rosmini ranks among the principal Italian biographers of our times. He died at Milan in 1827.

ROSS, REAR-ADMIRAL SIR JOHN, Knight, was born June 24, 1777, at Balsarroch, Wigtownshire, Scotland. He was the fourth son of the Rev. Andrew Ross, of Balsarroch, minister of the parish of Inch. He entered the navy as a first-class volunteer November 11, 1786, on board the Pearl, 32 guns, and served in the Mediterranean till 1789. From November 7, 1790 till 1791, he served on board the Impregnable, 98 guns, in the English Channel. After being some years in the merchant-service he became, in September 1799, a midshipman on board the Weazel, sloop-of-war, which in that year formed part of the expedition to the coast of Holland. After having served on board several other king's ships, he received his commission as lieutenant, March 13, 1805. While attached to the Surinam, 18 guns, in 1806, he was severely wounded in four places in cutting out a Spanish vessel under the batteries of Bilbao, for which, in 1808, he was granted a pension of 98*l*. a year, increased in 1815 to 150*l*. He attained the rank of commander February 1, 1812, and was appointed to the Briseis, sloop-of-war, and afterwards to other vessels, till the termination of the war in 1815, during which period he performed several valuable services. He married his first wife in 1816.

In December 1817, while in command of the Driver, sloop-of-war, in Loch Ryan, on the coast of Scotland, he received a letter from Sir George Hope, one of the Lords of the Admiralty, informing him that two ships were to be sent out, to "ascertain the existence or non-existence of a north-west passage;" and inquiring whether he was disposed to undertake the command of the expedition. Having expressed his willingness to do so, he was directed to repair to London, where he arrived on the 30th of December. On the 15th of January 1818, he received his commission as commander of the Isabella, 385 tons, Lieutenant W. E. Parry being appointed to the command of the Alexander, 252 tons. The two ships departed from the Thames, April 25, 1818. They sailed up the eastern side of Davis's Strait and Baffin's Bay, and returned by the western side. They entered Lancaster Sound, and after proceeding some distance up it, Ross and the officer of the watch thought that they saw "land round the bottom of the Bay, forming a chain of mountains connected with those which extended along the north and south sides." The Alexander, being a slow-sailing vessel, was a considerable distance behind the Isabella. Parry however and his officers could see no mountains, and were greatly surprised and disappointed when the Isabella turned her head eastwards, and gave the signal for the Alexander to follow the example. Ross named the supposed high land the Croker Mountains, and has laid them down in his chart as a continuous chain closing up the bottom of the supposed bay. This was a mistake, as Parry believed at the time, and as he proved the following year when he sailed through Lancaster Sound into Barrow's Strait. [PARRY, SIR WILLIAM EDWARD.] The ships arrived in the Thames on the 14th of November, 1818. On the 7th of December, the same year, Ross was advanced to the rank of post-captain. In 1819 he published 'A Voyage of Discovery, made under the Orders of the Admiralty, in his Majesty's ships Isabella and Alexander, for the purpose of exploring Baffin's Bay, and enquiring into the Probability of a North-West Passage,' 2 vols. 8vo.

After the unsuccessful attempt of Captain Parry to reach the north pole, in 1827, Captain Ross submitted to the Lords of the Admiralty and to the Lord High Admiral the plan of another voyage of discovery to the Arctic seas. The government however did not undertake it; but after some delay a steam-ship was equipped at the expense of Mr. Felix Booth (afterwards Sir Felix Booth), then sheriff of London. The ship was named the Victory, and was fitted with an engine, invented and patented by Messrs. Braithwaite and Ericsson, which proved to be so bad as to be almost useless. Commander James Clark Ross, nephew of Captain Ross, was chosen as second in command. They had an attendant vessel of 16 tons burden, granted to them by the Admiralty, named the Krusenstern. The Victory, with its attendant, left the Thames May 24, 1829, and using partly her sails, and partly her "execrable machinery," as Ross calls it, entered Davis's Straits, July 5. Captain Ross expected to find a north-west passage through Prince Regent Inlet, which Parry had discovered, and in which one of his ships, the Fury, had been wrecked. The Victory and the Krusenstern entered the Inlet on the 12th of August, and on the following day discovered the wreck of the Fury. They afterwards took such of her stores as they required, passed farther down the Inlet, and on the 8th of October were frozen up in Felix Harbour, on the west side of the Gulf of Boothia. They were not released from the ice till the 17th of September 1830, and were able to advance but a very short distance before they were again frozen up on the 31st of October. On the 29th of August 1831, the Victory was again released from the ice, but on the 25th of September was forced by the pressure into another harbour. In April 1832 the sailors commenced carrying northwards two boats, with sledges and provisions, and on the 29th of May the vessels were finally abandoned. Captain Ross, in his journal, observes, "In the evening I took my own adieu of the Victory. It was the first vessel that I had ever been obliged to abandon, after having served in thirty-six, during a period of forty-two years." Some of the crew had died, and the rest were much weakened, but they struggled on till the 15th of August 1833, when the ice broke, and they were enabled to set sail in the boats. On the 26th of August, when near the entrance of Lancaster Sound, they came in sight of the Isabella, which was out on a whaling voyage. The mate in command of a boat that was sent to them, on Captain Ross asking him the name of the vessel, said it was the Isabella of Hull, once commanded by Captain Ross, "on which I stated that I was the identical man in question, and my people were the crew of the Victory." Unshaven as they all were, dirty, dressed in tattered skins, and wasted almost to the bones, the man doubted the statement, and said that Captain Ross had been dead two years. He was easily convinced of his error, and they were received on board the Isabella, with the yards and rigging manned, and with three hearty cheers. The Isabella arrived at Hull on the 18th of September 1833, and on the 19th Captain Ross reached London by steamer.

While the ships were frozen up in the Gulf of Boothia, many journeys and surveys were made by Commander Ross, and some by Captain Ross himself, chiefly of the coasts and country which they named Boothia Felix. During one of these journeys Commander Ross discovered, June 1, 1831, a spot which he considered to be the north magnetic pole, 70° 5′ 17″ N. lat., 96° 46′ 45″ W. long., where the dipping needle indicated a dip of 89° 59′, or within one minute of the vertical.

On the 24th of December 1834, Captain Ross received the honour of knighthood, together with the companionship of the Bath. Many other honours and several rewards were conferred upon him. In 1835 he published a 'Narrative of a Second Voyage in Search of a North-West Passage, and of a Residence in the Arctic Regions during the years 1829, 1830, 1831, 1832, 1833, by Sir John Ross, C.B., &c., Captain in the Royal Navy, including the Reports of Commander (now Captain) James Clark Ross, R.N., F.R.S., F.L.S., &c., and the Discovery of the Northern Magnetic Pole,' 4to, with Maps and Plates. In the same year was published an 'Appendix to the Narrative,' &c., also in 4to, chiefly consisting of accounts of the Esquimaux, and of the zoology, the meteorology, and similar matters. On the 8th of March, 1839, Sir John Ross was appointed consul at Stockholm, where he remained till February 1845. In 1850 he went out in search of Sir John Franklin, in a small vessel of 90 tons, named the Felix, and remained one winter in the ice. The government lent him no assist-

ance, and early in 1855 he wrote a pamphlet, in which he complained of his own treatment, and blamed Sir John Richardson and others. The pamphlet is entitled 'A Narrative of the Circumstances and Causes which led to the Failure of the Searching Expeditions sent by government and others for the Rescue of Sir John Franklin,' 8vo.

Sir John Ross's first wife having died in 1822, he married a second, October 21, 1834. By his first wife he had issue one son, who is a magistrate at Cawnpoor in Hindustan. Sir John Ross is the author of 'Letters to Sea-Officers,' 'Memoirs and Correspondence of Admiral Lord de Saumarez,' a 'Treatise on Navigation by Steam,' and other smaller works. He attained the rank of Rear-Admiral July 8, 1851, and died in London August 30, 1856.

*ROSS, SIR JAMES CLARK, Knight, Captain in the Royal Navy, was born April 15, 1800, in London. He is a son of George Ross, Esq., of London and Balsarroch, and is nephew of the late Rear-Admiral Sir John Ross, treated of in the preceding article. He entered the royal navy April 5, 1812, as a first-class volunteer, on board the Briseis, commanded by his uncle Captain John Ross. He continued to serve under his uncle as midshipman and master's mate, in other ships, in the Baltic, the White Sea, and on the coast of Scotland. He accompanied Captain John Ross in the Isabella, as an admiralty midshipman, on his first voyage in search of a north-west passage. [Ross, Rear-Admiral Sir John.] On his return he joined the Severn, 40 guns, lying in the Downs. From January 1819 to October 1825 he was engaged under Captain Parry in his three voyages in search of a north-west passage, and while absent on the second was promoted, Dec. 26, 1822, to the rank of lieutenant. In the third voyage he was on board the Fury when that ship was wrecked in Prince Regent Inlet. In 1827 he again accompanied Captain Parry in his attempt to reach the North Pole. [Parry, Sir William Edward.] On his return to England he received a commission as commander, Nov. 8, 1827. From 1829 till 1833 he served under his uncle Captain John Ross, in his second voyage in search of a north-west passage; and his valuable services during that period, including the discovery of the northern magnetic pole, were rewarded by his elevation to the rank of post-captain, Oct. 28, 1834. In 1835 he proceeded to Baffin's Bay for the purpose of searching for some missing whalers, and conveying relief to them. He was subsequently, till 1838, employed by the Admiralty in making a magnetic survey of Great Britain and Ireland.

Captain James Clark Ross, on the 8th of April 1839, was appointed to the command of the Erebus, bomb, 370 tons, and of an expedition to the Antarctic Seas. He was accompanied by Commander Francis Rawdon Moira Crozier, in command of the Terror, 340 tons. The chief purpose of the expedition was magnetic investigation, as to the lines of variation, the dip, and the intensity, and also as to the position of the southern magnetic pole or poles. The two ships sailed from the mouth of the Thames Sept. 30, 1839, and anchored off Folkestone, on their return, Sept. 4, 1843. During this voyage of four years, besides the investigations in magnetism and meteorology, many valuable additions were made to the previous knowledge of the Antarctic Regions and Seas in geography, geology, zoology, and botany. Three persevering attempts were made to reach the South Pole, and the ships succeeded in reaching the latitude of 78° 10′, or about 157 miles from the Pole. A vast continent was discovered, bordered with a barrier of ice 150 feet high, to which they gave the name of Victoria Land. An active volcano was seen, which they named Mount Erebus, in 77° 32′ S. lat., 167° E. long., 12,000 feet in height, and in the midst of perpetual snow. Only four men were lost during the voyage—three by accident and one by illness.

Captain James Clark Ross after his return married Oct. 8, 1843. In 1844 he received the honour of knighthood, and also the honorary degree of D.C.L. from the University of Oxford. In 1847 was published 'A Voyage of Discovery and Research in the Southern and Antarctic Regions, during the years 1839-43, by Captain Sir James Clark Ross, Knt., R.N., D.C.L. Oxon., F.R.S., &c., with Plates and Woodcuts,' 2 vols. 8vo. On the 31st of January 1848, Sir James C. Ross was appointed to the Enterprise, and made a voyage to Baffin's Bay in search of Sir John Franklin, which was, like the other searching voyages, unsuccessful.

Sir James C. Ross, who is skilled in astronomy, magnetism, meteorology, zoology, botany, and other sciences, has received many testimonials of his merits. In 1823 he was elected a Fellow of the Linnæan Society, and Dec. 11, 1828, a Fellow of the Royal Society. He is also a Fellow of the Royal Astronomical Society and the Royal Geographical Society, and is a corresponding member of several foreign societies. In 1833 he received the thanks of the common council of the city of London; in 1841 he was presented with the founder's gold medal by the London Geographical Society, and in 1842 with the gold medal of the Geographical Society of Paris.

*ROSS, SIR WILLIAM CHARLES, R.A., was born in London June 3, 1794. From his birth he was in a measure dedicated to art. His father was a miniature-painter and teacher of drawing; his mother, the sister of Anker Smith the engraver, was also an artist of some ability. Under their instruction and influence he had made sufficient progress to enter the Royal Academy as a student when only ten years old. In his thirteenth year (1807) he gained a silver palette at the Society of Arts for a copy in chalk of Smith's engraving of the 'Death of Wat Tylor;' and in each of the four following years he received other prizes from the same society: in 1808 the silver medal and 20*l.* for an original drawing of the 'Judgment of Solomon;' in 1809 the large silver palette for a miniature of 'Venus and Cupid;' in 1810 the silver medal and 20*l.* for an original drawing of 'Samuel presented to Eli;' and in 1811 the silver medal for an original drawing of the 'Triumph of Germanicus.' Again in 1817 he obtained the Society's gold medal for an original painting, 'The Judgment of Brutus;' he also gained the silver medal of the Royal Academy for an academical drawing. ('Art-Journal,' Feb., 1849.)

Mr. Ross commenced his professional career as a painter of portraits and historical and poetical subjects of the order indicated in the titles just given. But he soon felt that only the promise of extraordinary success would justify him in devoting his life to the higher department of art, while there appeared to be a favourable opportunity for the application of superior knowledge and technical skill to what was generally regarded as a very inferior though popular branch—that of miniature. He accordingly became a miniature-painter, and he soon found his reward in a steady influx of patronage, which went on increasing until he became the admitted head of that line of art. During his long career as the favourite painter of the court and aristocracy, it has fallen to his lot to paint most of the members of the royal family from the Queen downwards, and the élite of the aristocratic and fashionable world, as well as many members of foreign royal and noble families; it would therefore be idle to attempt to enumerate his works. As to their style it may suffice to say, that bringing to miniature-painting the knowledge acquired in the study of the higher walks of art, he was able to do something to elevate its general character; and though in Sir William Newton, Thorburn, and a few others, he has found worthy rivals, it may fairly be said that to his example even his most successful competitors owe not a little of their own excellence. The miniatures of Sir William Ross invariably exhibit admirable drawing and careful execution; a good, though it may be somewhat refined likeness; charming general colour, while the carnations are almost unequalled among miniature-painters; and the utmost taste in the arrangement of the whole.

Sir William Ross was appointed miniature-painter to the Queen in 1837; in 1838 he was elected A.R.A.; in February 1842 he became R.A.; and in the following June he received the honour of knighthood. It should be mentioned that though Sir William early abandoned historic for miniature painting, he did not lose either his interest or his skill in the former. When the first great Cartoon competition in connection with the decoration of the new houses of parliament was announced, Sir William sent to Westminster Hall a cartoon 10 feet 8 inches square, representing 'The Angel Raphael discoursing with Adam,' which attracted considerable notice, and obtained one of the additional premiums of 100*l.*

*ROSSE, WILLIAM PARSONS, third EARL OF, was born in 1800. He was educated at Magdalen College, Oxford, and graduated first class in mathematics in 1822. As Lord Oxmantown, he represented King's County in parliament from 1821 to 1834. His father, the second earl, died in 1841, when Lord Oxmantown succeeded to the peerage. In 1845 he was elected one of the representative peers for Ireland. Lord Rosse's chief distinction however has arisen from his service to astronomical science, by the series of researches and experiments which resulted in the construction of the magnificent telescope set up on the lawn in front of his residence, Birr Castle, near Parsonstown, in King's County. The lenses of this enormous instrument were formed and the whole of the instrument constructed under his lordship's personal superintendence. The very beautiful contrivances for insuring the perfect stability and at the same time the easy movement of the vast instrument were also invented by his lordship. Years of anxious experiments, and a large amount of money, were expended by Lord Rosse in preparing the specula, on the perfection of which depended the accuracy of the observations which might be made by the telescope, and in constructing and fitting up the instrument. This unrivalled telescope has been found, as was expected, to possess a far greater amount of space-penetrating power than any previous instrument, and several nebulæ, which had hitherto proved impermeable, have been readily resolved by it, and great advance has consequently been made in our knowledge of these objects. A much more minute and specific knowledge has also been obtained of the visible surface of the moon. The prospect of new observations of many other celestial phenomena and remarkable appearances of the heavenly bodies is also of course opened up by the adoption of instruments of such vast power as the results of Lord Rosse's experiments have shown to be practicable.

Lord Rosse married in 1836 the eldest daughter of John Wilmer Field, Esq., of Heaton Hall, Yorkshire. In 1843 he was president of the British Association; and in 1849 he was elected president of the Royal Society. He is also a member of the Imperial Academy of Sciences at St. Petersburg, and of other learned societies. At the close of the French Exhibition of 1855, the decoration of a Knight of the Legion of Honour was conferred on Lord Rosse in consideration of his services to astronomical science.

Lord Rosse has published the following:—'The Monster Telescope erected by the Earl of Rosse, Parsonstown, with an account of the Manufacture of the Specula, and full descriptions of the Machinery,' printed at Parsonstown in 1844; 'Letters on the State of Ireland,'

1847; 'Memorandum presented to the Council of the Royal Society for rendering the Council of the Society more efficient,' in a letter of Sir J. South to the Royal Society, privately printed in 1856.

ROSSI, JOHN CHARLES FELIX, R.A., was born in 1762 at Nottingham, where his father, a native of Siena, though not a licensed practitioner, practised as a medical man. Young Rossi was apprenticed very early to a sculptor of the name of Luccatella, with whom he remained, after he had served his time, as a journeyman, at 18*s.* per week; but being employed by his master to correct some work on which Luccatella's principal assistants had been engaged, he suspected that his own abilities were of a superior class, and he demanded and obtained higher wages. It was now however, having once felt the longing for praise, impossible for him to remain in his then subordinate situation, and he determined upon trying to better himself in London. There, still a boy, he entered himself as a student of the Royal Academy; and in 1781 he obtained the silver medal, and in 1784 the gold one, which entitled him to three years' maintenance at Rome. He went to Rome in 1785; in 1788 he returned to London; in 1800 he was elected an associate of the academy; and only two years afterwards, a very short interval, he was elected an academician. He was subsequently appointed sculptor to the Prince Regent, and he was employed in decorating Buckingham Palace. He was afterwards sculptor to William IV. But his celebrity had passed away, and he had little to do after the completion of his great public monuments in St. Paul's cathedral. In the latter years of his life he depended chiefly upon a pension from the Royal Academy. He died February 21, 1839. He was twice married, and had eight children by each wife.

Rossi was both a classical and a monumental sculptor, and his style was manly and vigorous, especially in his monumental works, but they are not remarkable for any refinement either of sentiment or execution. Of the first class the following may be mentioned:—A Mercury in marble, executed in Rome; a recumbent figure of Eve, in marble; Edwin and Eleanora; Celadon and Amelia; Musidora; Zephyrus and Aurora; and Venus and Cupid. A statue of Thomson the poet by him is in the possession of Sir Robert Peel; and there is a large colossal statue of Britannia on the Exchange at Liverpool. His best works however, and those by which he is and will be known, are the following monuments in St. Paul's cathedral:—The Marquis Cornwallis, in the nave; Captain Faulkner and Lord Heathfield, in the south transept; and Captains Mosse and Riou, and Lord Rodney, in the north transept. The principal of these are those to Lords Cornwallis, Heathfield, and Rodney, and Captain Faulkner; all of which, except the second, are groups of three or more figures of the heroic size. That to Lord Cornwallis is placed opposite to Flaxman's monument to Nelson, and is in a similar style of composition and on a similar scale: it is a pyramidal group, the Marquis, as a Knight of the Garter, on a pedestal forming the apex; below are three allegorical figures—Britannia, and impersonations of the Begareth and Ganges, representing the British empire in the East. The sitting male figure or Ganges has much grandeur of form. Lord Heathfield is a single statue, represented in his regimentals: on the pedestal is an alto-rilievo of Victory descending from a castellated rock to crown a warrior on the sea-shore with laurel. Against the same pier is the monument to Captain Faulkner, R.N., who was killed on board the Blanche frigate in 1795: Neptune, seated on a rock, is in the act of catching the naked figure of a dying sailor; Victory is about to crown him with a laurel. Lord Rodney's monument is a pyramid group, the statue of the admiral forming the apex; below is Fame communicating with History. As will be seen, he depended mainly for religious sentiment and poetic effect on the admixture of allegory borrowed from classical mythology with literal fact, which was so favourite a practice with the sculptors of the 18th and early part of the present century, but which appears very difficult to reconcile with the requirements of monumental works in a Christian temple, or with common-sense.

ROSSI, ROSSO DE', or IL ROSSO, called in France, 'Maître Roux,' a celebrated Florentine painter, was born in Florence in 1496. He studied the works of Michel Angelo, and was distinguished for the boldness and freedom of his style. He executed several works in various cities of Italy, but his paintings are not numerous in Italy, as he passed the best portion of his career from about 1538 in the service of Francis I. at Fontainebleau, where he superintended all the works of the palace, with a princely allowance, and a house in Paris, given to him by Francis. In the year 1541 however, while still at Fontainebleau, a few hundred ducats were stolen from him, and he accused his friend and assistant Francesco Pellegrini of the theft, who was put to the torture and was declared to be innocent. Rosso's sorrow for what had happened, and the taunts of Pellegrini and his friends together, annoyed him to that extent that he poisoned himself, to the great astonishment and grief of Francis and his own pupils and assistants. He is said to have been called Il Rosso on account of his red hair: he was remarkable for his large and handsome person and general accomplishments and acquirements. Rosso was the boldest painter that had appeared in Italy up to the time of Vasari. Very few of his works were left at Fontainebleau; many of them were destroyed by his successor Primaticcio. Many of his works have been engraved. (Vasari, *Vite de' Pittori, &c.*; *Lettere Pittoriche*; D'Argenville, *Vies des Peintres.*)

*ROSSINI, GIOACCHINO, the greatest dramatic composer of the present century, was born on the 29th of February, 1792, at Pesaro, a little town near Bologna. His father was a horn-player in the orchestras of strolling theatrical companies, and his mother was a second-rate actress and singer. Young Rossini began his career by playing second horn to his father when he was only ten years old, and thus gained an acquaintance with opera music and opera business. Having a beautiful voice, his father had him taught singing by an eminent professor. He sang the treble parts as a choir-boy in the Bologna churches, and very soon became an excellent singer and a skilful accompanist. The breaking of his voice put an end to his occupation as a chorister; and at the age of fifteen he was admitted into the Lyceum of Bologna, and received lessons in counterpoint from the learned Padre Mattei. He did not take kindly to the severe duties imposed on him by his master; his temperament was too ardent and volatile for the drudgery of double counterpoint, fugues, and canons. Mattei, having told his pupils one day, that simple counterpoint, which they had been hitherto studying, might suffice for music in the free style, but that deeper knowledge was necessary for the composition of ecclesiastical works, the quick-witted youth instantly caught at the remark: "Do you mean to say, Padre, that, with what I have learned already, I could write operas?" "Why, yes," was the answer. "Well, then," rejoined Rossini, "I mean to write operas: and I don't want any more lessons." And thus ended the young musician's scholastic education. But, in truth, he educated himself, and was indefatigable in his labour of self-instruction. He gave his days and nights not only to the great composers of the Italian musical stage, but to the German masters, who were then neither appreciated nor understood in Italy. To Mozart he especially devoted himself, and he retains to this day the deepest veneration for his illustrious predecessor. In this way he made himself a musician; and his works show his mastery of all the resources of art which are necessary for that branch of it to which he applied himself. He continued this process of self-tuition during the whole of his career. It was a course of constant progress; a progress which may be measured by comparing his first great work with his last—his 'Tancredi' with his 'Guillaume Tell.'

Before the beautiful opera which made him at once famous, he had produced several juvenile pieces, which obtained some degree of success; but they need not now be enumerated, as they have all passed into oblivion except 'L'Inganno Felice,' performed at Venice in 1812. This opera became known beyond the confines of Italy, and we once (many years ago) witnessed its representation in London. It contains some beauties; but, as a whole, it is feeble, and not worthy of preservation.

'Tancredi' was produced at Venice in 1813. No work of genius ever excited in a higher degree that sensation which the Italians so emphatically designate by the term *furore.* The susceptible Venetians were enchanted with its freshness and spirit, its noble chivalrous tone, its beautiful melodies, and brilliant yet simple accompaniments. The dilettanti exclaimed that Cimarosa had come back to the world. Nothing was to be heard in the saloons, the streets and public walks, the places of amusement—nay, even the courts of justice, but snatches of airs from 'Tancredi.' Its renown flew over all Italy, and over all Europe. In Germany, France, Spain, and Portugal, there was not a musical theatre, great or small, where it was not performed and received with enthusiasm, within a year or two of its first production; and in a very few years more it had crossed the Atlantic, and pursued its triumphant course over the great American continent. In short, Rossini, with his 'Tancredi,' speedily made the conquest of the whole world of music. This work indeed raised him at once to the summit of fame, and all his subsequent labours could do no more than sustain him at the same elevation.

Rossini now produced opera after opera with astonishing rapidity, but he was not for some time able again to reach the level of 'Tancredi.' 'L'Italiana in Algieri,' 'La Pietra di Paragone,' 'Demetrio e Polibio,' 'Il Turco in Italia,' and 'Aureliano in Palmira,' were all favourably received at the different theatres where they were brought out, but none of them has kept possession of the stage. 'L'Italiana in Algieri,' and 'Il Turco in Italia,' were performed at Her Majesty's Theatre; and the former was revived at the Royal Italian Opera during Mademoiselle Alboni's first season at that theatre; but neither of them proved attractive in England: as to the others, they appear to be entirely forgotten. 'Aureliano in Palmira' was successful at first, the principal character having been performed by Velluti, then in the height of his popularity. This celebrated singer, who was a great master of the 'florid' style, covered his airs with such a profusion of brilliant embellishments, that Rossini exclaimed, "Non conosco più la mia musica" ("I do not know my own music"), and, it is said, was induced by this circumstance to write his airs with all their ornaments, so as to prevent them from being spoiled by the presumption and bad taste of singers; though his expedient has not been very successful, for the favourite warblers of the day cannot be restrained from embellishing even his embellishments.

In the year 1815 Rossini was appointed musical director of the great theatre of San Carlo at Naples; a situation which he held for seven years. The first opera composed by him for Naples was 'Elisabetta Regina d'Inghilterra,' which had great success; owing, it would seem, to the manner in which the character of the queen was performed by Mademoiselle Colbrand, one of the greatest

tragedians and singers of her time, who was then in the highest favour with the Neapolitans; for the success of the opera was short-lived. No other prima-donna has distinguished herself in it; and indeed it is now almost forgotten. This lady had gained a large fortune during her brilliant career, and Rossini married her before the termination of his engagement at Naples. This engagement did not preclude him from producing operas at other places; and accordingly two pieces, 'Torvaldo e Dorliska,' and 'Il Barbiere di Siviglia,' were brought out by him, in 1816, at Rome. The first made no impression; the second is the most popular and the most charming of all his works. The drama, founded on the well-known comedy of Beaumarchais, had already been clothed with beautiful music by the celebrated Paisiello; [PAISIELLO, G.] and Rossini's adoption of the same subject was regarded as a piece of no small audacity. Under this prepossession the Roman audience, the first night, treated the new opera harshly, and would scarcely hear it to an end. On a second hearing however they reversed their hasty judgment, and did justice to the beauties of the piece. It flew over all Europe, and was received, as 'Tancredi' had been, with unbounded enthusiasm. For forty years it has enjoyed a success unparalleled in the annals of the Opera. It has been performed numberless times in every European language, and in every musical theatre, great and small, in the world; and to this day it is found to be as fresh, as delightful, and as attractive as ever.

In the following year, 1817, 'La Cenerentola' was produced at Rome, and 'La Gazza Ladra' at Milan. The former, as a whole, does not hold a very high place among the author's works. The dramatist has spoiled the pretty nursery tale of Cinderella, by divesting it of all its fanciful fairy machinery; and the heroine's part, being for a low mezzo-soprano voice, seldom finds a fitting representative. But there are highly comic scenes and pretty things in the music, so that this opera, when well-acted and sung, still continues to please. The 'Gazza Ladra' (founded on the interesting tale of the 'Maid and the Magpie') has always been one of Rossini's most favourite pieces.

From this time to the termination of Rossini's engagement at Naples in 1823, were composed his principal operas for that city. Passing over some minor pieces which have fallen into oblivion, they were 'Otello,' 'Mosè in Egitto,' 'La Donna del Lago,' 'Maometto Secondo,' and 'Zelmira.' 'Otello' notwithstanding the wretched way in which Shakspere is mangled by the Italian playwright, has high merit as a musical work; and, with two great performers in the characters of Othello and Desdemona, never fails to succeed even in England. In 'Mosè in Egitto' there is probably more real grandeur than in any of Rossini's other productions; the famous prayer of the Hebrews when about to effect the miraculous passage of the Red Sea, is a sublime inspiration of genius. This opera has always produced a great effect, not only in its original form but in French and German versions, and it has also been received with favour in England, though, in consequence of the prohibition of Scriptural subjects on our stage, it was performed under the title of 'Pietro l'Eremita,' and more recently (at the Royal Italian Opera) under that of 'Zorah;' both transformations being equally absurd and preposterous. 'La Donna del Lago' was at first unsuccessful; but the merits of this splendid opera were soon recognised, and it still keeps possession of the stage. 'Maometto Secondo,' also failed at first, and likewise when it was reproduced three years afterwards at Venice. But a French version of it under the title of 'Le Siege de Corinthe,' was well received at Paris in 1826; and in this form, but with Italian words, it has been repeatedly performed both at Paris and London, under the title of 'L'Assedio di Corinto.' 'Zelmira' was another failure, though it contains some of Rossini's finest music, the libretto being contemptibly silly.

In 1823 Rossini left Italy, and remained for many years absent from his native country. The last opera composed by him before his departure was 'Semiramide,' which, in that year, was produced at Venice. This is the most gorgeous of his works. Its pomp and splendour are somewhat ponderous, though highly imposing, and the strength of the orchestral accompaniments is carried to an overpowering excess. But it has much real grandeur, and the character of the Assyrian queen in the hands of a great tragedian, such as Pasta or Grisi, has never failed to make a strong impression.

After a brief stay in Paris, Rossini arrived in London in 1824, in consequence of an engagement at the Italian Opera, whereby he was to be the musical director, and to produce a new opera composed for the theatre. Madame Colbrand Rossini (whom he had married before leaving Naples) was also engaged as prima donna. Immense curiosity was excited by the arrival of the far-famed maestro. But 'Zelmira,' the opera which began the season, did not please; and Madame Rossini was so coldly received that she did not re-appear. The season was attended with enormous loss, and Rossini abruptly quitted England without having fulfilled his engagement to compose an opera. If however his engagement was disastrous to the theatre, his sojourn in London was profitable to himself. He was the lion of the day; and his manners and talents as an accomplished singer 'de société,' completed the popularity in the fashionable world which his music had gained. The aristocracy loaded him with attentions, and paid him richly for accepting their invitations. Two subscription-concerts for his benefit were got up at Almacks'; the admission to both was two guineas; and, as if this were not sufficient to render them exclusive, the tickets were limited to persons approved by a committee of lady-patronesses. The concerts were of the most trivial kind, but the fashionable crowd could boast that they had heard the famous maestro himself sing a couple of comic songs. A popular idol is always subject to hostility and detraction. Many stories were industriously circulated of Rossini's arrogant and presumptuous behaviour even in the presence of royalty. They were effectually refuted at the time, and indeed were quite inconsistent with his general deportment, which has always been that of a well-bred gentleman and man of the world. The absurd homage he received from the fashionable world was no fault of his, but of those who paid it.

On his return to Paris, Rossini became manager of the Italian Opera, to which office he was appointed by the Vicomte de Rochefoucauld, the minister of the royal household; and he held it till the revolution of 1830. His indolence and want of administrative capacity made him quite unfit for the situation, and the theatre during his *régime* fell from a prosperous state to the brink of ruin. He neglected his art as much as his business. He composed a little opera for the coronation of Charles X., called 'Il Viaggio a Reims;' and, when it had served its temporary purpose, he employed the greater part of the music in the concoction of another opera, on a totally different subject, called 'Il Conte Ory;' a worthless piece in a dramatic point of view, though, on account of its light and pretty music, it is still occasionally performed. He adapted his old opera, 'Maometto Secondo,' to the French stage under the title of 'Le Siège de Corinthe,' as has been already mentioned; and he did the same thing with his 'Mosè in Egitto,' which was performed under the title of 'Moïse.' These were the whole of his labours from 1824 to 1829, when he produced his last and greatest opera, 'Guillaume Tell;' a work so original, so unlike anything he had ever done before, that it seemed the production of a different author. We recognise Rossini's graceful Italian melody; but in depth and solidity of style, richness of harmony, and variety of orchestral effects, 'Guillaume Tell' emulates the greatest masterpieces of the German school. This opera however has not had all the success which it deserves. The drama is ill-constructed and without interest, so that the audience become weary, notwithstanding the beauties of the music. Hence it happens that, while the airs and concerted pieces of 'Guillaume Tell' are performed at every concert, and found on every lady's pianoforte, it is seldom represented on the stage.

With this opera, at the age of seven-and-thirty, Rossini closed his career. His doing so was the result of a deliberate resolution. To his friends, who pressed him to resume his pen, he was wont to say, "An additional success would add nothing to my fame; a failure would injure it: I have no need of the one, and I do not choose to expose myself to the other." And to this determination he has adhered; for the composition of his pretty and popular, but slight 'Stabat Mater,' cannot be regarded as a departure from it.

By the revolution of 1830 Rossini was deprived of the management of the Italian Opera, and of his places of superintendant of his majesty's music, and inspector-general of singing in France—two lucrative sinecures, which he held under government. He continued nevertheless to reside in Paris, occupied in claiming compensation for the losses he had sustained, in which to some extent he succeeded. During this time he lived in a miserable lodging in the purlieus of the theatre, pretending that the utmost parsimony was necessary from the loss of his income. Nobody was duped by this piece of comedy, as his opulent circumstances were well known. In 1836 he returned to Italy, intending merely to visit his property there; but he prolonged his stay, and at length resolved to fix his permanent residence in his native country.

Since that time, we believe, Rossini has lived constantly in Bologna or its neighbourhood till last year, when he returned to Paris, where he still remains. For more than twenty years his life, though he is now only sixty-five, has been a blank, spent in self-indulgence and indolence; his habits of this kind having been increased latterly by infirm health. He is described as being still lively, kind, and good-humoured; but he takes little interest in his old pursuits, and, it is said, since his return to Paris, has never been within the doors of a theatre.

ROSTOPCHIN or RASTOPCHIN, COUNT FEDOR VASILEVICH, a Russian nobleman whose name will be always associated with one of the most striking events of modern history, was born on the 12th of March 1765, as he himself informs us in his 'Memoirs written in ten minutes.' The family of Rostopchin which established itself in Russia about three hundred years before is of Tartar origin and descended in a direct line from one of the sons of Genghis Khan. Fedor, after completing his education by a tour in Europe, became officer of the guards and gentleman of the chamber to the Empress Catherine, but attached himself to the Grand Duke Paul, with whom he became a favourite, from his sallies of somewhat eccentric humour. When the Grand-Duke became Emperor, Rostopchin rose to be adjutant-general, minister of foreign affairs, and director general of the post, and was made a count, but he lost favour before the close of the Emperor's reign from opposing the alliance with France, was dismissed from his offices and was absent from St. Petersburg in disgrace at the time of the sudden termination of Paul's career. Under the Emperor Alexander Rostopchin became Grand-Chamberlain and was appointed General-Commander in Chief of the city and government of Moscow, and he held that post at the time when the eyes of all Europe were turned towards Moscow, on the French invasion of Russia in 1812. It was under his government that Moscow was burned.

In Napoleon's bulletins Rostopchin was denounced as having kindled the conflagration by means of three hundred incendiaries who set fire to the city in five hundred places at once, and it was stated that some hundreds of these incendiaries were taken and shot. In some French historians there are numerous details of the event, chiefly however taken from or founded on the bulletins. The belief was for years unquestioned and uncontradicted in France. At length in 1823 Rostopchin who had resided in Paris since 1817 published a pamphlet entitled 'La Vérité sur l'incendie de Moscou' ('The Truth on the conflagration of Moscow'). "Ten years have elapsed," he commences, "since the conflagration of Moscow, and I am still pointed out to history and posterity as the author of an event which according to the received opinion was the principal cause of the destruction of Napoleon's army, of his consequent fall, the preservation of Russia, and the deliverance of Europe. Certainly there is something to be proud of in such splendid claims as these, but having never usurped anybody's rights and being tired of hearing the same fable constantly repeated I am going to make known the truth which alone ought to dictate history." . . . "It would be unreasonable," he afterwards says, "not to believe me, since I give up the finest part in the drama of our times, and pull down the edifice of my own celebrity." The gist of his statements is, that the fire was not produced by a preconcerted plan, but by the patriotism of some isolated Russians, and the negligence and violence of the French soldiers, who acted in the spirit which was shown by Napoleon's acknowledged attempt to blow up the Kremlin. "The principal feature in the Russian character," says Rostopchin, "is disinterestedness and propensity to destroy rather than give up to an antagonist—to terminate a dispute with the words, 'Then nobody shall have it.' In the frequent conversations that I had with the shopkeepers, the artisans, and the lower classes of Moscow, I often heard them say, when they expressed their fears that the city would fall into the enemy's hand, 'We ought to burn it rather.' When I was staying at the head-quarters of Prince Kutuzov, I saw many persons escaped from Moscow after the conflagration who boasted that they had set their houses on fire." It is singular that when speaking on this head the Count does not advert to his own destruction of his country-seat at the village of Voronov on the Kaluga road—a fact which admits of no doubt, for the French on arriving there found a manifesto addressed to them in French, which was made public at the time, and is reprinted in the collection of Rostopchin's writings. "During eight years," the manifesto ran, "I have been embellishing this estate, and I have lived here in happiness in the bosom of my family. The inhabitants of this village, 1720 in number, quit it at your approach, and I myself set fire to the house that it may not be polluted by your presence. Frenchmen! I abandoned to you my two houses in Moscow, with furniture in them to the value of half a million rubles—here you will find nothing but ashes." Rostopchin concludes his pamphlet, which is dated from Paris, March 5th, 1823, with the words, "I have told the truth and nothing but the truth," avoiding, it will be observed, to assert that he had told "the whole truth." "His tardy denial," remarks the writer in the 'Biographie Universelle,' "bears no character of truth about it, and has convinced no one." Such indeed appears to be the general opinion in France; but as Rostopchin's assertions are against the interest of his own reputation, as they come into collision with no established fact, and as he had the reputation of a man of honour though a man of eccentricity, there seems no sufficient reason to reject his testimony, and it will probably be accepted by future historians unless some evidence to the contrary come to the light which is at present unknown. It is an important historical point, of more consequence than the part that Rostopchin took in the matter, that the conflagration was not the great national act that Byron represented it:—

"To this the soldier lent his kindling match,
To this the peasant gave his cottage thatch,
To this the merchant flung his hoarded store,
The prince his hall—and Moscow was no more!".

In the series of Rostopchin's proclamations to the peasantry of his government, the last commences in a strange mixture of coarse humour and fierce patriotism, which seems to have been natural to him. "The enemy of the human race, God's scourge for our sins, the devil's manure, the wicked Frenchman, has got into Moscow, and has given it to sword and flame." Whatever might be the patriotism of individuals, it was evidently thought expedient to inculcate the belief in the masses that the conflagration was the work of the French.

In taking this notice of the pamphlet on the history of 1812, some of Rostopchin's biography has been anticipated. His governorship of Moscow ceased in 1814, and he accompanied the Emperor Alexander to the Congress of Vienna. In 1817 he came to Paris, where he lived for some time at what had formerly been the residence of Marshal Ney, Prince of the Moskwa, and while he was at that city in 1819 his daughter Sophia was married to Count Eugene de Ségur, grandson of the count of that name who had been ambassador at St. Petersburg, and nephew of the Count Philippe, who wrote the famous history of the invasion of Russia. Rostopchin finally returned to Russia, and died at Moscow on the 12th of February 1826.

A volume of Rostopchin's collected writings was published at St. Petersburg in 1853 in Smirdin's 'Polnoe Sobranie Sochineny Russkikh Avtorov' ('Complete Collection of the works of Russian Authors'); they are chiefly connected with the events of his life, and derive most of their interest from that circumstance. A vein of flippancy runs through the French part of his writings, and a vein of coarseness through the Russian. His daughter-in-law, Countess Elena Rostopchin, by birth of the family of Sushkov, is a Russian poetess of some reputation.

ROTHSCHILD, MEYER ANSELM, the founder of the wealth and influence of the great commercial family of the Rothschilds, was born at Frankfurt-am-Main about the year 1750. He was originally intended for the Jewish priesthood, but was placed in a counting-house at Hanover. He returned to Frankfurt, married, and commenced business in a small way as an exchange broker and banker. His ability and industry procured him the office of banker to William, Landgrave (afterwards Elector) of Hesse. During the time that the Emperor Napoleon had undisputed possession of Germany, the landgrave's private fortune was saved by the shrewdness of his banker. Meyer Rothschild died in 1812, leaving to his five sons a large fortune, boundless credit, and an unimpeachable character. Of these the eldest, Anselm, settled at Frankfurt, Solomon at Vienna, Nathan Meyer, the third, in London, Charles at Naples, and James at Paris. They remained united, in accordance with their father's advice, and the result has been that for nearly half a century they have taken the leading part in all the financial affairs of England, France, Austria, and most other kingdoms of Europe. The rise of the Rothschilds' fortunes dates from the outbreak of the war with Spain in 1808, when the resources of NATHAN ROTHSCHILD for making the necessary remittances to the British army in that country were first brought into full play. He had come to England in 1800, and had acted as his father's agent in the purchase of Manchester goods for the Continent, and shortly afterwards through his father he had large sums entrusted to him for the Elector of Hesse Cassel and for other German princes, and these he employed with such great judgment that his means began rapidly to increase. His financial transactions pervaded the whole Continent, and he came to be consulted upon almost every speculation and undertaking. His brothers looked to his judgment on all matters of a pecuniary character. He may be said to have been the first introducer of foreign loans into this country; for though such securities had been dealt in before, yet the dividends being payable abroad, and subject to a constant fluctuation in the rate of exchange, had made them too inconvenient an investment for the multitude. It is said that such was Mr. Rothschild's judgment and good management that not one of those with whom he entered into contracts ever failed in their engagements. His loan contracts however were not always successful in the first instance; for example, he is said to have lost 500,000*l.* by Lord Bexley's loan or funding of Exchequer Bills; the vast resources at his command however enabled him to bear these and all other losses, which would have sunk a house of less gigantic means. To such a height however did he carry his reputation for loan operations that it became almost a matter of rivalry between different states which should obtain his co-operation. He always avoided entering into any money contracts with Spain or the Spanish settlements in America; he also refused to connect himself with the various Joint-stock Companies of the day, with the single exception of the Alliance Insurance Company, in the formation of which he took a leading part. He was distinguished alike by his accuracy and correctness in matters of business and his liberality of dealing with all who were brought into the sphere of his monetary negociations, and by his private and personal charities, which he distributed on a large scale, more especially among the poor of his own religion. He received letters patent of denization in England in 1804, and in 1822 was advanced by letters Imperial, dated Vienna, September 29, 1822, to the dignity of a Baron of the Austrian Empire. This title however he never assumed, and was justly more proud of his high commercial and untitled name. He died at Frankfurt, July 28, 1836, leaving by his wife, the daughter of Mr. Levi Cohen, a London merchant, three daughters and four sons. Of the former, two are married to their cousins, and the third to the Right Honourable Henry Fitz Roy, M.P. His eldest son, the Baron Lionel Nathan de Rothschild, has been elected on four different occasions to represent the city of London, but has never taken his seat in the House of Commons, because as a Jew he cannot conscientiously take the oaths 'on the true faith of a Christian.' His second son, Anthony, was created a Baronet in 1846.

ROTTECK, KARL WENCESLAUS RODECKER VON, was born on the 18th of June, 1775, at Freiburg-im-Breisgau, which now belongs to the Grand Duchy of Baden, but at that time was subject to the House of Austria. His father, Anton Rodecker, was ennobled by the Emperor Joseph II. under the name Rodecker von Rotteck, on account of the eminent services which he had done to his country and the emperor as perpetual dean of the Medical Faculty in the University of Freiburg, and as one of the councillors in the board of administration of Austrian Suabia. His mother, Charlotte Poirot d'Ogeron, a native of Remiremont in Lorraine, is described as a lady of rare virtue and attainments. Karl von Rotteck received a very careful education, and as early as 1790 was admitted a student in the faculty of law in the university of his native town. He took the degree of Doctor of Civil Law in 1797, yet he always preferred history to law, and in 1798 was appointed professor of history at Freiburg.

Although he did not appear as a writer before 1811, except as the author of a few minor productions, he nevertheless devoted all his

spare time towards the accomplishment of a great historical work, which secured him a high rank among the historians of Europe. Of his 'Allgemeine Weltgeschichte,' ('Universal History,') the first volume was published in 1811, but it was only finished in 1827. Germany having recovered its independence through the treaties of 1814 and 1815, and political liberty having been promised to the inhabitants, Rotteck made the constitutional law of Germany an object of his particular attention; and desiring to propagate his ideas, gave up the chair of history, and petitioned for that of politics and the law of nations in the same university, which he obtained in 1818. On those subjects he published a great number of works and memoirs as well as articles in the leading liberal periodicals in Germany, and the princes of Germany being then active in checking the rising liberal spirit of the nation, he obtained great popularity. In 1819 he was chosen by his university as their representative in the first chamber of the States of Baden. In the same year appeared his 'Ideen über Landstande,' ('Ideas on Representative Bodies,') a work distinguished by great historical learning, liberal views, and that lucid and attractive style for which he is remarkable among the German historians and publicists. Some time afterwards he wrote a work on standing armies, the danger of which he endeavoured to show, and a history of the transactions of the States of Baden, which were well received by the people, but made him many enemies among the friends of the old state of things.

Thus, lecturing in the university, propagating his liberal views through countless minor productions, and representing Freiburg in the states, he continued till 1830. The outbreak of the French revolution in 1830 gave fresh vigour to his activity; he became the leading spirit of the best among the liberal periodicals of Germany, several of which were founded by him; and giving up his seat in the first chamber of the states as member for the university, he accepted the membership for the city of Freiburg, which placed him in the second chamber, among the representatives of the people. At the head of those members who by their unremitting zeal in developing political freedom in Baden set an example to all Germany, Rotteck was exposed to slander, and at last violent attacks. As soon as the fear of France had subsided, the German government took courage to punish those who had given offence. In consequence of a decree of the Diet in 1832, the Baden government forbade Rotteck to lecture in the University of Freiburg, and he was declared to have forfeited, for five years, the right of editing any newspaper. Germany now looked upon him as a political martyr, and from its most distant provinces he received addresses and presents. His native city elected him mayor, but the government refused to give their sanction: they likewise tried to exclude him from the second chamber of the states, and to prevent his re-election; but there they failed, and from 1830 to 1840 he continued to represent Freiburg without any interruption. In 1840 the Baden government re-admitted him as a lecturer at Freiburg, but it was too late: after a severe illness, rendered worse by the moral sufferings he had been exposed to, Rotteck died on the 20th of November, 1840. His death was mourned as a public calamity in all Germany.

The principal work of Rotteck is his 'Allgemeine Weltgeschichte' mentioned above, which extends from the commencement of authentic history to 1815. It met with such success that a fifteenth edition was called for, and published in 1841-45, in 11 vols. 8vo., with a continuation to 1840, by K. H. Hermes, Brunswick. Of these eleven volumes, nine are the work of Rotteck, and the two last the continuation of Hermes. No general history ever enjoyed such popularity as this splendid production of Rotteck; in Germany it is in the hands of almost every educated family; its fame soon spread over Europe and America; and it was consequently translated into most of the European languages. The English translation by T. Jones, Philadelphia, four vols. 8vo, 1840-42, 2nd edition, London, 1842, is however only a translation of an extract of the 'General History,' which Rotteck published under the title 'Auszug aus der Weltgeschichte,' Freiburg, 1831, &c. 4 vols. 8vo. Contrary to the practice of most German historians, Rotteck simply relates history, indulging neither in critical investigation of trifles, nor in metaphysical contemplation of the broad facts of human deeds. But the whole is represented from a liberal point of view, and enlivened by sound reflections on the origin of freedom and slavery, and the causes of the rise and fall of nations. The style of Rotteck is clear and attractive, but sometimes a little rhetorical; the logical order is never interrupted; and every page shows that the author possessed that rare taste and that discretion which enable a man to distinguish between trifles and important facts, and to give neither too much nor too little. The reader who wishes to obtain a strong impression of the peculiar merit of this work, as the production of a German historian, need only compare it with Hammer's far-famed History of the Turkish Empire. Among the other works of Rotteck we mention 'Kleinere Schriften' ('Minor Works'), 5 vols. 8vo, 1829-35, which contain a great number of valuable memoirs, essays, letters, &c., on various, mostly historical subjects; 'Lehrbuch des Vernunftrechts und der Staatswissenschaften' ('Doctrine of Law as a Metaphysical Science, and of Public and Constitutional Law'), 4 vols. 8vo, 1829, &c.; 'Staatsrecht der Constitutionellen Monarchie' ('The Public Law of Constitutional Monarchies'), 3 vols. 8vo, 1824, &c. Rotteck was the co-editor, with Welcker, of the excellent 'Staats Lexicon,' &c. ('Political Dictionary'). Dr. Hermann Rotteck, the son of the historian, published 'Rotteck's Nachgelassene Schriften' ('Posthumous Works'), Freiburg, 5 vols. 8vo, 1841-43, which contain also most of the 'Minor Works' mentioned above.

(The Life of Rotteck by his Son, in the fourth volume of *Nachgelassene Schriften*; Rotteck's *Ehrentempel*, Freiburg, 1842; *Conversations-Lexicon Supplement*.)

ROTTENHAMER, or ROTHENAMER, JOHANN, was born at Munich in 1464, and received instruction in the rudiments of painting from an obscure artist named Donhaur or Donower. Early in life he went to Rome, and became known for small historical compositions painted on copper in a style of most minute finishing. Emboldened by success, he undertook to paint for one of the churches of Rome a large altar-piece, representing several saints and a glory of angels, a work which, when completed, excited astonishment at the extent and versatility of his talents. This work he afterwards repeated for the church of Santa Croce at Mantua. He visited Venice, and studied the colouring of Tintoretto, whose style he imitated with great exactness. Whilst at Venice, he painted some pictures for the public edifices, two of which are mentioned by Lanzi, namely, a Santa Cristina at the Incurabili, and an Annunciation at San Bartolommeo; but that writer speaks in slighting terms of these works, and generally so of the talent of the painter. During his stay in Italy, which lasted several years, he was patronised by Ferdinand, duke of Milan, for whom he painted, amongst numerous works, a picture of Nymphs dancing, which was much admired.

He returned to his native country, and established himself at Augsburg, where he was much employed. For the emperor Rudolph II. he painted a fine picture of the Feast of the Gods, a composition of many figures, gracefully designed, and coloured with the splendour of the Venetian school. Many of his backgrounds were painted by John Breughel, and some by Paul Bril. He was partial to the introduction of gaudy accessories into his pictures, which he frequently enlivened by naked figures designed with taste and coloured with delicacy. His heads are expressive, but present too much sameness of appearance, and his design, though tolerably correct, is generally formal and mannered. Though greatly employed, Rottenhamer died in poverty, and was buried by subscription at Augsburg, where (and not in England, as Lanzi says) he died in 1604.

ROUBILIAC, LOUIS FRANÇOIS, an eminent sculptor, was born about 1695, at Lyon in France, but long resident in England, where all the works by which he gained his reputation were executed. It is not known exactly at what period Roubiliac came to this country, though Cunningham is probably not far wrong in fixing the date in 1720. The earliest notice of him as an artist is the statement of Lord Orford, that he was recommended by Sir Edward Walpole to execute several busts for Trinity College, Dublin, but he does not mention the year when this happened. He was afterwards employed, through the same interest, on the monument of John, duke of Argyle, in which he was so successful, that his claims to the highest honours of his profession were at once admitted, and, as he became the fashion, his practice was soon greater than that of the most popular artists of the day. Rysbrach, who also was settled in England, and who, till Roubiliac and Scheemacker appeared, was employed in all important works in sculpture, was neglected, and his merits forgotten in the desire to do honour to the new favourite. Roubiliac's chief works are the above-mentioned monument of the Duke of Argyle, those of Sir Peter Warren, of Marshal Wade, and of the Nightingale family, all in Westminster Abbey; those of the Duke and Duchess of Montague, in Northamptonshire; and one in memory of Bishop Hough, in Worcester Cathedral. His principal statues are of George I., at Cambridge; of George II., in Golden-square, London; of Shakspere, executed for Garrick, and bequeathed by him to the British Museum, where it now is; of Handel, the composer, in Westminster Abbey; and those of the Duke of Somerset and Sir Isaac Newton, both at Cambridge. His busts are very numerous: it is only necessary to mention the celebrated series of busts of eminent men in Trinity College, Cambridge, which amply establishes his high rank in that branch of the art.

Of the high merit of Roubiliac there can be no doubt. The monuments of Mr. Nightingale and his lady, the statue of Eloquence in the Argyle monument, the draped figure in Bishop Hough's monument, and the statue of Newton, are proofs of power both in invention and expression, and are remarkable also for minute and careful execution. At the same time they are deficient in the repose, simplicity, unity, and breadth which ought to characterise works in sculpture, and which alone can ensure the lasting reputation of productions in this art when the interest that may have been felt in the individual subjects, the fashion of the day, and the popularity of the artist, have passed away. In the absence of these principles we find sufficient reason for the (comparatively) low estimation in which the sculpture of Roubiliac is now held by all real judges of art.

The most striking defect in the Nightingale monument (to illustrate criticism by reference to a well-known work), is, that the limits which separate poetry and imitative art are transgressed, and the result is confusion and incongruity. The sentiment of a husband endeavouring to shield a beloved wife from the approach of death is just; it appeals to our sympathies, and the mind at once comprehends it; but the attempt to give form to this idea by representing a common-place figure, in modern dress, warding off a palpable and material dart about to be hurled by a grim *skeleton*—making that an agent

which is the result or consequence of dissolution—is so obviously wanting in truth or keeping, that it is only necessary to refer to it to show its impropriety. The statue of Newton, though possessing great merits, is open to objections of another kind. The attitude is intended to express thought and calculation, and the action of the hands is finely conceived and in harmony with this feeling; but the impression is weakened by the general air of the figure, which, critics have justly observed, is not that of a grave philosopher; and the drapery, though executed with great mechanical skill, and with minute attention to correctness of costume, is equally wanting in the repose appropriate to the subject. The sacrifice of simplicity to attitude and flutter, and the ambition to display skill in mere execution—the sure indication of the decline of pure taste—also detract from the general merits of the statues referred to in the monuments of the Duke of Argyle and Bishop Hough. Roubiliac's faults are however the faults of the age; and artists unfortunately are too often tempted or driven, against their better judgment, to adopt the mode, however opposed to pure taste or sound principles, by which alone they can expect to gain public notice. Roubiliac died on the 11th of January 1762, and was buried in the parish of St. Martin's.

ROUSSEAU, JEAN BAPTISTE, was born in Paris, on the 6th of April 1670. His father, who was a shoemaker, furnished him with a liberal education. In 1688 he attended the French ambassador to the court of Denmark, and afterwards came to England with Marshal Tallard. On his return to Paris he devoted himself to poetry. His first productions consisted chiefly of satirical epigrams, most of which were pointed against contemporary writers. He thus created a number of enemies, and laid the foundation of that spirit of persecution which afterwards drove him from his native land. In 1694 his first comedy, 'Le Café,' was performed, with little success. This was followed in 1696 by the opera of 'Jason, ou la Toison d'Or,' and in 1697 by that of 'Venus and Adonis,' both of which were even more unsuccessful than his first comedy. His next dramatic effort was the comedy of 'Le Flatteur,' which was brought out at the Théâtre Français, and was received with considerable applause, but did not command more than ten representations. It was then in prose, but he afterwards put it into verse. He finished his dramatic career about four years afterwards with the comedy of 'Le Capricieux,' which met with an unequivocal condemnation, while Danchet's opera of 'Hesione,' which was brought out at the same time, was brilliantly successful. For some time previous to this, the Café Laurent, in the Rue Dauphine, had been and still continued to be frequented by La Motte, Saurin (Joseph), T. Corneille, Crebino, Boindin, Rousseau, and other literary men; and Rousseau, who seems to have thought that a cabal had been formed among them to ruin his piece and exalt the other, gave vent to his disappointed feelings in a satirical parody of some couplets of the prologue to 'Hesione.' The parody consisted of five couplets, confessedly by Rousseau, but they were followed by others still more calumnious, which were aimed at the frequenters of the Café Laurent, and these were also attributed to him by La Motte, Saurin, and others, who belonged to an opposite literary party. To this charge he made no other reply than that of stating to his friends that they were not written by him, but withdrew himself from the meetings at the café; and there, for the present, the matter ended.

In 1703 we find Rousseau living in Paris with M. Rouille, director of the finances, by whom he was taken to court, and introduced to the first society. About this time he began to write his 'Sacred Odes,' in accordance with the solemn piety, real or affected, which Louis XIV. had rendered fashionable at his court during the latter years of his reign. He is charged with composing licentious epigrams at the same time, to suit the taste of another class of his acquaintance. In 1710 the place left vacant by T. Corneille in the Académie Française was contended for by La Motte and Rousseau, and obtained by the former. The approaching death of Boileau however was expected soon to occasion another vacancy, and also to leave at the disposal of the court the pension which he had enjoyed, and which could only be bestowed upon an academician. Rousseau expected to fill the vacancy, and also aspired to the pension; La Motte however prepared to contend with him for the latter. Such was the state of the two literary parties which then divided Paris—La Motte and Saurin being leaders of the one, and Rousseau of the other, when a new series of couplets made their appearance, more calumnious and indecent than the former, in which the frequenters of the Café Laurent, and especially La Motte, were attacked. These couplets were immediately attributed to Rousseau by his enemies; but he indignantly disavowed them, and having discovered the man who dropped them about the streets, and drawn from him a confession that they were given to him by Saurin, he charged that gentleman before a court of law with having written them, but failed in establishing his charge by legal proof. Finding that he was now placed in a dangerous situation, he withdrew to Switzerland, and on the 7th of April 1712 an arrêt of parliament, given 'par contumace,' condemned him to perpetual banishment from France. Rousseau denied to the last that he had anything to do with these couplets; and Boindin, to whom they were addressed, and who was much abused in them, always refused to believe that they were Rousseau's, and left a memoir, which was published after his death 12mo, Brussels, 1752), in which he accuses Saurin, La Motte, and a jeweller of Paris, of being the authors of them.

From this time Rousseau's life was passed in various countries of Europe. The Comte de Luc, the French ambassador to Switzerland, received him under his protection, and admitted him to an intimacy which was only terminated by the death of that nobleman in 1740. Rousseau accompanied De Luc to Baden in 1714, where he became known to Prince Eugene, who also took him under his patronage; and in 1715, when the Comte was appointed ambassador to Vienna, Rousseau went with him to that city, where he remained three years.

Rousseau had left powerful friends in Paris, among whom the Baron de Breteuil exerted himself with so much success as to obtain for him letters of recall, which were forwarded to him in February 1716; but Rousseau refused to avail himself of them, on the ground that they were granted to him as an act of grace, whereas he required a public acknowledgment of the injustice of his sentence. In 1720 he went to Brussels, where he became acquainted with Voltaire, and they were friendly for some time, but afterwards became bitter enemies. In 1721 he came to England, where he published a new edition of his works (1723, 2 vols. 4to), which produced him about 2000*l*. This sum he unfortunately invested with the Ostend Company, which failed, and he again became dependent on his friends for support. He now returned to Brussels, and was received under the protection of the Duke d'Aremberg, who, when he quitted Brussels in 1733, settled a pension upon him. In 1738 Rousseau became desirous of returning to France, and made interest to procure the same letters of recall which, more than twenty years before, he had indignantly rejected, but he could not obtain them. He however ventured to visit Paris incognito; but though the authorities shut their eyes to this infraction of the law, they gave him no hope of being recalled. After remaining a few months in Paris, he returned to Brussels, where he died, March 17, 1741.

The first collected edition of his works was published by himself, after his banishment at Soleure, in Switzerland; the next was that of London, 2 vols. 4to, 1723, which was reprinted at Paris in 1743, and was again reprinted at Paris in 1757, with a fifth volume, containing the licentious epigrams, many of which were no doubt properly ascribed to him, and also of the notorious couplets, engraved in imitation of the hand in which they were written. The most complete edition of his works (not including the licentious epigrams) was published at Brussels in 1743, under the superintendence of M. Seguy, 3 vols. large 4to. with the author's last corrections. It consists of his poems, his dramatic pieces, and a collection of his letters. There is a beautiful edition of his works, 5 vols. 8vo, Paris, Lefèvre, 1820. There are several other editions.

Jean Baptiste Rousseau stands indisputably at the head of the lyric poets of France. His poems consist of—'Odes Sacrées,' 1 book; 'Odes,' 3 books; 'Cantates,' 1 book; 'Epitres,' 2 books; 'Allégories,' 2 books; 'Epigrammes,' 3 books; and 'Poésies Diverses,' 1 book. Rousseau's dramatic pieces, as may be inferred from the manner in which they were received by the public, are of little value. His epistles, allegories, and miscellaneous poems are perhaps not much inferior to Boileau in strong sense and elegance of versification, but are inferior to him in wit. His epigrams are neat and sparkling, and the satire is directed to its mark with an aim that seldom fails. His fame however rests upon his odes and his cantatas. His sacred odes are free imitations of the Psalms of David, not so close as translation nor so wide as paraphrase. Too many of his other odes are addressed to kings, ministers, and generals, and relate to events of temporary interest. His best odes however are distinguished by boldness and justness of thought; by simplicity of expression, by fullness and distinctness of imagery, without being overloaded with it; by an earnestness and enthusiasm which seem to spring spontaneously from the feelings of the poet; and by a splendour and harmonious richness of diction in which he seems to have no rival among French poets. His cantatas are a species of ode of which part is adapted for recitation and part for singing. They are beautiful compositions. Some of them may be said to approach the sublime, if they do not reach it; and others, which are of a lighter character, are exceedingly graceful.

ROUSSEAU, JEAN JACQUES, was born at Geneva in 1712, and was the son of a watchmaker. While yet a child he lost his mother, and his father having married again, young Rousseau was removed from his paternal roof, and after remaining for some time at a village school in the neighbourhood of Geneva, was apprenticed to an engraver, a coarse man, whose brutal treatment tended to sour a temper naturally irritable and morose. The boy became addicted to idle habits, and to lying and pilfering. At last, through fear of punishment for some misconduct, he ran away from his master, and wandered into Savoy, where, finding himself destitute, he applied to the bishop of Annecy, on the plea of wishing to become a convert to Roman Catholicism. The bishop recommended him to Madame de Warens, a Swiss lady, who, being herself a convert to Catholicism, had settled at Annecy. Through her kind assistance he obtained the means of proceeding to Turin, where he entered the college of the Catechumeni, and after going through a preparatory course of religious instruction, he abjured the Reformed religion and became a Roman Catholic. But as he refused to take orders, he was dismissed from the establishment, and left to his own resources. Accordingly he became a domestic servant, but his want of discretion and self-control rendering him unfit for his situation, he left Turin and recrossed the Alps. He

found Madame de Warens residing at a country-house near Chambery, who received him kindly, and afforded him support and protection in her own house during the next ten years. Of his foolish, profligate, and ungrateful conduct during a great part of this period he has given an account in his 'Confessions.' After many absences and many returns, he quitted her finally in 1740, with letters of introduction for some persons at Lyon. He acted in succession as preceptor, musician, and private secretary to the French envoy to Venice, whom he followed to that city. From Venice he proceeded to Paris, in 1745. On alighting at an inn, he became acquainted with a servant girl, Therese Levasseur, with whom he formed a connection which lasted for the rest of his life. He attempted to compose music for the stage, but he did not succeed in selling it. His next employment was as a clerk in the office of M. Dupin, fermier-général, where however he did not remain long. In 1748 he became acquainted with Madame d'Epinay, who proved one of his steadiest and truest friends. At her house he formed the acquaintance of D'Alembert, Diderot, and Condillac, and by them he was engaged to write articles for the 'Encyclopédie.'

One day he read in an advertisement that a prize was offered by the Academy of Dijon for the best essay on the question—'Whether the progress of science and of the arts has been favourable to the morals of mankind?' Rousseau determined to support the negative, and Diderot encouraged, but did not originate, his determination. He supported his position in a style of impassioned eloquence, and obtained the prize. His success confirmed him in his bias for paradox and exaggeration, and henceforth he seemed to have adopted as a general principle that the extreme opposite to wrong must of necessity be right. His opera, 'Le Devin du Village,' was played before Louis XV., at the Court Theatre of Fontainebleau. Rousseau was in one of the boxes with a gentleman of the court. The king, being pleased with the opera, expressed a desire to see the author, which being signified to Rousseau, his shyness took alarm, and he actually ran away out of the house, and did not stop till he reached Paris. He had neither easy manners nor facility of address, and his own acute feeling of these deficiencies tormented him throughout life, and tended to perpetuate and increase his natural awkwardness. In order to hide those imperfections, he affected disregard of manners, and put on the appearance of a misanthropist, which he in reality was not. He lived chiefly by copying music, and several persons who knew his straitened circumstances sent him work, for which they offered him three or four times the usual remuneration, but he never would accept anything beyond the accustomed price.

In 1753 he wrote his 'Lettre sur la Musique Française,' which sorely wounded the national vanity. His next publication, a letter to D'Alembert, 'Sur les Spectacles,' gave rise to a controversy between them. He wrote also a 'Discours sur l'Origine de l'Inegalité parmi les Hommes,' which was admired for its eloquence; but his usual paradoxical vein runs through the whole composition. Rousseau asserts that man is not intended for a social state; that he has a bias for a solitary existence, and that the condition of the savage in his native wilds is a true state of freedom, and the natural state of man, and that every system of society is an infraction of man's rights. He also maintains that all men are born equal, in spite of the daily evidence which we have of the inequalities, physical and moral, observable even in childhood. This idea of the equal rights of men, derived not from reason or religion, but from his favourite theory of man's equality in a state of nature, Rousseau afterwards developed more fully in his 'Contrat Social,' a work which, after leading astray a number of people, and causing considerable mischief, is now regarded by all sound thinkers as a superficial essay. It is a curious fact that Rousseau, after reading the works of Bernardin de St. Pierre, had observed that in all the projects of society and government of that writer there was the fundamental error of "supposing that men in general and in all cases will conduct themselves according to the dictates of reason and justice, rather than according to the impulse of their own passions or wayward judgment."

In 1756 Rousseau, at the invitation of Madame d'Epinay, took up his residence at her country-house, called L'Hermitage, in the pretty valley of Montmorency, near Paris. Here he began to write his celebrated novel, 'Julie, ou la Nouvelle Heloïse,' which he finished in 1759. It is of little value as a work of imagination or invention, but as a specimen of impassioned eloquence it will always be admired. Rousseau while he wrote it was under the influence of a violent attachment for Madame d'Houdetot, sister-in-law of Madame d'Epinay; and this passion, absurd and hopeless though it was, served to inspire him during the progress of his work.

'La Nouvelle Heloïse' has been censured as tending to render vice an object of interest and sympathy. The character of the hero is culpable, for he forgets the obligations of hospitality, and betrays the confidence reposed in him. But here we again perceive the influence of Rousseau's favourite paradox; for, in a state of nature, such as Rousseau fancied it, the relative position of St. Preux, his pupil, and her parents, would not have been the same as in the novel, for they would have all been savages together, and the intimacy of St. Preux with Julie would have been a matter of course. Rousseau however, by the character which he has drawn of Julie after she becomes a wife, has paid a just homage to the sacredness of the marriage bond, and to the importance of conjugal duties, which constitute the foundation of all society. Rousseau admired virtue and felt its value, though he did not always follow its rules. He says of himself, that after much reflection, perceiving nothing but error among philosophers, and oppression and misery in the social state, he fancied, in the delusion of his pride, that he was born to dissipate all prejudices; but then he saw that, in order to have his advice listened to, his conduct ought to correspond to his principles. It was probably in compliance with this growing sense of moral duty that at last he married the woman whom he had so long been living with, who had then attained the age of forty-seven, and who, as he himself says, did not possess either mental or personal attractions, and had nothing to recommend her except her attention to him, especially in his fits of illness or despondency. He also repented in the latter years of his life of having sent his illegitimate children to the foundling hospital.

Rousseau's 'Emile,' which appeared in 1762, contained a new system of education. He gives many good precepts, especially in the first part of the book, which was productive of a beneficial change in the early treatment of children in France: it induced mothers of the higher orders to nurse their children themselves; it caused the discontinuance of the absurd practice of swaddling infants like mummies; it taught parents to appeal to the feelings of children, and to develope their rational faculties rather than frighten them into submission by blows or threats, or terrify them by absurd stories. In these respects Rousseau was a benefactor to children; but as he proceeded in his plan for older boys he became involved in speculations about religion and morality, which gave offence both to Roman Catholics and Protestants. The parliament of Paris condemned the book. The archbishop issued a 'mandement' against it. The States-General of Holland proscribed it, and the council of Geneva had it burnt by the hand of the executioner. The publication of his 'Contrat Social,' which took place soon after, added to the outcry against him, in consequence of which Rousseau left Paris and repaired first to Yverdun, but the senate of Bern ordered him to quit the territory of the republic. He then went to Neuchâtel, of which Marshal Keith was governor for the King of Prussia. Keith received him kindly, and Rousseau took up his residence at Motiers in the Val de Travers, whence he wrote a reply to the Archbishop of Paris, and a letter to the magistrates of Geneva, in which he renounced his citizenship. In his retirement he wrote the 'Lettres écrites de la Montagne,' being a series of strictures on the political and ecclesiastical government of Geneva as it then was. This work increased the irritation against the author, a feeling which spread even among the villagers of Motiers, who annoyed their eccentric visitor in various ways, which however the suspicious temper of Rousseau probably exaggerated. He removed to the little island of St. Pierre in the Lake of Bienne, where he assumed, no one knows why, the Armenian costume. Being sent away thence by an order from the senate of Bern, he accepted the kind invitation of David Hume, who offered him a quiet asylum in England. Rousseau arrived in London in January 1766, and the following March went to Wootton in Derbyshire, where Hume had procured him a private residence in the house of Mr. Davenport. It was not long however before Rousseau quarrelled both with Hume and Davenport, and suddenly returned to France. A letter had appeared in the newspapers bearing the name of Frederick of Prussia, and reflecting severely upon Rousseau's moral infirmities. Rousseau accused Hume of being the author or planner of the pretended communication. In vain did Hume protest that he knew nothing of the matter. At last Horace Walpole acknowledged himself the author of the offensive letter. Rousseau however would not be pacified, and he continued to charge Hume with the blackest designs against him.

After his return to France, Rousseau led an unsettled life, often changing his place of residence, till 1770. He published in the meantime a 'Dictionnaire de Musique,' which was considered to be both imperfect and obscure. He then returned to Paris, and took lodgings in the Rue Plâtrière, which has since been called Rue J. J. Rousseau. He was left undisturbed by the authorities, but he was cautioned, as there was still a prosecution pending against him on account of his 'Emile,' not to make himself conspicuous in public; an advice which seemed to produce the contrary effect upon his wayward temper. He now fell into a real or affected state of misanthropy, fancying that everybody was conspiring against him, and he complained at the same time of acute mental suffering. Byron, who in his mental bias had some points of resemblance with Rousseau, has strikingly described him:—

> "His life was one long war with self-sought foes,
> Or friends by himself banished; for his mind
> Had grown suspicion's sanctuary, and chose
> For its own cruel sacrifice, the kind,
> 'Gainst whom he raged with fury strange and blind.
> But he was phrenzied—wherefore, who may know?
> Since cause might be which skill could never find;
> But he was phrenzied by disease or woe,
> To that worst pitch of all which wears a reasoning show.
>
> "For then he was inspired, and from him came,
> As from the Pythian mystic cave of yore,
> Those oracles which set the world in flame,
> Nor ceased to burn till kingdoms were no more."
> ('Childe Harold,' canto iii.)

One of Rousseau's grievances was that he thought the French ministers had imposed restrictions upon his writing. One of his friends applied to the Duke of Choiseul on the subject. The duke's answer, dated 1772, is as follows:—"If ever I have advised M. Rousseau not to publish anything without my previous knowledge, of which fact I have no remembrance, it could only have been with a view to save him from fresh squabbles and annoyances. As now however I have no longer the power of protecting him [the duke had just resigned his premiership], I fully acquit him of any engagement of the sort."

As Rousseau grew old and infirm, the labour of copying music became too irksome, and all his income consisted of an annuity of 1450 livres, not quite 60*l.* sterling. His wife was also in bad health, and provisions were very dear, and he found that he could not remain in Paris. The Marquis de Girardin, being informed of this, kindly offered Rousseau a permanent habitation at the château of Ermenonville, near Chantilly. Rousseau accepted for his residence a detached cottage near the family mansion, whither he removed in May 1778. In this new abode he appeared for once contented. He used to botanise in the neighbourhood with one of the sons of the marquis. On the 1st of July he went out as usual for the purpose, but returned home fatigued and ill. The next morning after breakfast he went to his room to dress, as he intended to pay a visit to Madame de Girardin; but he felt exhausted, and his wife coming in gave the alarm. Madame de Girardin came at once to see him; but Rousseau, whilst thanking her for all her kindness, begged of her to return to her house, and leave him for the present. Having requested his wife to sit by him, he begged her forgiveness for any pain that he might have caused her, and said that he died in peace with all the world, and that he trusted in the mercy of God. He asked her to open the window, that he might once more behold the lovely verdure of the fields. "How pure and beautiful is the sky," observed he; "there is not a cloud on it. I hope the Almighty will receive me there." So saying, he fell with his face to the ground; and when he was raised, life was extinct. His death was purely natural, and not in consequence of suicide, as was said by some. He was buried, according to his request, in an island shaded by poplars, in the little lake of the park of Ermenonville, and a plain marble monument was raised to his memory.

He had begun to write his autobiography when he was in England, under the title of his 'Confessions.' This work contains many exceptionable passages. It ought to be observed however that he did not intend it for publication until the year 1800, judging that the persons mentioned in it would then be dead. but through an abuse of confidence on the part of the depositaries of his manuscript, it was published in 1788. Rousseau did not, like Voltaire, sneer at religion and morality. He was sceptical, but had no fanatical hatred of Christianity; on the contrary, he admired and praised the morality of the Gospel. "I acknowledge," he says in the 'Emile,' "that the majesty of the Scriptures astonishes me, that the holiness of the Gospel speaks to my heart. Look at the books of the philosophers; with all their pomp, how little they appear by the side of that one book! Can a book so simple and yet so sublime be the work of men? How prejudiced, how blind that man must be, who can compare the son of Sophroniscus (Socrates) with the son of Mary!" With such sentiments Rousseau could not long agree with Diderot, Helvetius, D'Holbach, and their coterie. They ridiculed him as a bigot. Voltaire, on his part, coarsely abused him on many occasions, it is believed from literary jealousy; but Rousseau never retorted. "I have spent my life," says Rousseau, "amongst infidels, without being seduced by them: I esteemed and loved several of them personally, and yet their doctrines were insufferable to me. I told them repeatedly that I could not believe them. . . . . . I leave to my friends the task of constructing the world by chance. I find in the very architects of this new-fangled world, in spite of themselves and their arguments, a fresh proof of a God, Creator of all."

Through his deficient education, and his infirmities of judgment and temper, Rousseau was totally unfit to be a political writer. He set a pernicious example to many others, who were still less qualified by proper study to consider themselves as legislators and reformers. Rousseau by his eloquence misled the understanding; Voltaire by his sneers and ribaldry destroyed all moral feeling. Both writers exerted a great influence on the generation which they saw grow up, and which afterwards effected the great French revolution; and yet Rousseau might well disclaim all intention to contribute to such a catastrophe. While Helvetius maintained the principle that "any action becomes lawful and virtuous in the furtherance of the public weal," Rousseau says that "the public weal is nothing unless all the individuals of society are safe and protected." And elsewhere he says that if the attainment of liberty should cost the life of a single man, it would be too dearly bought. He also said, speaking of his 'Contrat Social,' that it was not written for men, but for angels. M. Angar one day introduced his son to Rousseau, saying that he had been educated according to the principles of the 'Emile;' when Rousseau gruffly replied, "So much the worse for you and for your son too!" All these circumstances serve to show the real character of Rousseau's mind.

Rousseau set to music about one hundred French 'Romances,' some of them very pretty, which he published under the title of 'Consolations des Misères de ma Vie.' He was passionately fond of music, though he seems not to have attained a profound knowledge of the subject.

There have been several editions of Rousseau's works: those of Lefevre, 22 vols. 8vo, 1819-20, and of Lequien, 21 vols. 8vo, 1821-22, are considered the best.

The town of Geneva has raised a bronze statue to his memory in the little island where the Rhône issues from the lake, which is a favourite promenade of the citizens.

ROUTH, REV. MARTIN JOSEPH, D.D., was born September 15, 1755, at South Elmham, near Beccles, in Suffolk. His father was the Rev. Peter Routh, who was rector of South Elmham from 1753 to 1764, when he resigned it for Beccles. In 1774 he became master of Beccles grammar-school. Martin Joseph Routh, after having been educated under his father, matriculated as a battler at Queen's College, Oxford, May 31, 1770, but in July 1771 was elected a demy of the college of St. Mary Magdalen. Having taken his degree of B.A., he became a Fellow in July 1776, and on the 23rd of October, in the same year, took his degree of M.A. In 1781 he was appointed college librarian; in 1783 he was elected senior proctor of the university, and in 1784 junior dean of arts. He proceeded B.D. July 15, 1786, and in 1789 was appointed one of the college bursars. He was elected president of Magdalen College April 11, 1791, on the resignation of Dr. Horne, bishop of Norwich.

Dr. Routh's first literary publication was an edition of the Enthydemus and Gorgias of Plato, 'Platonis Enthydemus et Gorgias, recensuit, vertit, Notasque suas adjecit Martinus Josephus Routh, A.M., Collegii D. Mariæ Magd. Oxon. Socius,' 8vo, 1784.

Having taken his degree of D.D., Dr. Routh in 1810 became rector of Tylehurst, near Reading, in Berkshire, whither he used to retire occasionally for the benefit of his health, and to enjoy the vacation allowed him by the statutes of his college. In 1814 he published the first two volumes of his 'Reliquiæ Sacræ; sive Auctorum jam Perditorum Secundi Tertiique Seculi post Christum natum quæ supersunt,' 8vo. The third volume was published in 1815. In 1820 he married Eliza-Agnes, daughter of J. Blagrave, Esq., of Chalcot Park, near Tylehurst. In 1823 he edited Bishop Burnet's 'History of his Own Times.' In 1832 he published 'Scriptorum Ecclesiasticorum Opuscula,' 8vo, and a second edition in 1840. In 1833 he published an improved edition of Burnet's 'History of his Own Times.' In 1846 appeared four volumes of a new edition of the 'Reliquiæ Sacræ,' to which he added a fifth volume in 1848. He died December 22, 1854, at the age of ninety-nine, and was buried in the vault of the chapel of Magdalen College.

ROVERE, DELLA, the name of a noble family originally from Savona, in the territory of Genoa, which gave to the church two celebrated popes [SIXTUS IV. and JULIUS II.] besides many cardinals and other distinguished persons. Pope Julius II. caused his nephew Francesco Maria Della Rovere to be adopted by Guidobaldo of Montefeltro, duke of Urbino, who was childless, as his successor in the duchy. Accordingly, after the death of Guidobaldo in 1507, Francesco Maria took possession of Urbino. Under Leo X. he was driven away from his duchy to make room for Lorenzo de' Medici, a relative of the new pope. But after the death of Leo X., Francesco Maria was reinstated in the dominion of Urbino and Pesaro. He was much engaged in the Italian wars of that age, in which he acquired the reputation of an able commander. He died in 1538, and was succeeded by his son Guidobaldo, who was a patron of learning and of the arts. Guidobaldo died in 1574, and was succeeded by Francesco Maria II. This prince surpassed his predecessors as a patron of learning, and was himself learned in various branches of knowledge. Urbino continued to be under him, what it had been from the times of the Montefeltro family, a favourite resort of men of science and of literature. Francesco Maria II. by his liberality assisted the celebrated naturalist Aldrovandi of Bologna, in forming his rich museum of natural history. Duke Francesco Maria II. lost his only son Federico in 1623, and the court of Rome claimed the reversion of the duchy as a fief of the Papal see. Ferdinand II., grand-duke of Tuscany, who had married the Princess Vittoria della Rovere, daughter of the Duke of Urbino, was induced, chiefly through religious scruples, to give up his claims to the succession; and thus Tuscany lost the chance of extending its sway from sea to sea as far as the Adriatic. In 1632 Duke Francesco Maria died, when his dominions were seized by Pope Urban VIII. and annexed to the Papal territories.

ROWE, NICHOLAS, an English dramatic poet, was born at Little Beckford in Bedfordshire, in 1673. His father was John Rowe, of an old Devonshire family, and a serjeant-at-law of some eminence in his day. The son was educated at Westminster under Busby, and chosen one of the king's scholars. At the age of sixteen he was removed from school by his father, and entered as a student of the Middle Temple. He studied law for about three years, when, being left his own master by his father's death, he began to turn his attention to poetry, and withdrew himself from the less attractive reading of his profession. When he was twenty-five years of age he produced a tragedy, called 'The Ambitious Step-Mother,' which was very well received; and in 1702 appeared 'Tamerlane,' in which play, according to the taste of the time, Louis XIV. and William III. are represented respectively by Bajazet and Tamerlane.

This tragedy obtained great popularity, from its connection with the

politics of the day. In 1703 was published 'The Fair Penitent;' and in the interval between this date and his death he wrote 'Ulysses,' 'The Royal Convert,' a comedy called 'The Biter,' which proved a failure, 'Jane Shore,' written professedly in the style of Shakspere, though with little of Shakspere's manner, and lastly 'Lady Jane Grey.' In the meantime he had other avocations besides poetry: we find him in the office of under secretary for three years when the Duke of Newcastle was secretary of state, and after having been made poet-laureate at the accession of George I., he was appointed one of the land-surveyors of the customs of the port of London. He was also clerk of the council to the Prince of Wales, and was made secretary of the presentations by Lord Chancellor Parker, afterwards Lord Macclesfield. Rowe died December 6, 1718, aged forty-five, and was buried in Westminster Abbey. He was twice married, and had issue by both wives. Besides the plays enumerated, he wrote short poems, a translation of Lucan, and of Quillet's 'Callipædia.' He published an edition of Shakspere, in which he has ventured on various restorations of his author's text. In the composition of his dramas, Rowe shows little depth or refined art in the pourtraying of character, but he writes with the easy grace of a well-educated man of fashion, undisturbed by the cares of needy authorship, or the ambition of writing himself into notice at the expense of good taste. His versification is harmonious, and the language of his characters natural in the dialogues. 'The Fair Penitent' contains several passages which are well wrought and show considerable powers of imagination. His translation of Lucan has been much praised by Johnson for preserving the spirit of the original, though upon comparison it will often be found feebly diffuse. His other poems are not of sufficient importance to require a separate notice.

ROWLEY, WILLIAM, an English dramatic writer, of whose life hardly anything is known. He flourished during the reign of James I., and belonged to the royal company of players, and as an actor excelled most in comedy. The "Maister Rowley, once a rare scholar of Pembroke Hall, in Cambridge," mentioned by Meres (2nd part of 'Wit's Commonwealth,' 1598) is probably some earlier author. Rowley wrote many plays, of which the following are the best known:—'A new Wonder, a Woman never vext,' a comedy, 4to, 1532. A tragedy, called 'All's lost for Lust,' 4to, 1633. 'A Match at Midnight,' a comedy, 4to, 1633. 'A Shoemaker a Gentleman,' a comedy, 4to, 1638. 'The Witch of Edmonton,' a tragi-comedy (in this he was assisted by Thomas Deckar, John Ford, &c.), 4to, 1658. 'The Birth of Merlin,' 4to, 1662. Shakspere is said to have aided him in this play. The titles of others of his plays may be found in Watt's 'Bibliotheca Britannica,' and the 'Catalogue of the Library of the British Museum.' Rowley is a somewhat unpolished writer, hardly deserving a less obscure fate than he has met with. Several of Rowley's plays are printed in Dodsley's collection. He is the author of a rare tract, noticed with extracts in the 'British Bibliographer,' iv., entitled, 'A search for Money; or, the lamentable complaint for the losse of the wandering knight Monsieur l'Argent; or, Come along with me, I know thou lovest money. dedicated to all those that lack money, by William Rowley,' London, 4to, 1609; a composition full of the ribaldry and low wit of his time.

For notices of his life, see a copy of Langbaine's 'Dramatic Poets,' with manuscript notes, in the British Museum, and some statements in Collier's 'Dramatic History.' Two extracts from his plays are given in Lamb's 'Specimens of English Dramatic Poets.'

ROXA'NA was the daughter of Oxyartes, a Bactrian prince, who fell into the power of Alexander (B.C. 327), on his conquest of a strong natural fortress in Sogdiana, where Oxyartes had placed his wife and daughters. Roxana was pronounced by the followers of Alexander to be the handsomest woman they had seen in Asia after the wife of Darius, and her beauty made such an impression on Alexander, that he resolved to share his throne with her. Roxana, who was with child at the death of Alexander, subsequently bore a son, to whom the name of Alexander was given, and who was acknowledged as partner of Arrhidæus Philip in the empire. Statira, the other wife of Alexander, was also supposed to be pregnant; and accordingly, Roxana fearing lest Statira's child should become a rival of her own son, invited her and her sister Drypetis to Babylon, where they were put to death with the concurrence of Perdiccas. Roxana and her son subsequently fell into the hands of Cassander, who kept them in close confinement in Macedonia. In the treaty of B.C. 311, made between the principal generals of Alexander, it was agreed that Cassander should continue military governor (στρατηγός) of Europe, till the son of Roxana came of age. Cassander however, to remove this obstacle to the throne, put to death the young king and his mother in the following year. (Diod. Sic., xxi. 105; Droysen, *Geschichte der Nachfolger Alexanders.*)

ROXBURGH, WILLIAM, M.D., a native of Scotland, who proceeded to India in the medical service of the East India Company, and distinguished himself by his attention to the botany of that country. In the early part of his career his attention was confined to the peninsula, as he was stationed at Samulcottah from the year 1781, where he paid particular attention to the cultivation of pepper. Into the plantations established for this purpose he introduced the coffee, cinnamon, nutmeg, annotto, bread-fruit tree, sappan-wood tree, and mulberry. He also endeavoured to introduce the culture of silk, as well as to improve the manufacture of sugar, and was remarkable throughout for the great attention which he always paid to the improvement of the resources of the country. He knew and corresponded with Kœnig, a pupil of Linnæus, who first gave an impulse to scientific botany in India. Dr. Roxburgh made large collections of plants in the Carnatic, but he had the misfortune to lose them all, with his books and papers, in an inundation at Injeram. He however recommenced making a fresh collection, and the Court of Directors sent him out a present of botanical books.

In the autumn of 1793, from his great merits, he was removed to Calcutta, where he was appointed superintendent of the botanic garden which had been established by Colonel Kyd. During his superintendence, which extended to 1814, few men have laboured with greater zeal, assiduity, and success, though he had very indifferent health; having been obliged to make three separate voyages for its re-establishment, once to the Cape and twice to Europe, on the latter of which occasions he died, in 1815. On one of these occasions, Dr. Carey, the celebrated missionary and Orientalist, took charge of the garden, and published, at Serampore, Dr. Roxburgh's catalogue of the contents of the botanic garden at Calcutta. From Dr. Carey's preface to this catalogue we learn that the number of described species then in the garden amounted to 3500, of which 1510 were named and described by Dr. Roxburgh, besides 453 which, though described, had not then been introduced. Besides describing, he had been in the habit of having splendid drawings made of the various plants that he discovered; these, to the amount of 2000, were sent to the Court of Directors. At their request, Sir Joseph Banks undertook the general superintendence of the publication of a work in which a preference was given to subjects connected with medicine, the arts, and manufactures, and which is now well known as Roxburgh's 'Coromandel Plants,' in 3 vols. folio, with 300 coloured engravings. Dr. Roxburgh's general descriptive work of the plants of India, called 'Flora Indica,' was not published for many years after his death. An edition was commenced, to be published at Serampore, by Dr. Carey, with additions by Dr. Wallich, the first volume in 1820, and the second in 1824. A complete edition, in 3 vols., was published by Dr. Roxburgh's sons in 1832.

ROY, MAJOR-GENERAL WILLIAM, R.A., F.R.S., F.S.A. the first British geodesist, with whom commences the history of the Ordnance trigonometrical survey of the United Kingdom, adorned by so many distinguished names that have already appeared in this work. The events connected with the suppression of the rebellion of 1745 having pointed out the propriety of exploring and mapping the wild Highland districts with a view to the establishment of military posts and roads of communication, a plan suggested by Lieutenant-General Watson, Deputy Quarter-Master General in North Britain, was undertaken in 1746 and 1747 by Colonel Roy, then Assistant Quarter-Master General; and the work was at length extended from the Highlands over the whole main land of Scotland. But this work, formerly known by the name of the Duke of Cumberland's map, was never published, and having been carried on with inferior instruments, was considered by Roy as merely "a magnificent military sketch." The war of 1755 put a stop to these works of peace; but at the peace of 1763 the subject of a general survey of Great Britain, which would have included the work already done in Scotland, again engaged the attention of the government, but was again thrown into shade by the American war. The peace of 1783 however permitted the reconsideration of the proposed survey; and at this critical period, a memoir by the French astronomer, M. Cassini de Thury, recommending the connection by trigonometrical measurements of the national observatories of Paris and Greenwich, and the consequent determination of the exact differences between their latitudes and longitudes, was submitted to the English government by the French ambassador. Cassini, Mechain, and Legendre had already carried a series of triangles from Paris to Calais, and it was only necessary that the English geodesists should complete the work by carrying a similar series from Greenwich to Dover. Mr. Fox by consent of the king (George III.) transmitted this memoir to the president of the Royal Society, Sir Joseph Banks, by whom the subject was brought before the council, and through whose influence General Roy was eventually appointed to conduct the operations. The site of the initial base of this work, which must be considered the germ of all subsequent and future scientific surveys of the United Kingdom, and which in fact was designed to be such by its projectors, in addition to the special object of the connection of the two observatories, was fixed at Hounslow Heath. After various experiments and preliminary trials, the base was ultimately measured by means of glass tubes, as suggested by Lieutenant-Colonel Calderwood, F.R.S., but General Roy made a direct comparison between them, and a steel chain constructed by Ramsden, by measuring the same 1000 feet with both, the result of which was very satisfactory. The length of the Hounslow base, as measured by him, when reduced to the level of the sea, was 27,404¼ feet, or about 5¼ miles. In 1785 General Roy received the Copley Medal from the Royal Society for this achievement. On the 31st of July 1787 the triangulation was commenced, by means of the great theodolite which had been constructed by Ramsden [RAMSDEN, JESSE] for the purpose. The measurement of a base of verification on Romney Marsh was entrusted by General Roy to Lieutenant Fiddes, R.E. and Lieutenant Bryce, R.A.

(afterwards Sir A. Bryce) and it was executed with the steel chain of Ramsden, as being better fitted for use on such ground than the glass tubes. The length of this base, after reduction, was found to be 28,532·92 feet, or rather less than 5½ miles, differing only a few inches from the length determined by triangulation from the Hounslow base, and therefore verifying the accuracy of the latter. The English triangulation was then connected with the French, by observations from both sides of the Channel, and thus were obtained the relative positions of the observatories. In addition to the great triangles, many secondary triangles were observed, which became a sure foundation for the topographical survey of Middlesex, Kent, and the adjoining counties.

In September 1788 General Roy completed this memorable work, involving the beginning of the measurement of the British arc of the meridian, and returned to London, but in very indifferent health. The increase of his illness compelled him to pass the winter of the following year at Lisbon; in April 1790 he returned to England, but he died on the 1st of July, at his house in Argyll-street, London; before the printing of his paper on the operations he had conducted, in the 'Philosophical Transactions,' had been completed, "though he lived sufficiently long," says Colonel Portlock (from whose sketch of the history of the survey the principal part of this article has been derived), "to correct all but the three last sheets of that most detailed and able account, both of the instruments he used and of the nature, objects, and result of the operations he so successfully carried out." At the period of his decease, General Roy was deputy quartermaster-general, colonel of the 30th regiment of infantry, and surveyor-general of the coasts. In 1821 and some of the following years, General Roy's work of the Hounslow base and subsequent operations was subjected to a much more severe and decisive test than had been afforded by the base of verification measured on Romney Marsh. The angles were re measured by Colonel (afterwards Major-General) Colby [COLBY, THOMAS], and Captain Kater [KATER, HENRY], with the great theodolite by Ramsden, and the triangles were calculated with reference to the sphericity of the earth, which had not previously been taken into account. On comparing the results with those obtained by Roy, the greatest difference was found to be in the distance between the signal-stations at Dover and Calais, and this amounted only to 12¼ feet, the whole distance being 137,472 feet (see 'Phil. Trans.,' 1828). On the resumption of the survey, after the death of General Roy, the Hounslow base itself had been re-measured by Mudge [MUDGE, WILLIAM], and Dalby [DALBY, ISAAC], the result differing only by 2¾ inches from that originally obtained by the subject of this notice. The present astronomer-royal, Mr. Airy, has remarked on this commencement of the national survey and measurement of an arc of the meridian, "We believe it may fairly be said, that in this, as in other grand experiments, though we began later than our Continental neighbours, we conducted our operations with a degree of accuracy of which, till that time, no one had dared to form an idea." ('Fig. of the Earth,' in 'Ency. Metrop.,' vol. v. 1171.)

In 1777, as Colonel Roy, he communicated to the Royal Society, of which he had been elected a Fellow ten years previously, a paper, entitled 'Experiments and Observations made in Britain, in order to obtain a Rule for measuring Heights with the Barometer,' which was inserted in the 'Philosophical Transactions.' It is one of the most valuable contributions of the last century to the practical philosophy of the subject. But General Roy united to his purely scientific pursuits those of a geographical and historical antiquary, to which he had been led by his military studies. In 1774 he had a reduced copy of his survey of Scotland engraved for private circulation, with the title of 'Mappa Britanniæ Septentrionalis Faciei Romanæ,' &c. He had given much attention during the survey to the Roman camps in Scotland, and at the period of his death he had completed an elaborate work on the subject, which, together with the illustrative drawings and the copper-plate of the map, was presented by his executors to the Society of Antiquaries of London, at whose expense it was published, in a folio volume of more than 200 closely-printed pages, with 51 plates, in 1793. The author's own title-page to this work, which is here transcribed, fully explains its object and nature:—"The Military Antiquities of the Romans in North Britain, and particularly their ancient system of Castrametation, illustrated from vestiges of the camps of Agricola existing there: hence his march from South into North Britain is in some degree traced. Comprehending also a Treatise, wherein the Ancient Geography of that part of the island is rectified, chiefly from the lights furnished by Richard of Cirencester. Together with a description of the Wall of Antoninus Pius, commonly called Grime's Dyke. To which is added, an appendix, containing detached pieces [all on subjects relating to the Roman and British military history of Britain]. The whole being accompanied with maps of the country, and plans of the camps and stations, &c.'

*ROYLE, JOHN FORBES, M.D., a distinguished living botanist, was educated for the medical profession, and was a pupil of the late Dr. Anthony Todd Thomson, from whom he acquired that love of botany and taste for materia medica for which he was afterwards so distinguished. After passing the usual medical examinations in England, he entered the service of the East India Company. In Hindustan he worked with great diligence in the collection of plants, and especially in acquiring a knowledge of their medical properties and history. He wrote a work 'On the Antiquity of Hindoo Medicine,' in which he included a great amount of valuable information on the subject of the practice of medicine amongst the Hindoos. Having spent a large portion of his time in the Himalaya, where he was superintendant of the East India Company's botanic garden at Saharunpoor, he was enabled to form a great collection of plants, and to make observations on other departments of natural history. On his return to England he published his great work, entitled 'Illustrations of the Botany and other branches of the Natural History of the Himalaya Mountains.' This work, which appeared in parts, was commenced in 1839 and finished in two volumes 4to. It contained a large amount of valuable information on the natural products of India, especially those which are useful in medicine and the arts. Although Dr. Royle did not practise medicine, his knowledge of drugs and their uses pointed him out as a fit and proper person for the chair of lecturer on materia medica at King's College, London, a position he occupied till the year 1856. The results of his experience in this department of knowledge were given in a volume entitled a 'Manual of Materia Medica,' which has been since the time of its publication a text-book in medical schools. Dr. Royle's botanical knowledge has often been employed on the productive resources of India. He has several times read papers on the cultivation of tea and cotton in India at the meetings of the British Association for the Advancement of Science. His activity at those meetings led to his appointment for a short time as co-secretary with General Sabine of that association. In 1840 he published an 'Essay on the Productive Resources of India.' In 1855 he also published a volume on 'The Fibrous Plants of India,' pointing out those which could be made more especially available for the manufactures of Great Britain. He took an active part in the Great Exhibition of 1851, especially in arranging the East Indian department. He is a Fellow of the Royal and Linnæan societies, and holds an appointment in London in connection with the East India Company.

RUAULT, JEAN, more generally known by his Latin name Rualdus, was born at Coutances, in Normandy, about the year 1580. He distinguished himself in early life by his knowledge of the classical languages and of ancient history. He afterwards obtained considerable success as a teacher, and was for several years professor of classical literature at the university of Rouen; whence he went to Paris, where his lectures were attended with similar success. His fame as a scholar caused him to be twice appointed to the important office of rector of the university of Paris, and in 1629 he succeeded the celebrated Frederic Morel as professor of 'belles-lettres' in the Collège Royale. He died in 1636.

The erudition of Rualdus is described as having been exact and profound, but fault is found with him as a writer on account of the prolixity of his style and its want of elegance. His oral teaching procured for him a greater reputation than his writings. The work by which he is best known is a valuable edition of Plutarch. The best copy of it is that printed at Paris, of which, as it is now rarely to be met with, we give the title in full: 'Eorundem Plutarchi Operum editio altera Gr. et Lat., ex interpretatione Hermani Cruserii et Wilhelmi Xylandri, cum notis doctorum variorum et Johannis Rualdi variantibus lectionibus è MSS. codicibus excerptis et indicibus, ex recensione Philippi Joannis Maussacci.' Parisiis. Typis Regiis, 1624, 2 vols. folio ('Bibliographie,' &c., de Bure, art. 6080, Paris, 1768). On account of the rarity of this edition, that of Frankfurt (1620) likewise in 2 vols. folio, is generally used, but it is far inferior to it. There also remain of Ruault—1, A Collection of Latin Poems, 12mo, Paris, 1610: the volume contains two books of epigrams and one of religious poems, besides two harangues on scriptural subjects and panegyrics of St. John the Baptist and St. Ursula. 2, 'Controversia de Duellis,' 8vo, Paris, 1625. 3, A Latin funeral oration on Achille de Harlay. 4, 'Preuves de l'Histoire du Royaume d'Yvetot,' 8vo, Paris, 1631 ('Dict. Bibliographique,' Cailleau, Paris, 1790, vol. ii., p. 513). This being the only edition of this curious work, it is an object of research among the collectors of rare books. Ruault attempts to show that the territory of Yvetot, so celebrated in one of the most popular of French songs, was really constituted a kingdom by Clotaire.

RUBENS, PETER PAUL, the most celebrated painter of the Flemish school, was born at Cologne in 1577, on the 29th of June, the day of St. Peter and St. Paul, whence his baptismal names. His father, John Rubens, who was one of the échevins of Antwerp, had taken refuge at Cologne with his family, in consequence of the disturbances prevailing in the Netherlands. In that city he died in the year 1587. His widow shortly afterwards took advantage of the restoration of Flanders to the Roman Catholic faith by the victories of the Duke of Parma, and returned to Antwerp. In his sixteenth year Peter Paul Rubens was placed as a page in the household of the Countess of Lalaing, but the life did not suit him, and he soon returned home. At his own desire he became the pupil, first of Tobias Verhaegt, a landscape-painter, and then of Adrian van Oort, who was celebrated as a colourist. His next master was Otho van Veen, or, as he is commonly called, Otho Venius, court painter to the Infanta Isabella and the Archduke Albert. In the year 1600, when Rubens was twenty-three years old, he was advised by his master to visit Italy. He was already thoroughly conversant with all the technical and general knowledge which would enable him to reap the full benefit from such a journey,

and he had executed some considerable pictures. He proceeded first to Venice, and thence to Mantua, where his letters of recommendation from the Archduke Albert secured him the favour of the Duke Vincenzio Gonzaga. At his court Rubens accepted the place of gentleman of the chamber, and availed himself of the opportunity thus afforded him of studying the frescoes of Giulio Romano and the other works of art then belonging to the family of Gonzaga. In 1601 he went to Rome for a short time, and after returning to Mantua visited Venice, and devoted himself to the study of the pictures of Titian and Paul Veronese. The works of these two masters probably exercised the strongest influence in the full development of his natural genius for colour. The Archduke Albert commissioned Rubens to paint three pictures for the church of Santa Croce in Gerusalemme, at Rome, and he returned thither for that purpose, and with the object of copying some celebrated pictures for the Duke of Mantua, and he probably visited Florence in his way back. In 1605 the Duke Vincenzio Gonzaga sent him on a special mission to Spain with a present for Philip III. That king received him most graciously; and after painting a large number of portraits of persons connected with the court of Madrid, he returned to Mantua. He paid a third visit to Rome, where he was joined by his elder brother Philip, and in 1607 went through Milan to Genoa. In the latter city he executed many works, and a great number of his pictures still remain there. In 1608 he received news of his mother's illness, and returned immediately to Antwerp, where however he arrived too late to find her alive.

The wishes of Albert and Isabella induced Rubens to abandon his project of returning to Italy; and in 1609 he married his first wife, Elizabeth Brants, and settled at Antwerp. The beautiful picture in the Munich gallery, representing himself and his wife seated in a garden, was probably painted shortly after his marriage. The outline is more precise and the style more true and homely than in most of his works. In the year 1620 Rubens was commissioned to paint the series of pictures now in the Louvre which represent the principal events in the life of Maria de' Medici. He went to Paris, and received his instructions for these works, but the pictures themselves were executed at Antwerp, for the most part by the hands of his numerous pupils. In fact, as they were placed in the Luxembourg in 1625, it was physically impossible that he should have painted them himself. The original sketches, now in the Munich gallery, are very far superior to the finished pictures which are now in the Louvre. During his last residence at Paris, Rubens became acquainted with the Duke of Buckingham, who purchased his collection of statues and other works of art for 60,000 florins, or according to De Piles, for 100,000. In 1626 Rubens lost his wife, and he shortly afterwards made a journey, in which he visited the principal Dutch painters of that time.

Rubens had been highly esteemed by the Archduke Albert, and after the death of that prince he continued in the favour of his widow the Infanta. On her return from the siege of Breda, in company with Spinola, in 1625, she visited Rubens's house; and in 1627, when Charles I. declared war against France, Rubens was entrusted with some negociations with Gerbier, Charles's agent at the Hague. In the autumn of the same year he was despatched to Madrid. During his stay in Spain he executed several very fine pictures, and gained the favour of Philip IV. and the Count-Duke of Olivarez. In 1629 Rubens was sent by the Infanta as ambassador to England. The painter succeeded as a diplomatist, and his merits in procuring Charles's acquiescence in the peace were recognised by the court of Spain. Whilst in England, he stood high in the favour of Charles I., whose feeling for the fine arts seems to have been of the strongest kind. The allegory of War and Peace, now in the National Gallery, was painted as a suitable present to the king, on the occasion of these negociations. After the breaking up of Charles's matchless collection, this picture was transferred to Genoa, but was purchased during the French revolution from the Doria family, and thus restored to this country. The ceiling of Whitehall was sketched during Rubens's stay in England, but painted at Antwerp at a later period. For the latter work he is said to have received 3000*l*. In 1631 Rubens married his second wife, Helena Forman, a beautiful girl of sixteen. Her portrait often recurs in his pictures. He was again employed on a mission to Holland in 1633; and in December of that year, his patroness, the Infanta Isabella, died.

Rubens's fame now stood very high, and the commissions he received could only be executed by the aid of his numerous and able pupils. In 1635 he became subject to gout in the hands, which disabled him from painting with ease on a large scale. At the request of the authorities of Antwerp, he executed sketches for the decoration of the arches to be erected on the entry of the Cardinal Infant, Don Ferdinand, the new regent of the Low Countries. He died in possession of great wealth, on the 30th of May 1640, in the 63rd year of his age, and was buried in the church of St. Jaques at Antwerp.

Rubens's personal appearance was prepossessing, and his manner and conduct such as to make him generally beloved. Towards other artists he acted with great generosity, and he is said to have relieved the poverty of Vandyck by purchasing all the pictures which that artist had in his studio.

His own character and merits as a painter have been the subject of much controversy, and will probably always furnish matter for discussion. In all questions of literature and art, we are never satisfied without constantly comparing things which are in themselves utterly dissimilar. The source of pleasure from works of art is obscure, and the nature of the pleasure itself is little capable of definition, but men think to obtain greater precision, and to arrive at the reason why they are pleased, by this process of comparison. To a certain extent perhaps we may succeed, but in general such comparisons have a tendency to narrow our field of enjoyment, and to lead us to dogmatise on what cannot be reduced to fixed rules. A man may derive greater satisfaction from the works of Perugino or Francesco Francia than from those of Rubens or Teniers; he may feel the beauty of the Parthenon more than that of Strasbourg cathedral: but he is not therefore justified in saying that Rubens was a bad painter, or that Erwin of Steinbach was an indifferent architect.

The principal sources of pleasure in painting appear to be form, composition, colour, and, the highest of all, the expression of human character and action. The subdivisions of this last branch are of course infinite, and comprise the higher and holier feelings, as well as those which are more properly a portion of our animal nature. In those parts of his art which act immediately on the senses, Rubens was without doubt a great master. He understood the perfect management of light and shade, of composition, and colour. If his merits are disputed, it is with reference to the subjects which he painted and to his mode of treating them, not to his technical skill. Before his visit to Italy he had acquired an individual character as an artist. The fruit of his labours there was not a crude mass of detached imitations, but, whilst he carefully studied the great masters at Venice and elsewhere, his vigorous genius assimilated and appropriated to itself all that it took up or borrowed. The excess of individual peculiarity in Rubens certainly amounts to 'manner' in the narrower sense of the word. That peculiarity of feeling too did not dwell on the forms which are best fitted for expressing the tranquil and devotional sentiments which prevail in early Christian art, but still, such as it was, it was eminently characteristic of a 'great painter.' Sculpture exceeds painting in its power of expressing form, and equals it in that of portraying fixed character; but painting only can express the tumult and energy of human action in full power and motion. In this Rubens excelled, and it is surely no mean excellence. We are ready to grant that his Madonnas are, for the most part, clumsy and undignified; that their forms are unfitted for the being whom they represent; and that exaggeration sometimes disfigures scenes where quiet and holy feelings would be more in place. Notwithstanding all this, the stronger human passions and actions have an intense interest for mankind. The animal energy and the sensual characteristics of man are a part of that complex whole which we call human nature, although they are not the most elevated part. If art is to represent man as he is, these elements cannot be wholly overlooked. The Greek drama displayed them too glaringly in the olden comedy, and Greek sculpture embodied them in its fawns and satyrs. An acute sense of beauty indeed generally softened the more disgusting features, and we might wish that Rubens had been oftener touched with similar scruples. We must take him however as he is; with all his technical excellence, and with all the incomparable energy and heartiness which animates his best works. In them there is none of that idle filling up of vacant corners, or that insertion of cold academic figures wholly unconcerned with the scenes portrayed, which we find in works of the same kind by other masters. If we look at Rubens's Village Fête, in the Louvre, the ring of peasants wheel round in the dance with a drunken merriment which seems in actual motion before us. The smaller picture of the Last Judgment, at Munich, is just as wonderful for this quality of movement, as for its glorious colour and execution. His Battle of the Amazons, in the same collection, conveys, in a most wonderful degree, the struggle and energy of a combat. Action and life he never failed to represent as no other painter has done before or since, and this alone, in our opinion, entitles him to a place in the very foremost rank of artists.

In landscape, Rubens's facility of execution and gorgeous colour produce a marvellous effect. His hunting-pieces and portraits are equally celebrated. The picture commonly referred to as the chef-d'œuvre of Rubens is the Descent from the Cross, at Antwerp. The best of his works are in the Munich gallery (which contains no less than ninety-five of his works, principally derived from the Düsseldorf collection) and at Blenheim and Vienna, but there are ten pictures by him, several of them excellent specimens of his different styles, in the National Gallery. Many fine pictures by him remain in Spain, and many of course at Antwerp.

His principal pupils were Vandyck, Jordaens, Snyders, Van Thulden, Krayer, Diepenbeck, and Quellin, but most of them imitated the outward characteristics of their master without catching his fire and energy. The engravers of his school, such as Pontius and Bolswert, succeeded admirably in conveying the general character of those pictures which it would seem most difficult to translate into mere black and white.

We may conclude by saying that Rubens did that for his country which has rarely if ever been accomplished for any other land. At the time of John and Hubert van Eyck, the school of Flanders had attained the highest pitch of excellence. Those artists united a diligent and minute observation of nature to the finest technical skill and the most successful delineation of character and feeling. At a

later period this excellence had vanished, and given way to the crude and affected imitation of the Italian masters which we find in Mabuse and Van Orlay. Rubens however a second time placed the Low Countries in the first rank, and by his own genius restored to them a reputation different indeed in kind, but perhaps equal in degree to that which they had formerly enjoyed.

RUBRUQUIS, WILLIAM DE. This distinguished traveller of the middle ages was a friar of the Minorite or Franciscan order. Pits, or Pitseus, an English Roman Catholic of the 16th century, in his curious biographical work, 'Lives of the Kings, Bishops, Apostolical Men, and Writers of England,' claims him as an Englishman, and as one that did honour to his country. It appears however pretty plainly that he was a native of Brabant. His real name was Ruysbrock, or Rysbruck, which, according to the fashion of the times, he Latinised into Rubruquis. The date of his birth is not preserved, but he was probably born about 1228. He entered the cloisters early in life, and soon after completing his noviciate and taking the major vows he went to the Holy Land, with other monks and missionaries. The recent successes of the fourth grand crusade, under Louis IX. of France, had revived the hopes of the Christians of the west. Fresh streams of pilgrims were flowing thither; and some of these counted upon setting up their tabernacle of rest in Jerusalem, and upon finding provision and settlement for life in the Holy Land.

But before Rubruquis could reach the Syrian shore these hopes were overcast; the devout French king had been defeated near Tunis, rather by endemic diseases than by the sword of the Saracen, and had been made prisoner, with the remnant of his host, by the Mohammedans. Louis however was soon released upon paying a ransom, and entering into a treaty with the Soldan; and he was in Palestine in 1253. Although some monkish envoys, who had previously been sent in quest of that great, undiscoverable, Christian potentate of the East, Prester or Priest John, had returned disappointed, and with very discouraging accounts of the difficulties and perils of their journey, King Louis resolved to send another mission in search of him. A report had reached Louis that the great Tartar, Sartach, son of Baatu-Khan, who commanded in the western parts of Tartary, was a good Christian. If this Sartach was not Prester John, still his faith and devoutness, if truly reported, must make him a valuable ally to the Christians who were warring in the Holy Land against the Paynim. The mission of Louis was therefore to find that Tartar prince, wherever he might be, and at whatever toil and danger. It was composed of Rubruquis, friar Bartholomew of Cremona, and a certain friar Andrew, whose country or birthplace is not named. Rubruquis, though the youngest of the three, appears to have been considered as the head of the mission. He no doubt owed this pre-eminence to his superior scholarship, wit, and courage. Before his departure King Louis strictly enjoined him to write down everything he saw and heard among the Tartars; and by conscientiously obeying the royal order, and by making a good use of his eyes (his ignorance of the Tartar languages made his ears of less account), he brought back a great deal of curious information on the subject of that nomadic people.

After spending a short time at Constantinople among the Greek Christians, whose schism gave them great offence, Rubruquis and his companions took shipping, and entered the Euxine, or Black Sea. On the 21st of May 1253 they were safely landed at Soldaia, now Soudac or Sonjac, not far from Cherson, in the Crimea. But here their troubles began. They had brought no presents of any value, and presents are necessary passports through all the East. They were told that they would never get at Sartach unless they had rich gifts to lay at his feet. They however pleaded their vow of poverty as Franciscans, and boldly went on, travelling sometimes in carts and sometimes on rough horses. They crossed the Steppes which separate the Dnieper, or Borysthenes, from the river Don, or Tanais, and then directed their course due east, over immense desert plains where nothing was to be seen but earth and sky, and here and there the barrows or tumuli of the Comans. On the 22nd of July, being in a famishing condition, they reached the banks of the Don, where they found some fish, flesh, and dry bread. Crossing the river, they plunged again into the hungry desert. On the 2nd of August they reached the temporary residence, or encampment, of the great Sartach. As they had nothing to give, beyond a little sweet wine, a few preserved fruits, and a bag full of sweet biscuits, their reception was of the sourest. They soon discovered that Sartach's Christianity was all a dream. That Tartar chief however determined to send them on to his father Baatu. From his encampment they had to travel solely on horseback, in the break-neck Tartar fashion. After dreadful fatigue, and many privations and dangers, they reached Baatu, who was encamped on the banks of the Volga, not far from its confluence with the Caspian. Baatu told them that he could enter into no negociations, and that they must continue their journey until they came to Manchu-Khan, the great Tartar emperor, who was to be found somewhere in the direction of China. Of this long journey "of hunger and thirst, cold and fatigue, there was no end." At last, on the 27th of December, the poor monks arrived at the camp and court of the Tartar emperor, and were lodged in a small dirty hovel. It is not possible to fix the spot where the erratic Manchu-Khan was then residing. Rubruquis only tells us that it was in a vast plain, as flat as the surface of a lake; that, before reaching the plain, he had crossed a lofty range of mountains, and had travelled due north. The emperor was attended by many Chinese mandarins, and by ambassadors from India, from Persia, and from Turkey. He gave a grand feast, at which all the great men got drunk on cosmos, or the fermented milk of mares. On the 5th of January (1254) the friars were presented at court, where they had to perform several humiliating ceremonies. Manchu-Khan gave them to understand that he was master of the whole world, and that the King of France and all the monarchs of Christendom must submit to him. About the court were a good many Nestorian Christians; but their faith was sadly corrupted, and their priests were little better than conjurors and quacks.

A week or two before Easter, Manchu-Khan removed to Kara-Corum, or Kara-Kûm, a royal city on the east side of the river Orchan. The monks followed him, and were kindly entertained by a French goldsmith, his wife, a Hungarian woman, and one Basilicus, the son of an Englishman, who had been born in Hungary.

On Whit-Sunday Rubruquis was called into the presence of the emperor, who had been told that the friars had called him a foul infidel. Rubruquis solemnly denied the fact. "Then," said the khan, "be not afraid." The brave monk smiled and said, "If I had feared, I should not have come hither!" He was then told that he must return the way he had come, and make himself strong for the journey by eating good meat. He took his departure a fortnight after Midsummer day. "From Kara-Corum," says the good friar, "unto the court of Baatu, our journey lasted four months and ten days, during all which time we never saw a town, or so much as a single fixed house, except one village in which we did not break bread; nor in all this time did we ever rest from our rough riding, except one day when we could find no horses." The court of Baatu was then about to migrate to Sarai, on the eastern bank of the Volga. Rubruquis accompanied it during a whole month; but then, tired of the slow and indirect movements of the Tartars, who as usual were conducting their flocks and herds with them, he procured a guide and pushed rapidly forward for Sarai, keeping due south and always near to the Volga. After a very remarkable journey, the dangers and fatigues of which were supported with admirable temper, and in the course of which he threaded the great defiles of Mount Caucasus, crossed the Araxes, and traversed Armenia, Persia, and Asia Minor, Rubruquis reached Tripoli in Syria in the month of August 1255. He had been altogether about two years and six months on his laborious travels, and he now earnestly besought his superior to allow him to go to King Louis at Paris; for that devout prince had quitted the East after witnessing the failure of all his high hopes. But the Franciscan provincial, being a strict disciplinarian, ordered the poor friar to write to Louis, and then retire to the convent of his order at Acre. The manuscript account of the travels was soon transmitted to Paris, together with an earnest prayer that his Christian Majesty would obtain the provincial's permission for his going for a short season to France. It has not been ascertained whether he obtained the favour, or whether he remained shut up in his cell at Acre. Indeed, after his return to Syria, nothing more seems to be known about Rubruquis except that he was living somewhere as late as the year 1293, when Marco Polo was on his way back to Europe from the remotest regions of the East. He was a man of rare good sense. The sobriety of his descriptions is marvellous for the time in which he lived. He was the first European traveller that gave a correct account of the Caspian Sea.

RUDDIMAN, THOMAS, was born in October 1674, at Raggel, in the parish of Boyndie and county of Banff, Scotland. He was instructed in Latin in the parish school of Boyndie, where he made a rapid progress. At the age of sixteen he obtained, at King's College, Aberdeen, the first exhibition or bursary of the year, on account of his superior knowledge of Latin. Here he studied four years, and then took his degree of master of arts, at which time he was well read in the Roman classics. Soon after this he engaged himself as tutor in a private family, and in the course of another year he became schoolmaster of the parish of Lawrence-Kirk. He remained here three years and a half, and then, through the interest of Dr. Pitcairne, he was appointed assistant-keeper of the advocates' library at Edinburgh. In this office, though he had good opportunities of becoming known, and of reading and teaching for his further improvement, yet his pecuniary advantages were so small that he was obliged, in 1707, to commence auctioneer. In the same year he published an edition of Volusenus's 'Dialogue on Tranquillity of Mind,' with a Life of Volusenus, or Wilson, prefixed. In 1709 he published Johnston's Latin 'Poetical Paraphrase of Solomon's Song' and Johnston's 'Cantica.' He was next invited by the magistrates of Dundee to be rector of the grammar-school there, but he declined the offer. In 1713 his friend Dr. Pitcairne died, and Ruddiman, being still an auctioneer, managed the sale of his library, which was purchased by Peter the Great, emperor of Russia. In 1714 he published his 'Rudiments of the Latin tongue,' a book which is well known, and is still generally used in the schools of Scotland. In 1715 he published an edition of Buchanan's works, in two volumes, folio, and in the same year he commenced printer, in partnership with a brother who had been brought up to the business; and some years afterwards he was appointed printer to the University of Edinburgh. He published, in 1725, the first part of his 'Grammaticæ Latinæ Institutiones,' which treats of etymology; and in 1732, the second part, which treats of

syntax. He also wrote a copious treatise on prosody, but published only an abridgment of it. After this time he was made principal keeper of the advocates' library. In 1739 he published Anderson's 'Diplomata et Numismata Scotiæ.' During the latter part of his life he was engaged very much in controversy with different persons. However in 1751 he found time to put forth an edition of Livy, in four vols. 12mo, which Dr. Harwood pronounces one of the most accurate editions ever published. About this time he resigned his post of keeper of the advocates' library, and was succeeded by David Hume.

Ruddiman died at Edinburgh, January 19, 1757, in the eighty-third year of his age. He was the author or editor of some other publications besides those above mentioned, and among them 'The Caledonian Mercury,' from which he is said to have derived more profit than reputation. A Life of Ruddiman was published by Mr. George Chalmers, 8vo, 1794.

RUDING, ROGERS, was born at Leicester, August 9, 1751. He was the second son of Rogers Ruding, Esq., of Westcotes, a member of a highly respectable family, of which notices may be found in Nichols's 'Leicestershire.' This gentleman was receiver-general for the county, and as such came to London to pay the identical money that he received into the Treasury. A friend, to whom Ruding mentioned this circumstance, suggests the possibility that this primitive mode of transacting business may have contributed in some degree to direct the mind of his son to the subject of money transactions. The subject of this article was educated at Merton College, Oxford, of which he was some time Fellow, and by which he was presented, in 1793, to the vicarage of Maldon and Chessington, two small adjoining parishes in Surrey, which are always held together. He took the degrees of B.A., 1771; M.A., 1775; and B.D., 1782. Mr. Ruding married a cousin of the same name, and by her had three sons, none of whom survived him, and two daughters.

Ruding's attention appears to have been early directed to the defects of our monetary system, and in 1798 he published a pamphlet, entitled 'A Proposal for restoring the ancient Constitution of the Mint, so far as relates to the expense of Coinage; together with a plan for the improvement of Money, and for increasing the difficulty of Counterfeiting.' In 1812 he issued proposals for his great work, which was published in 1817, in four quarto volumes, under the name of 'Annals of the Coinage of Britain and its dependencies, from the earliest period of authentic history to the end of the fiftieth year of his present majesty King George III.' The whole of the first edition being sold within six months, it was shortly followed by another, in octavo, which brought down the history to the middle of the year 1818; the additional matter being also printed in the form of a supplement to the first edition. This important work, on the compilation of which Mr. Ruding bestowed no ordinary amount of laborious research, contains a chronological history of the monetary affairs of this country, the constitution of the Mint, the process of coinage, and the numerous and often ineffectual measures adopted to prevent the deterioration and counterfeiting of the money. It also embraces an account, geographically arranged, of all the Mints and Exchanges formerly existing in various parts of the kingdom; and a description of the coins, illustrated by a series of more than a hundred plates, including those previously published as tables of English gold and silver coins, by Martin Folkes, Esq., which were lent by the Society of Antiquaries for the purpose.

Viewed simply as an historical work, Ruding's 'Annals of the Coinage' is a book of great value and interest, embracing as it does the result of the author's diligent investigation of a subject to which very few could devote sufficient attention; but the work had another object, which may be explained by an extract from the author's preface. He observes "Had these materials been collected for no other purpose than the amusement of antiquarian curiosity, I should have held myself blameable for the misapplication of much precious time. But this work is given to the world with a higher and more important view. Its object is to show, from the experience of ages, the inadequacy of punishment, however severe, to prevent the commission of the crime of counterfeiting the money, whilst the temptation to it remains so powerful, and the execution of it so easy. The long succession of penal statutes, and the innumerable lives which have been forfeited to them, seem to prove that the system is radically defective, and that the crime can be prevented only by counteracting and weakening the force of the temptation." Ruding considered his theory to be supported by the great re-coinage of 1816 and 1817, at which time the weight of the coins was so much diminished as to remove the temptation to melting them down, while the coarseness of the workmanship afforded such facility to imitation, that the real coins and the counterfeits were ready for delivery almost at the same instant. A new edition of this important work, extended to the commencement of the reign of Victoria, edited by J. Y. Akerman, Esq., aided by other numismatists, has been published by Mr. Hearne, in three volumes, quarto.

Mr. Ruding communicated many papers on coins, &c., to the 'Gentleman's Magazine,' and memoirs on the trial of the pix and the office of cuneator (which were, in fact, little more than chapters of his larger work, perhaps put forth in that form to excite interest on the subject) to the 17th and 18th volumes of the 'Archæologia' of the Society of Antiquaries, of which he was a Fellow. He was also an honorary member of the Antiquarian Society of Newcastle-upon-Tyne. He died at Maldon, on the 16th of February 1820, in his sixty-ninth year.

RUDOLF OF HABSBURG. [HABSBURG, HOUSE OF.]

RUFFO, FABRI'ZIO, born about the middle of the 18th century, was a younger son of a noble and wealthy Neapolitan family. He was brought up for the church, for which however he had little disposition. Being introduced at Rome to Pope Pius VI., he was appointed treasurer, in which capacity he exhibited considerable economic abilities, and he incurred the jealousy of many of the older members of the Roman court. At last he resigned his office on being made a cardinal, and returned to Naples, where King Ferdinand I. appointed him intendant or chief administrator of his palace and domain of Caserta. Ruffo was fond of agriculture, and he applied himself to make improvements on the estate. When King Ferdinand was driven away from Naples by the French republican army in 1798, Ruffo followed him to Sicily. He had disapproved of the provocation given to the French by the court of Naples, and he was consequently at variance with the favourite minister Acton. The latter, in order to get rid of his presence, recommended him to Queen Caroline as a fit man to recover the kingdom of Naples by placing himself at the head of the Royalist population of Calabria, in which province the family of Ruffo had large estates, and exercised considerable local influence. The queen approved of the plan, however hazardous it might appear, and made the king sanction it by bestowing on Ruffo the rank of his vicar-general, with full powers to act. Ruffo, glad to escape from the intrigues and vexations of the court of Palermo, accepted the office. In February 1799 he crossed over in a boat with an escort of only five men and 3000 ducats, and landed at Bagnara, a fief of his family. He collected a number of adherents, and unfurling the royal flag with a white cross, proclaimed a crusade against the French and their partisans. The republicans of Naples had committed many errors and acts of oppression in the provinces, and had exasperated the rustic population, which were not ripe for the change from old absolutism to a republican form of government. The Calabrians flocked by thousands to Ruffo's standard. The army of "the Holy Faith," which was the name it assumed, marched against the town of Monteleone, which surrendered by capitulation, as well as Catanzaro; it afterwards stormed Cotrone, which was given up to plunder; took Cosenza through the treason of its commander; and thus in less than a month Ruffo was master of all Calabria, where he re-established the king's government. He was joined by many regular officers and soldiers, and was supplied with artillery. He then took the road to Apulia, and laid siege to Altamura, which opposed his passage. The inhabitants defended themselves desperately, but the town was taken and plundered for three days with circumstances of great atrocity. The people in other parts of Apulia hoisted the royal flag; the Abruzzo was already in open revolt against the republicans of Naples, who were soon after abandoned by the French troops, which withdrew at the beginning of May towards North Italy, in order to oppose the Austrians and Russians, who were predominant in that quarter. Naples was left to its fate with only a small French garrison in one of the castles. On the other side Ruffo was joined by some regular Russian and Albanian forces from Corfu. He then advanced towards Naples by Avellino, and surrounded the capital at the head of from fifty to sixty thousand, mostly irregulars. After some fighting outside the town, an insurrection of the lower orders from within facilitated the entrance of Ruffo's bands, and the town became a scene of carnage; but the republicans still defended themselves in the castles and the adjacent districts, where they had fortified the massive palaces and houses. Ruffo, willing to spare further destruction, entered into a convention with the republicans, who were to be shipped off for France. The capitulation was signed by him, and a part of the republicans were actually sent off to France, when King Ferdinand arrived from Sicily in the bay, at the end of June, on board the English admiral Nelson's ship, and refused to sanction the capitulation, saying that Ruffo had exceeded his powers in treating with rebels, and he appointed a special court to try the republicans, many of whom, chiefly of the higher orders of society, were put to death. The minister Acton charged Ruffo with partiality for the Jacobins, as they were called, and the cardinal, disappointed and humiliated, seized the opportunity of leaving Naples for the conclave, which had been summoned to assemble at Venice for the election of a pope. Ruffo followed the new pope, Pius VII., to Rome, where he was made Prefect of the Annona. Some years after he returned to Naples, where he resumed his place at the court. When the court of Naples was obliged to emigrate a second time to Sicily in 1805, in consequence of its own imprudence and tergiversations, Queen Caroline proposed to Ruffo to put himself again at the head of the country people to oppose the French, but Ruffo replied that "once was quite enough in a man's life for such vagaries." He retired to Rome, where he remained till 1809, when he went to France and made his peace with Napoleon, and he was one of the cardinals who sanctioned by his presence his second marriage. In 1814 he rejoined Pope Pius VII. at Rome. After a time he returned to Naples, and took again his seat in the council, where he displayed a marked moderation of sentiments. He went to Rome in 1823 to the conclave in which Leo XII. was elected, and died at Naples in 1827 at an advanced age.

Ruffo was a man of ability and accomplishments. He was worldly and lax in principles, by no means fanatical or cruel; and the atrocities which disgraced his otherwise romantic expedition of 1799 cannot be justly attributed to him, although he may be blamed for not reckoning on them before he put himself at the head of the insurrectionary movement.

Contemporary with this Ruffo, there was another Cardinal Ruffo, of another branch of the same family, who was long Archbishop of Naples.

(Petromasi, *Storia della Spedizione del Cardinal Ruffo;* Colletto, *Storia del Reame di Napoli;* Coppi, *Annali d'Italia; Sketches of popular Tumults.*)

RUFI'NUS, LICINIUS, a Roman jurist, who lived under Antoninus Caracalla (A.D. 211-217), whom he mentions once ('Dig.' 24, tit. 1, s. 41). He was also consulted by Paulus ('Dig.' 40, tit. 13, s. 4). There are seventeen excerpts in the Digest from a work of Rufinus entitled Regularia. The Florentine Index mentions only twelve books of this work, and the superscription 'Lib. xiii.' in a passage of the Digest (42, tit. 1, s. 34) may be a mistake. (Zimmern, *Geschichte des Röm. Privatrechts*, i. 382.)

RUFI'NUS, also called TORANUS, a priest of Aquileia, and according to some writers a native of that place, was born about the middle of the 4th century. He embraced a monastic life, and lived at first in a monastery at Aquileia, where he devoted himself to the study of the Scriptures and of the Greek and Roman fathers. During this time he became acquainted with St. Jerome, who was for a long time most sincerely attached to him. Rufinus subsequently visited Egypt, where he formed the friendship of St. Melania, who was celebrated in the church for her works of charity and love. He afterwards went to Palestine, where he encountered the opposition of the Arians, who banished him to the most desolate part of the country. He was ransomed however by Melania, and returned with her to Jerusalem, where he built a monastery on Mount Olivet, and lived for many years. During his stay at Jerusalem he translated some of Origen's works, by which he offended his former friend Jerome, who attacked him in his 'Apology.' To this work Rufinus wrote a reply, in which he maintained his own orthodoxy and defended himself by appealing to the example of Jerome, who had formerly praised and also translated some of Origen's works. This controversy excited a great stir at the time, as both writers were of high reputation and had many partisans. The Western Church however was generally opposed to Rufinus, and on his return to Aquileia he was cited by Anastasius, the bishop of Rome, to appear before him; and on his not doing so, his writings were condemned, and he was deprived of his rank as presbyter at Aquileia. He subsequently retired to Sicily, where he died about the year 410.

Rufinus translated into Latin the works of Josephus; the 'Ecclesiastical History' of Eusebius, to which he added two books continuing the history to the death of Theodosius; the books of Recognitions attributed to Clement; several of Origen's works, with the first book of Pamphilus's 'Apology' for Origen; the 'Orations' of St. Gregory Nazianzen; the ascetical rules of St. Basil; and a few other smaller treatises of the Greek fathers. The translations of Rufinus are rather paraphrases than strict and literal versions. Besides these translations Rufinus wrote two books in reply to St. Jerome, which have been already mentioned; an 'Apology' to Anastasius, bishop of Rome; an 'Explanation of Jacob's Blessing;' a 'Commentary upon Hosea, Joel, and Amos;' and an 'Explanation of the Apostles' Creed,' a work which is considered by modern theologians of considerable importance, as it contains a complete catalogue of the books of the Old and New Testament.

The opinion of Du Pin upon the literary and theological merits of Rufinus is just and impartial:—"It must be acknowledged that Rufinus, though very ill used by St. Jerome, was one of the ablest men of his time. Perhaps he had not so much learning as St. Jerome, but his temper was better and less violent. He doth not write such good Latin, but his style is more even. It cannot be denied that the Latin church is indebted to him for the knowledge of the most considerable among the Greek authors, and particularly of church history. Though he was accused of divers errors, yet he was convicted of none, and he justifies himself sufficiently from the reproachful objections made against him."

The works of Rufinus were published by Sonnius in 1 vol. folio, Paris, 1580.

(Du Pin, *A New History of Ecclesiastical Writers*, vol. ii., pp. 107-111, transl.; Lardner, *Credibility of the Gospel History*, vol. iv., p. 482, London, 1831, and the references there given.)

RUFUS, or RUPHUS (Ῥοῦφος), commonly called Rufus Ephesius, from the place of his birth, is said by Abu-l-fara ('Hist. Dynast.,' p. 59) to have lived in the time of Plato, about four hundred years before Christ; John Tzetzes calls him the physician to Cleopatra, who died B.C. 30 ('Chil.,' vi.; 'Hist.,' 44, v. 300, p. 101); but Sprengel ('Hist. de la Méd.') and most modern authors follow Suidas in placing him in the reign of Trajan, about the beginning of the 2nd century after Christ. He is sometimes confounded with Menius Rufus, the inventor of several compound medicines, who however must have lived long before the reign of Trajan, as he is quoted by Andromachus (Galen, 'De Compos. Medicam. sec. Loca,' lib. vii., tom. xiii., cap. v., p. 92), who was archiater to the emperor Nero. Nothing is known of the events of his life, except that he wrote several works, of which the titles are preserved by Galen and Suidas, and three are still extant.

The first consists of four books (the second book however is merely another version of the first) entitled Περὶ Ὀνομασίας τῶν τοῦ Ἀνθρώπου Μορίων, 'De Appellationibus Partium Corporis Humani,' which are chiefly valuable for the information they impart concerning the state of anatomical science before the time of Galen. His principal object in this work was to give a general idea of anatomy, and particularly to prevent the medical students of his time from making mistakes in reading the ancient authors, who do not always call the same parts of the body by the same name. From what Rufus says in this book (p. 33), we find that all the anatomical demonstrations were made upon beasts. (Compare Theophilus, 'De Corp. Hum. Fabr.,' lib. v., cap. ii., who says, "choose an ape for dissection, if you have one; if not, take a bear; and if you have not a bear, take any animal you can get.") He considered the spleen to be absolutely useless (p. 59). We find also in the same book, that the nerves now called recurrent were then quite recently discovered. "The ancients," said Rufus (p. 42), called the arteries of the neck καρωτίδες or καρωτικοί, because they believed that when pressed hard, the animal became sleepy and lost its voice; but in our age it has been discovered that this accident does not proceed from pressing upon those arteries, but upon the nerves contiguous to them." He shows that the nerves proceed from the brain, and he divides them into two classes, those of sensibility and those of motion (p. 36), though, like Celsus ('De Medic.,' lib. vii., cap. 18, p. 413, ed. Argent.), he reckons (p. 41; compare p. 43) among them the cremaster muscle. (Julius Pollux, himself a contemporary of Galen, gives also the name of νεῦρα to the ligaments which unite the bones: 'Onomast.,' lib. ii., cap. 5, segm. 231, p. 265.) According to Sprengel ('Hist. de la Méd.'), he was the first to describe, though very imperfectly, the commissure of the optic nerves at the height of the infundibulum, and the fibres which they receive from the brain. (p. 51.) He clearly describes the capsule of the crystalline lens by the term ὑμὴν φακοειδής, 'lenticular membrane.' (p. 37.) He considered the heart to be the seat of life, and noticed that the left ventricle is smaller and thicker than the right. (p. 37.) This work was first published in a Latin translation, by J. P. Crassus, with Aretæus, Venet., 4to, 1552.

The next work of his that remains is a valuable little treatise, Περὶ τῶν ἐν Νεφροῖς καὶ Κύστει Παθῶν, 'De Renum et Vesicæ Morbis,' in which however there is nothing that requires particular notice here. The third is a fragment, Περὶ τῶν Φαρμάκων Καθαρτικῶν, 'De Medicamentis Purgantibus.'

These three works were first published in Greek, by J. Goupyl, Paris, 8vo, 1554. There is an edition by Clinch, Greek and Latin, 4to, Lond., 1726, which is not of much value. The most complete is that by Matthæi, 8vo, Mosq., 1806, Græce, in which he has supplied, from a manuscript at Moscow, several fragments that had never before been published. A Latin translation of Rufus is inserted in the 'Medicæ Artis Principes,' by H. Stephens, fol., Paris, 1567. Some Greek fragments are to be found in the fourth volume (pp. 198-200) of the collection of 'Classici Auctores è Vaticanis Codicibus editi,' published by Angelo Mai, 8vo, Romæ, 1831. C. G. Kuhn published Lips., 1831, 'Rufi Ephesii de Medicam. Purgant. Fragm. è Cod. Paris, descript.;' and F. Osann wrote a dissertation, 'De Loco Rufi Ephes. Med. ap. Oribasium servato, sive de Peste Lib.,' Giss., 1833. There are also several fragments preserved by Oribasius and Aetius and among the rest the formula for the composition of a celebrated medicine called 'Hiera' (Oribas., 'Synops.,' lib. iii., pp. 121, 122), which appears to have been a common name among the ancients, for what may be called patent medicines, as Aetius has inserted in his compilation (Tetrab. i., serm. 3, cap. 114) the formula of one called, after the celebrated Archigenes, 'Hiera Archigenis.' A Latin version of a treatise on the Gout attributed to Rufus was published by Littré in the 'Revue de Philologie,' vol. i., 1845; and, with less apparent reason, a treatise on the Pulse in Greek, with a translation in French by C. Daremberg, 8vo, Paris, 1846.

Haller is inclined to attribute to Rufus ('Biblioth. Botan.,' tom. i., p. 108) an anonymous fragment of one hundred and ninety Greek hexameter verses, Περὶ βοτανῶν, 'De Viribus Herbarum,' which was first published in the Aldine edition of Dioscorides, 4to, Venet., 1518, p. 231, &c., and which is inserted by Fabricius, with Greek scholia and a Latin translation and notes, by J. Rentorf, in his 'Bibliotheca Græca,' tom. ii., pp. 629-61 (old edit.) Fabricius and others have also been of the same opinion. Hermann, on metrical grounds ('Orphica,' 8vo, Lips., 1805, pp. 717, 750, 761, &c.), determines the writer to have lived some time between Manetho, the author of the ἀποτελεσματικά, and Nonnus, the author of the 'Dionysiaca;' but this date is sufficiently vague. Rufus certainly composed a poem in Greek hexameters, Περὶ βοτανῶν, in four books, which is mentioned by Galen ('De Facult. Simplic. Medic.,' lib. vi., Præfat., tom. xi., p. 796, ed Kuhn), and of which he quotes a few lines ('De Compos. Medic. sec. Loca,' lib. i., cap. 1, tom. xii., p. 425); but this is supposed by Choulant ('Handbuch der Bücherkunde fur die Aeltere Medicin,' 8vo, Leipzig, 1828) to have been quite a different work from the fragment now spoken of, chiefly on the ground that so scientific and sensible a physician as

Rufus would not have written anything so full of popular superstitions and absurdities. The fragment treats of thirteen different plants in as many chapters, in which, says Haller, "Medicarum virium adest farrago verarum et falsarum."

RUGENDAS, GEORG PHILIPP, a celebrated German battle-painter, was born at Augsburg in 1666. He was the pupil of Isaias Fisches, an eminent historical painter in his time; but Rugendas devoted himself at an early age almost exclusively to battle-painting, in which he was partly confirmed by the admirable battle-pieces of Bourguignon, Lembke, and Tempesta, which he studied on his journey to Vienna, Venice, and Rome. At Rome he entered the famous Flemish Schilder-Bent, or Society of Painters, in which he was received, from his predilection for battle-painting, under the nickname of Schild: all the members of this society were known only by nicknames.

In 1695, after an absence of five years, he returned to Augsburg, and had the opportunity of witnessing its siege in 1703, and of thus studying from nature what he had hitherto only acquired from his imagination, and from the pictures of others. He lost a great portion of his property through this siege; but what he lost in substance he more than gained by the excellent opportunities he found of perfecting himself in the line of art which he had adopted, and he acquired extraordinary excellence as a battle-painter. He became distinguished also for his etchings of battles and skirmishes: he excelled in the manner in which he represented smoke, and made use of it in separating and arranging his groups. There is, or was, a large picture of the siege of Augsburg in the Stetten collection at Augsburg. Rugendas was made director of the Academy of Augsburg in 1710: he died at Augsburg in 1742. His pictures are very numerous, and there are not many collections without one or more examples of his style. He painted, besides battles and skirmishes, horse-markets and horse-exercises, and he generally introduced many objects into his pictures. His design is vigorous and bold, but his colouring is unequal, sometimes being high and warm, and at others heavy and monotonous; and though his light and shade is often well studied and effective, many of his pictures are now black and obscure. Owing to an illness, he painted many years with his left hand. There is a picture of the battle of Blenheim by Rugendas. He was the ancestor of a numerous family of painters and engravers, sons and grandsons. A life of him by J. C. Fuessli was published, together with a life of Kupetzky, by the same writer, 'Leben Georg Philipp Rugendas und G. Johann Kupetzky,' Zurich, 1758.

CHRISTIAN RUGENDAS, his second son, engraved about sixty of his father's designs in a very spirited manner, chiefly in mezzotinto. His own etchings, of which there are about thirty, are also much prized.

RUHNKEN, DAVID, was born in 1723 at Stolpe, in Pomerania. His parents, who were in good circumstances, soon discovered the promising talents of the boy; and, after a course of elementary instruction, they sent him to the gymnasium of Konigsberg (Collegium Fridericianum, or Friedrichs-Collegium). Here he commenced his acquaintance with the classical writers of antiquity, and conceived that love for them which distinguished his whole life. He also made great progress in the fine arts, particularly in music and drawing. After finishing his studies at the gymnasium, it was the wish of his parents that he should become a student of theology; but this was contrary to his own inclination, and he obtained permission to go to Gottingen, where he anticipated great benefit from the instruction of J. M. Gesner. On his journey thither he passed through Wittenberg, and the kindness and hospitable reception which he experienced in the houses of two distinguished professors of that university, Berger and Ritter, induced him to stay at Wittenberg, where he remained two years, and applied most indefatigably to the study of ancient literature, history, and jurisprudence. On the occasion of taking his degree he published his inaugural dissertation, 'De Galla Placidia Augusta' (Wittenb., 1743), a work which raised the greatest expectations of the young scholar. Ernesti, who happened to be at Wittenberg at the time, advised Ruhnken to go to Leyden, and finish his studies under the auspices of the great Hemsterhuis. This advice coincided with Ruhnken's own wishes; and, having provided himself with letters of introduction, he went to Leyden. To Hemsterhuis he had no introduction; but he nevertheless, immediately after his arrival, paid a visit to that renowned scholar, who received him with the utmost kindness. Ruhnken now began his studies afresh, following the suggestions and advice of his great master, and continued his studies under him for six years, during which he read almost all the Greek writers with the greatest care and attention. But notwithstanding his severe application, he was fond of amusements: musical entertainments, the conversation of ladies, and hunting, were now, and remained during his whole life, his favourite recreations; and often, after returning from hunting, he would sit down all night at his writing-table, and make up for the time spent on his amusements. Hemsterhuis had from his first acquaintance with him discovered the great abilities of his pupil, and was anxious to keep him at Leyden; but as there was at the time no prospect of a professorship becoming vacant in the university, he advised him to resume his former study of the Roman law. Ruhnken, who was accustomed to follow the advice of Hemsterhuis like that of a father, complied with his request, and soon made such progress as to gain a considerable reputation as a jurist. But he did not neglect his favourite pursuits, and made preparations for a new edition of Plato. With this view he collected the scholia on Plato, and published a very valuable edition of Timæus, 'Lexicon Vocum Platonicarum,' with a commentary, Leyden, 1754 (a new and much improved edition appeared in 1789). But as he had no appointment in Holland, his friends in Germany urged him to return and apply for a professorship in some university in his own country. His attachment however to his friend and master, and his love of the mode of life at Leyden, induced him to wait there until a vacancy should occur. In 1755 he went to Paris, where he spent a whole year in examining the manuscripts of the Royal Library and those of the library at St. Germain. About the time when he was preparing to set out for Spain, he received the intelligence that Hemsterhuis had succeeded in gaining for him the appointment of lector (reader) in the University of Leyden. In this capacity he was the assistant and colleague of his former master. Ruhnken returned to Holland, and in October 1757 he opened his course of lectures by a discourse, 'De Græcia Artium et Doctrinarum Inventrice' (printed at Leyden in 1757, 4to). Ruhnken filled this place for four years, and his zeal, his success, and his erudition, soon gained him the reputation of being one of the most eminent scholars of Holland.

In 1761 Oudendorp died, and Ruhnken was appointed his successor as professor of eloquence and history. In the same year J. M. Gesner of Göttingen died, and Ruhnken was invited to take his chair; but he refused this honourable offer, and recommended Heyne in his stead. This proof of his attachment to the University of Leyden was rewarded by a considerable increase of his salary. At the age of forty Ruhnken married a beautiful and accomplished young lady, with whom he lived very happily; but in the year 1769 his wife began to suffer from apoplexy, which first deprived her of speech, and afterwards also of sight, and in this deplorable state she survived her husband. In 1767, two years before this calamity, Hemsterhuis had died, and Ruhnken, then rector of the university, delivered a noble eulogium on his late friend and patron. This eulogium is known under the name of 'Elogium Tiberii Hemsterhusii,' printed at Leyden in 1768, in 8vo; a second edition, accompanied by two letters of R. Bentley to Hemsterhuis, appeared in 1789. About this time Ruhnken conceived the plan of making a new and complete edition of the great works of Fabricius, the Bibliotheca Græca and Latina, but this plan was never realised, and other works, of which we subjoin a list, occupied almost all his attention In 1774 Ruhnken succeeded Gronovius in the office of librarian to the university, in which capacity he enriched the library with a great many valuable books and manuscripts.

The life of Ruhnken henceforward presents scarcely any incidents: his time was divided between the discharge of his official duties and his literary occupations, by which he acquired a reputation equal to that of his master Hemsterhuis. To his suffering wife he always showed the greatest affection, and all the leisure hours which he could spare he devoted to her. The only thing which in some degree interrupted his quiet pursuits were the disturbances which broke out in Holland in the year 1787. He died on the 14th of May, 1798, leaving two daughters, the younger of whom had from her childhood always been in bad health. The city of Leyden purchased his valuable library, and granted to his widow an annual pension of 500 florins.

Ruhnken was one of the most eminent scholars and critics of the 18th century. With a refined taste and great acuteness, he combined an extraordinary memory and immense erudition. His critical sagacity and his grammatical knowledge were not inferior to those of any modern philologist, and his works are still an inexhaustible source of information, though it has, perhaps not unjustly, been observed, that Ruhnken, as a critic, is more refined and elegant than profound. As a Latin writer Ruhnken has scarcely been excelled by any modern author. In teaching he was very successful; the most distinguished among his pupils was Daniel Wyttenbach, to whom we are indebted for an eloquent Life of his master (Leyden, 1799, 8vo.). This Life was reprinted at Leipzig in 1822, and edited by Lindemann, together with the Elogium Hemsterhusii, under the title 'Vitæ duum Virorum Tib. Hemsterhusii et D. Ruhnkenii.'

Besides his edition of the Lexicon of Timæus, Ruhnken wrote, in 1754, a commentary on the title in the Digest and Code, 'De Postulando, sive de Advocatis et Procuratoribus.' He also edited the second volume of Alberti's Hesychius, with notes and emendations, Leyden, 1766, fol.; Rutilius Lupus, 'De Figuris Sententiarum et Elocutionis,' Leyden, 1768 (a new edition of this work was published at Leipzig in 1831 by Frotscher); Velleius Paterculus, 2 vols. Leyden, 1779 (a separate edition of Ruhnken's commentary was published at Hanover, in 1815, by Cludius), 'Homeri Hymnus in Cererem,' with a Latin translation and Commentary, 1780 (a second edition appeared in 1782, in which a fragment, until then unknown, was added); 'Mureti Opera,' 4 vols. 8vo, Leyden, 1789. Besides these editions of ancient authors by Ruhnken himself, he communicated to Ernesti his remarks on Callimachus (Leipzig, 1761), and on Xenophon's 'Memorabilia' (Leipzig, 1773), and to Schweighäuser those on Polybius and Appian. Besides his three original compositions already mentioned (viz. on 'Galla Placidia Augusta,' 'De Græcia Art. et Doctr. Inventr.,' and the 'Elogium Hemsterhusii'), Ruhnken wrote 'Epistolæ Criticæ: prima in Homeridarum Hymnos et Hesiodum' (Leyden, 1749); 'se-

cunda in Callimachum et Apollonium Rhodium' (Leyden, 1751); 'Oratio de Doctore Umbratico,' 1753, 4to; 'Dissertatio de Vita et Scriptis Longini,' 1766, 4to; (reprinted in Toup's edition of Longinus). Those discourses and essays were collected and published by Ruhnken himself in 1797, in 2 vols., under the title 'Ruhnkenii Opuscula Oratoria, Philologica, Critica, nunc primum conjunctim edita.' A new edition, with some additional dissertations, was edited by Bergmann, in 2 vols., Leyden, 1823. Some parts of the correspondence of Ruhnken with his learned friends have likewise been published. J. A. H. Tittmann has edited 'Ruhnkenii, Valckenarii, et aliorum ad J. A. Ernesti Epistolæ; accedunt Ruhnkenii Observationes in Callimachum,' &c., Leipzig, 1812. Mahne has edited 'Ruhnkenii et Valckenarii Epistolæ mutuæ,' Vliessingen, 1832, and 'Ruhnkenii Epistolæ ad Diversos,' Vliessingen, 1831.

RUISCH, RACHEL, a distinguished Dutch flower-painter, was born at Amsterdam in 1664: she was the daughter of Professor Ruisch, who had her taught flower-painting by Wilhelm Van Aelst. In 1695 she was married to the portrait-painter Juriaen Pool, who was two years her junior, to whom she bore ten children and with whom she lived fifty years. In 1701 she and her husband were elected members of the Society of Painters of the Hague, and in 1708 John William elector of the Pfalz, appointed her his court painter. She died at Amsterdam in 1750, aged eighty-six, and she continued to paint till she was upwards of eighty years old. Her works have been compared with those of Van Huysum and De Heem, and have sometimes been sold for very high prices, even 8,500 francs for a single picture.

(Van Gool, *Nieuwe Schouburg der Nederlantsche Kunstschilders, &c.*; Van Eynden and Vander Willigen, *Geschiedenis der Vaderlandsche Schilderkunst, &c.*)

RUMFORD, BENJAMIN, COUNT, was born at Woburn, Massachusetts, on the 26th of March 1752. His family name was Thompson. For awhile a merchant's clerk, he turned to the study of medicine, then became a tutor, and eventually a schoolmaster at Rumford (now Concord) in New Hampshire. Released by his marriage with a young and wealthy widow from the necessity of acting as a teacher, he turned to scientific pursuits; but when the revolution commenced he became a major of militia, and for his services to the king's cause obtained an appointment in the Foreign Office. During the contest he returned to New York, and raised a regiment of dragoons, of which he was appointed colonel. In 1784 he returned to England, was knighted, and is said for some time to have acted as one of the under-secretaries of state. He subsequently entered the service of the King of Bavaria, and rose rapidly to a high position in the state. He is said to have accomplished many social improvements, amongst which were plans for the suppression of mendicity and for relieving poverty and elevating the poor; besides various civil and military reforms, for which several orders of knighthood were conferred upon him, and he was made a lieutenant-general and created a count. From the time when he was compelled to leave America he had been separated from his wife and child; but he took for his title the name of her native town, which was also the birthplace of his child, who now (in her twentieth year) joined him on the death of her mother. Towards the close of the century he once more came to England, and devoted his time to experiments on the nature and economical application of heat, and assisted in founding the Royal Institution. In 1802 he went to reside at Paris, and married the widow of Lavoisier, the chemist, but soon afterwards separated from her. He then retired to Auteuil, a village near Paris, and, having a handsome pension from the King of Bavaria, devoted his time to rural pursuits and to chemistry and natural philosophy. He died on the 21st of August 1814.

The plans of Count Rumford for improving the arts and conveniences of domestic life have rendered his name well known in England. An account of these will be found in his 'Essays, Political Economical, and Philosophical.' Several of these essays were published separately, and effected much good at a time when the amelioration of the condition of the poor was attracting great attention. His views are enlightened as well as benevolent, and on the whole he appears to have been in advance of his time. Two volumes of the 'Essays' were collected and published in 1798, and a third in 1802. In the latter year also was published a volume of 'Papers on Natural Philosophy and Mechanics.' Some of these had been read before the Royal Society, in whose 'Transactions' they are also printed.

RUMIANTSOV. [ROMANZOV.]

RUMOHR, CARL FRIEDRICH LUDWIG FELIX, VON, a distinguished writer on art, was born of an old family at Reinhardsgrimma, his father's estate near Dresden, in 1785. He was educated at the Gymnasium, or high school of Holzmunden, in Brunswick, whence he went to the University of Gottingen; but already at the age of fifteen he neglected every other study for that of art, abruptly discontinuing his studies at the university and placing himself with the painter J. D. Fiorillo, well known as the author of a general history of modern painting, and then established in Gottingen. From Fiorillo, Rumohr heard much about Italy which excited his imagination, and determined him to visit that country as soon as he had acquired some knowledge of the various schools and styles of art. He accordingly visited many collections; but above all the celebrated gallery of Dresden attracted his attention, and especially the works of Raffaelle and Paul Veronese. In 1804, in his twentieth year, he made his first tour in Italy, and visited Bologna, Florence, Siena, and Rome. In Rome he made the acquaintance of Thorwaldsen, Schick, Friedrich Tieck, and Koch the landscape painter; Carstens had already left. He further enjoyed the friendship of Wilhelm and Alexander von Humboldt, and Monsignore della Genga, nineteen years afterwards Pope Leo XII.

From Rome, Rumohr went to Naples, and there commenced the formation of a collection of antiquities: he had already been collecting prints for some years. He returned to Germany in 1805, in the company of Ludwig Tieck. In Bavaria he was honoured with the confidence of the crown prince, afterwards King Ludwig of Bavaria. From 1805 to 1815 his time was passed chiefly in Bavaria and on his own estates in Holstein. Though he took great interest in the political changes of that time, he meddled very little with them. His literary activity commenced soon after his return from Italy, but his first publication appeared in 1811—'Erläuterungen einiger artistischen Bemerkungen in der Abhandlung des Herrn Hofraths Jacobs über den Reichthum der Griechen an Plastischen Kunstwerken.' This was followed by other essays on various departments of art, and among them a work entitled 'Sammlung für Kunst und Historie,' 2 vols. 8vo, Hamburg, 1816.

In 1815 he revisited Italy, and commenced in Florence the researches for his principal work, the 'Italienische Forschungen,' of which the three volumes were published in two portions in a later period of his life. In Rome he found Overbeck leading the German artists into a new or rather old sphere of art [OVERBECK], which forcibly impressed Rumohr. In 1827 appeared at Berlin the first and second volumes of the 'Italian Researches' ('Italienische Forschungen'), a critical work on the history of art, and compiled exclusively from the original archives and documents in various buildings at Florence; in this work Rumohr clears up many obscurities and corrects several errors in Vasari. In 1828 he paid a third visit to Italy, when he was consulted in the purchases for the new picture-gallery which was then being established at Berlin, and he acted as cicerone to the present King of Prussia in Florence, when crown prince. He was employed by the prince in several purchases, and upon his return to Germany was engaged with others in the selection and arrangement of the objects of art in the museum. In 1831 Rumohr published the third and last volume of his 'Italienische Forschungen,' and various literary works now followed in rapid succession and on various subjects. In 1832 appeared 'König's Geist de Kochkunst,' at Stuttgardt; 'Deutsche Denkwürdigkeiten,' at Berlin; 'Drei Reisen nach Italien,' at Leipzig; and the first volume of his 'Novellen,' at Munich: in 1834, 'Schule der Höflichkeit für Alt und Jung,' at Stuttgardt; and in the Leipzig pocket-book Urania, 'Der Letzte Surillo,' a poem, said to be his best production of that class: in 1835, in Munich, the second volume of 'Novellen;' and in Lubeck, 'Kynalopekomachia, der Hundefuchsstreit, mit Bildern von Speckter' ('Dog and Fox Fight'), a satirical poem on the times. Erwin Speckter was a young artist of Hamburg, much admired by Rumohr: he died in that year. [SPECKTER, ERWIN.] In the same year also appeared the 'History of the Royal Collection of Prints at Copenhagen,' drawn up by Rumohr and the keeper of the collection, Professor Thiele; and at Leipzig, 'Contributions towards the History of Art and the greater completeness of the Works of Bartsch and Brulliot.' [BARTSCH, BRULLIOT.] In 1836 he published at Leipzig two works on wood-engraving, 'Hans Holbein der Jüngere in seinem Verhaltniss zum Deutschen Formschnittwesen,' and an answer to a censure of this work, 'Auf Veranlassung und Er
von Einwurfen eines Sachkundigen gegen die Schrift Hans
&c. These were followed, in 1837, by a treatise, 'Zur Geschi
Theorie der Formschneidekunst.'

In 1837 he made a fourth journey into Italy, but he did not go beyond Milan; and this tour was made rather with political views than as an artist. He published an account of his journey at Lübeck, in 1838, under the following title: 'Reise durch die östlichen Bundesstaaten in die Lombardei und zuruck uber die Schweiz und den obern Rhein, in besonderer Beziehung auf Volkerkunde, Landbau, und Staatswirthschaft,' to which he published some additions in the following year—'Historische Beilege,' &c. He had previously published a work of the same kind on Tuscany, 'Ueber die Besitzlosigkeit der Colonen im Neuern Toscana, aus den Urkunden,' Hamburg, 1830. In 1841 however, after a fifth visit to Italy—to Venice—in the previous year, he returned to his more genial subject, the history of art, and published in Leipzig an inquiry into the invention attributed to Finiguerra of printing with engraved plates on damped
'Untersuchung, dass Maso di Finiguerra Erfinder des Hand
gestochene Metallplatten auf genetztes Papier abzudrucken. ...
was his last labour in the history of art, and his last poetical production of this class was, 'Raphaels Lehr-und-Wander-Jahre.'

In 1841 he purchased a house in Lübeck, intending to end his days there, and he fitted it up according to his own fancy. The winter of 1842 he spent in Berlin, and he was then attacked with water on the chest. he returned in the spring to Lübeck, where his physician recommended him to visit the baths in Bohemia; he accordingly set out, but being too ill to proceed, he remained at Dresden, where he died of apoplexy, July 25, 1843.

Rumohr's last literary production was a preface to 'Kampf Demokratischer und Aristokratischer Principien zu Anfang des sechszehnten Jahrhunderts,' Lübeck, 1843. It is a translation from three papers presented to him by Professor Altmeyer of Brussels. His 'Italienische Forschungen' will remain as a monument of his judgment and industry when probably nearly all his other works are forgotten. It is one of the best documentary works in the literature of art, and at the same time abounds in critical and theoretical reflections; it is likewise a work of great interest, though there may be different opinions about the correctness of Rumohr's theories. The two first volumes are upon modern art in Italy generally, from its origin to its decline in the 16th century, which is distributed under fourteen distinct heads; many errors in Vasari are corrected; much obscurity of the 12th, 13th, 14th, and 15th centuries is cleared up by authentic documents; and various false notions concerning the development of art are dissipated by critical reflections: the third volume is under two heads only, which treat chiefly of Raffaello and the architecture of the middle ages.

RUNCIMAN, ALEXANDER, an eminent Scotch painter, was born at Edinburgh in 1736. His father was an architect, and Runciman, who was brought up to the arts from his childhood, made coloured sketches in the fields as early as his twelfth year. At the age of fourteen he was placed in the studio of John and Robert Norris, John being considered in his day a famous landscape-painter. When only nineteen years of age he set up as an independent landscape-painter in Edinburgh; but he found, it seems, the people of Edinburgh, like those of many other places, lavish of their praises but very cautious in their purchases. This state of affairs continued for about five years, when in 1760 he took to historical painting; and though he had more ability for this line of art, his fortune seems to have been very little if at all improved. In 1766 he visited Italy, and at Rome made the acquaintance of Fuseli. Their tastes in art were very similar: both were absorbed by what is termed the sublime, and both were alike wild and extravagant in their execution. Runciman remained five years in Rome, and when he returned home he carried from Fuseli a letter of introduction to a friend, in which was the following passage: "I send this by the hands of Runciman, whom I am sure you will like: he is one of the best of us here."

He arrived at Edinburgh in 1771, a fortunate time for him, for Pavillion, the director of the new academy of the arts which had been established at Edinburgh in 1760, had very recently died, and Runciman was appointed to fill his place, with a salary of 120*l.* per annum, then a sufficient income in Scotland. He was further fortunate in finding two generous patrons in Sir J. Clerk, of Pennycuick, and Robert Alexander, an Edinburgh merchant. The former employed him on an extensive work at Pennycuick, suggested by himself—the decoration of the hall of that place with twelve great compositions from Macpherson's 'Ossian.' The subjects are—Ossian singing to Malvina; the Valour of Oscar; the Death of Oscar; the Death of Agandecca; the Hunting of Catholda; the Finding of Corban Cargloss; Golchossa mourning over Lamderg; Oina Morval; Cormac attacking the Spirit of the Waters; the Death of Cormac; Scandinavian Wizards making Incantations; and Fingal engaging the Spirit of Lodà. The picture of Agandecca is reckoned the best; but as works of art they are extravagant in treatment and in composition, and incorrect in design. While engaged in this work, Runciman painted also 'The Ascension' on the ceiling over the altar of the episcopal chapel in the Cowgate of Edinburgh. He painted also King Lear; Andromeda; Nausicaa and her Nymphs surprised at the Water-Side by Ulysses; and Agrippina landing with the Ashes of Germanicus.

Runciman visited London in 1772, and exhibited some pictures there; but all that is remembered of him, says Allan Cunningham, is that he took up his quarters with the widow of Hogarth, who was in those days reduced to let lodgings for subsistence. Runciman died suddenly before his own door in West Nicholson-street, October 21, 1785, in his forty-ninth year. He had contracted an illness while painting the Pennycuick cupola, being forced to lie much on his back, and to this is attributed the shortness of his life.

Runciman's best works are his sketches; his faults are only multiplied in his pictures. The most offensive of his peculiarities of design is his huge length and uniformity of limb, the glaring defect also of the works of Fuseli; he was also invariably extravagant in his attitudes, and was conventional, mannered, and unnatural in his draperies. In execution he was least defective in his colouring, but in composition he was ever ready, and his invention was bold and fertile. There are a few etchings by him from his own designs: the best is considered to be 'Sigismunda weeping over the Heart of Tancred.' He is said to have been lively and agreeable in conversation: Hume, Robertson, Lord Kames, and Monboddo were among his associates.

*RUNEBERG, JOHAN LUDVIG, the most popular living poet in the Swedish language, has never been in Sweden. He was born on the 5th of February 1804, at Jakobstad in Finland, one of a numerous family which his father, a sea-captain in poor circumstances, found a difficulty in bringing up. Johan was sent to an uncle, a toll-collector, at Uleaborg, where he heard so much on all sides of Franzén [FRANZÉN] the Swedish poet, who was born there, that he was early led to form a high notion of poetic fame. The death of his uncle returned him on his father's hands at Jakobstad, and it was only by a subscription of friends and neighbours that an opportunity was obtained of sending him to the school of Gamla Carleby. In 1822 he studied at the University of Abo, he took his degree in 1827, and in 1830 he became teacher of Æsthetics at Helsingfors, to which place the university had been transferred after the destruction of Abo by fire. In 1837 he removed to the Gymnasium, or grammar-school, of Borgo, in a somewhat similar capacity, and in 1842 he became the teacher of Greek at Borgo, a post which we believe he still retains, with, since 1844, the title of 'Professor.' Professor Runeberg, like Professor Wilson of Edinburgh, is of tall stature and athletic make, and fond of field sports; he is considered the best fisherman as well as the best poet in Finland.

The literary position of Finland is very singular. Up to the year 1809, in which the 'Great Principality,' as it is called, belonged to Sweden, it somewhat resembled that of Wales—the Finnish language, like the Welsh, being that of the lower, the Swedish, like the English, of the upper and educated classes. The conquest of Finland by Russia in 1809 transferred the political allegiance of the Finlanders from Stockholm to St. Petersburg, and since that event there has been a marked revival of the cultivation of the Finnish language, as well as an introduction to a certain extent of the Russian; but Swedish still remains in Finland the main language of science, of learning, and of literature, its empire being shared however with Latin in the first two cases, and with Finnish in the last. Franzén, after the conquest, removed to Sweden, and spent the rest of his life there; Runeberg, who has never been to Sweden, writes in Swedish only, and we have seen it stated in a Swedish magazine that he is unable to hold a conversation in Finnish.

Runeberg's first poems appeared in 1830, and a collective edition of them which was published at Örebro in 1851-52, occupies three volumes. The first volume comprises 'Elgskyttarne,' ('The Elk-shooters') in nine cantos, 'Hanna,' in three cantos, and 'Nadeschda,' in nine, three narrative poems, or tales in verse. The two first of these tales, which are in hexameters, are of the same description as Voss's 'Luiso' in German, delineations of daily life, such as in English literature have hitherto been successful only in prose—a something resembling the 'Vicar of Wakefield' or 'Cranford' in hexameters. Such poems have an ethnological as well as a poetical value, throwing a strong light on the peculiar manners and customs of the country they pourtray. As a tale 'Nadeschda' is considered more successful than the others; but, in this, the poet places his scene in Russia, and the interest lies more in the narrative. The second volume commences with the most original of Runeberg's poems, 'Fänrik Ståls Sägner,' ('The Stories of Ensign Stål'), in which he tells in a singularly original and striking manner and in a vein of the most fervent patriotism, a number of anecdotes of the conquest of Finland in 1809, and the brave defence of the Finlanders against the Russians when abandoned to their own resources by the imbecility of Gustavus IV. of Sweden. The introduction, in which the poet gives an account of his becoming acquainted when a student with the old ensign from whom he had the tales, is translated in verse in the 'History of Scandinavian Literature' by the Howitts; but, though the translation is on the whole a good one, it is singular to remark how invariably some of the spirit of the original is lost in every stanza. The other works of Runeberg were originally published at Helsingfors or Borgo; this first appeared at Stockholm in 1849, and we do not observe that a promised continuation has appeared, or that the book has been reprinted in Finland, where the Russian authorities, which in 1841 assigned a yearly pension of one thousand rubles to the poet from the Finnish finances, must have been not a little startled at the tone and tendency of his outburst. The rest of Runeberg's compositions are of a shorter kind, comprising several amatory poems, and idyls of remarkable beauty and tenderness, and a number of translations, including 'Chevy Chace,' and many Servian ballads, all of which however Runeberg has transferred, not from the originals, but from German versions. Many of these shorter poems are well rendered in Howitt, and in an article in 'Household Words;' the general character of the whole is very pleasing, and there are probably few living foreign poets whose works would be more likely to become popular in English. The last production of Runeberg is a volume entitled 'Smärre Berättelser' ('Short Narratives'), published at Helsingfors in 1854. King Oscar of Sweden named him in 1844 a knight of the order of the North Star, and Runeberg received on one occasion the award of a poetical prize from the Swedish Academy. Nearly all of his works have been translated into German.

RUNJEET SINGH, MAHA RAJAH, chief of Lahore and Cashmere, and the founder of the Sikh empire, was born at Gugaránwâla, sixty miles west of Lahore, on the 2nd of November 1780. The natural interest attached to an energetic man, who ruled almost without opposition for forty years over so many turbulent provinces, has induced diligent inquiries to retrace the Maha Rajah's descent, for more than two centuries. But his real history begins with his bold and enterprising grandfather, Churruth Singh, who from a low condition and a vagrant life, became master or sirdar of Sookur Chukeea, in the Punjab. The son of Churruth, Maha Singh, extended his power, and though he died before he was thirty, he had carried on a species of warfare with his neighbours for about fourteen years, commanding at one time, it is said, 60,000 horsemen. He captured Rusoolgur, in 1780, and his son and successor being born about the same time, Maha

Singh gave him the name of Ranjeet, or Runjeet, signifying the "field of battle." When Maha Singh died in 1792, his son was still in his twelfth year.

During Runjeet's minority, his mother, who was still young and handsome, was intrusted with the government of the missul, conjointly with the youthful Sirdar. She appears to have been a woman of very irregular life, and whilst she shared her authority with her paramour Lukput Singh, she sought by the most vicious allurements to corrupt her son, that he might be rendered unfit to discharge his duties, when he had grown up. She succeeded in corrupting the mind of her son, but not in her chief object. As he grew up he showed a strong disinclination to remain in a subordinate position, and his known feelings gave rise to reports on his mother's sudden death in 1797 that she had been poisoned by his direction. Runjeet was then seventeen, and from that time he gave unrestrained vent to his ambition and love of power. He began to extend his possessions by quarrelling and making war with his more inert and weaker neighbours; or by lending his band of followers as an auxiliary force to some powerful ruler. The great province of Lahore was bestowed upon him in 1799 by Sumam, shah of Afghanistan, for the services he had rendered that prince in a military expedition.

Soon after, Runjeet commenced his long series of conquest. Sealkate was taken; Delawurgur surrendered; Nuoshuhur and Pindeeputteean fell into his hands; and after a siege of two months, the fort of Bund submitted to his arms. Many places of less note were captured within the first five years of the century. In 1806, he took the strong fort of Loodianah; in 1807 he got possession of Kussoor by stratagem, for his cunning was equal if not superior to his prowess; in the same year he captured and pillaged Moultan for the first time; but relinquished the place on payment of 70,000 rupees. In October 1808, Runjeet Singh marched his army through the Bist, crossed the Sutlej, and seized the cities of Jagram and Rhaeekakote. In the course of his progress, he exacted tributes from all the Sirdars of the Doab.

Surrounded by Oriental princes, inert, effeminate, fond of repose, he had already acquired a large dominion in 1809, at the age of twenty-nine. Then as he drew nearer the British possessions, finding himself confronted by opponents of a different character, over whom neither his courage nor his craft could be availing, he submitted with a good grace to the necessity of his position. During the same year (1809), Mr. Metcalfe arrived at Umritsir, having been despatched from Delhi, as the British envoy to Runjeet Singh, with instructions to negociate a treaty. Mr. Metcalfe remained two months with the Maha Rajah. In the early part of his sojourn, whilst his band of 500 sepoys were occupied in pitching their tents, the Ukalees collected to the number of 3000, and attempted to drive off the escort of the British envoy. A skirmish ensued in which the sepoys succeeded without much difficulty in dispersing their opponents, though six times as numerous as themselves. Runjeet, who had watched the affair, complimented the envoy on the bravery and discipline of his soldiers. This little incident made a deep impression on his mind, and first suggested that adoption of the arms and discipline of more civilised nations, by which Runjeet afterwards raised his power to so great a height. He now treated the British envoy with marked attention, presented him with a dress of honour of costly materials, and concluded a treaty with him, whereby he undertook "to preserve peace and amity with the British; not to keep more troops on the left bank of the Sutlej than were necessary for preserving his territories: and to abstain from making further inroads on the Sikh chiefs." This important treaty having been concluded, April 25, 1809, was faithfully observed by Runjeet until the day of his death, upwards of thirty years after.

Immediately after this negociation with the British, Runjeet resumed his military aggressions. He captured Kote Kangra and other places in 1809. In 1810 he became master of Goojerat, then of Kooshah, then besieged and pillaged Moultan a second time. In 1811 the whole of the Nukee country between Moultan and Manju was annexed to his possessions. In 1812, Koolloo and Sookhet, and afterwards Mandhee, were attacked, the rajahs of which all became tributaries of Lahore. It was in this year that Runjeet, having been applied to by Futteh Khan to assist him with troops in his invasion of Cashmere, got possession, by very artful means, of the great diamond, the famous Koh-i-noor, now the property of the English crown. In 1814 Runjeet determined to effect the conquest of Cashmere, but a violent snow-storm discouraged his soldiers, who were put to flight and dispersed. Undismayed by this reverse, he besieged and took Noorpoor in 1815, and then Rajour, which the Sikhs first pillaged, then burned to the ground.

Moultan was captured for the third time in 1817, and retained; the following year Peshawur fell into his hands. Finally, in 1819, he captured the rich city of Cashmere, and annexed the whole province to his dominions. In consequence of this addition to his dominions, he assumed the title of Maha Rajah (king of kings).

In the course of 1822, the growing fame of Runjeet, and his well-known partiality to foreigners, induced two European officers of merit, Messrs. Allard and Ventura, to visit the Punjab. Having met with a flattering reception from the Maha Rajah, they agreed to enter his service at a fixed salary of 50,000 rupees, and to introduce a general system of reform into the Sikh army. It was chiefly to the exertions of these gentlemen, and M. Court, who afterwards joined them, that Runjeet's celebrated army of Sikhs owed its high state of discipline. Ahmed Shah, a pretended reformer, fomented a petty rebellion in the Punjab in 1827; but Runjeet, having taken the field against him, defeated him soon after. This was the only revolt against his authority which is mentioned in the annals of his long rule.

In October 1831, Lord William Bentinck, governor-general of India, had a meeting with Runjeet Singh at Roopur, which was attended on both sides with great pomp and ceremony. On this occasion a new treaty was signed by the Maha Rajah and the governor-general. The life of Runjeet, in spite of his active occupations, had always been blemished by excesses and low indulgence; his health had in consequence already been seriously affected. At fifty he was completely broken down by premature old age. During the last few years of his life he was disabled by palsy and other bodily ailments, and could not stand without assistance. In 1836 his army was totally defeated by the Afghans; but, in spite of this and other reverses, he retained to the last his authority over his subjects. He died on the 27th of June 1839, at the age of fifty-nine, shortly before the capture of Ghuznee. After his demise, the treasure he had hoarded was estimated at 8,000,000*l.* sterling, besides jewels, shawls, horses, elephants, &c., valued at some millions more. It is said that no less than 1300 rich bridles, ornamented with gold and silver, were found in the royal treasury. After his death, his four wives and seven female slaves were, according to the barbarous usage of his people, permitted to burn themselves along with him.

RUPERT, PRINCE ROBERT, of Bavaria, better known by the title of Prince Rupert, was born in 1619. His mother, Elizabeth, the eldest daughter of James I. of England, married Frederic V., elector palatine, who was banished and deprived of his estates in consequence of his unsuccessful attempt to seat himself upon the throne of Bohemia. Rupert, an exile from his youth, received little education; his disposition was active; he had a taste for military pursuits, and as the civil wars in England presented an opportunity for employment, he offered his services to Charles I., who put him in command of a regiment of cavalry. He took Cirencester, Hereford, and Lichfield, and was engaged in the battles of Worcester, Edgehill, and Chalgrove Field; but he was remarkable rather for his rash courage and impetuosity than for prudence or military knowledge. His resolute vigour however compensated in part for his want of judgment as a leader, and the king continued to employ him, endeavouring to insure a continuance of his services by creating him a Knight of the Garter and Duke of Cumberland. He took Bristol, dispersed the parliamentary army at Newark, and was afterwards successful in the north; but at Marston Moor his indiscretion ruined the king's hopes: his want of concert with the Marquis of Newcastle and the hasty withdrawal of his troops from the field of battle are gravely censured by Lord Clarendon. Had Prince Rupert "stayed with the army he marched away with, at any reasonable distance, it would have been long before the jealousies and breaches which were between the English and Scotch armies, would have been enough composed to have agreed upon the renewing the siege." As it was, in two days after the battle they returned to the posts they had occupied before it took place. ('Hist. Rebel.,' vol. iv., 512.) The king's confidence in him however did not diminish: on the contrary, Rupert, who had been commander only of the horse, was soon after appointed general of all the king's forces, with which he forced Sir Robert Pye to surrender Leicester, after a gallant defence. He gave the first charge in the battle of Naseby, and repulsed the troops with which he was engaged, but here again his rash pursuit of that portion of the parliamentary forces which he had defeated, while the main portion of their army under Cromwell remained on the field, gave the victory to his opponents. After the day was lost, he accompanied the king and some remnant of their forces to Hereford, the king hoping to join Gerrard, who had a body of royalist troops in South Wales, and thus to muster a new army. At Hereford, before it was agreed what should be done next, Rupert left the king, and went hastily to Bristol that he might put that city in condition to resist an attack, which there was reason to expect would soon be made upon it. The reverses that the king had lately sustained rendered his continuing in possession of Bristol a point of the most vital consequence. Rupert wrote so confidently of his operations, that the king marched to Chepstow with the intention of joining him. He was dissuaded however; fortunately, as it proved, for after a short defence, Rupert surrendered the city to the parliamentary army. This pusillanimity justly disappointed and irritated the king, who signified his pleasure to the lords of the council that they should require Prince Rupert to deliver his commission into their hands. He likewise wrote the following letter to him, depriving him of his command:—

"Nephew,—Though the loss of Bristol be a great blow to me, yet your surrendering it as you did is of so much affliction to me, that it makes me not only forget the consideration of that place, but is likewise the greatest trial of my constancy that hath yet befallen me; for what is to be done, after one that is so near me as you are, both in blood and friendship, submits himself to so mean an action? (I give it the easiest term) such—— I have so much to say, that I will say no more of it: only, lest rashness of judgment be laid to my charge, I must remember you of your letter of the 12th of August,

whereby you assured me that, if no mutiny happened, you would keep Bristol for four months. Did you keep it four days? Was there anything like a mutiny? More questions might be asked; but now, I confess, to little purpose: my conclusion is to desire you to seek your subsistence, until it shall please God to determine of my condition, somewhere beyond the seas; to which end I send you herewith a pass; and I pray God to make you sensible of your present condition, and give you means to redeem what you have lost; for I shall have no greater joy in a victory than a just occasion, without blushing, to assure you of my being your loving uncle and most faithful friend, C. R.

"Hereford, September 1645."

(Clarendon, 'State Papers;' and Oxford edit. of Clarendon's 'Hist. Rebell.')

Rupert rendered an account of his conduct before the king at Belvoir Castle, and removed the imputation of disloyalty and treason, but not that of indiscretion. He was unpopular throughout the country, and had the misfortune, says Lord Clarendon, "to be no better beloved by the king's party than he was by the parliament." He did not resume his military command; nevertheless the king could not long do without him. He sought the appointment of commander of that portion of the fleet which still adhered to the king, and as there was no other person to whom the king could readily confide the charge, Rupert obtained the post (1648). His services were immediately required on the Irish coast. Lord Ormond and the Royalist party in Ireland needed assistance, and Rupert, in order to give them aid, anchored in the harbour of Kinsale. Here Blake, with the Parliamentary squadron, blockaded him until (October 1649) he resolved to force his way out, which he did, with the loss of two or three ships, and steered for Lisbon. He was pursued by Blake, who demanded the surrender of his fleet in the name of the Commonwealth, but the king of Portugal, who was in alliance with Charles I., not only protected the king's fleet, but fitted out a squadron to assist Prince Rupert, and so induced Blake to withdraw his fleet.

Rupert now sailed to Carthagena, and again Blake pursued him, and requested that the prince's ships might be given up to him, but the king of Spain, being in amity with England, a refusal was given on similar grounds to those alleged by the king of Portugal. From Carthagena he sailed to Malaga, where he was so ill-advised as to sink and capture some English merchantmen. Informed of this transaction, Blake immediately followed him, and in January 1651 attacked Rupert's squadron, without reference to the Spanish authorities, burnt and destroyed all but four or five ships, with which the prince escaped to the West Indies, where he supported himself by capturing English and Spanish merchantmen. Prince Maurice, who accompanied his brother, was cast away, and Rupert contrived with two or three ships to return to France, where he sold them, on behalf of Charles II., to the French government.

On the restoration of Charles II., Rupert left France and returned to England, where he was made a privy councillor, and received other honours. By this time the impetuosity of his youth had diminished, and he judged with more consideration and calmness. When therefore there was a commencement of hostilities with the Dutch, the appointment of Rupert to serve under the Duke of York was looked on without dissatisfaction. During the expedition he acquitted himself with credit, which was in no way diminished when in the following year he commanded the British fleet in conjunction with Lord Albemarle. In 1673 he was again charged with the command of the fleet, which was actively engaged with the Dutch; but he found this squadron so ill-equipped, and, what was worse, so weakly manned, that he returned home. The king expressed some coolness at the manner in which he conducted some of his latter engagements. He had now finished the active part of his life; he was governor of Windsor Castle, and there spent a great portion of his time, occupied for the most part with mechanical and chemical experiments, with painting and engraving; in the latter art he was an adept, though not the inventor of mezzotinto, as has often been erroneously stated. He died at his house at Spring gardens on the 29th of November 1682. His collection of pictures was sold after his death, and his jewels, which were of considerable value. He had illegitimate children, but was never married.

Rupert was endowed with good natural abilities, had a quick perception, was vigorous, active, and energetic; he could readily change employments and pursuits, acquiring quickly such a knowledge of that which he undertook as to prevent miscarriage. He was impetuous, rash, impatient of control and advice, and wanting in most qualities which constitute a great man. His conduct with the king's troops in Yorkshire, at Marston Moor, and at Bristol, and his piracies in the West Indies, have been very justly censured.

RUSH, BENJAMIN, was born in the neighbourhood of Philadelphia in December 1745. His ancestors had followed William Penn to America in 1683. His father and his grandfather each combined the business of a farm with the occupation of a gunsmith. Losing his father early, he was indebted to the care of an excellent mother for his early education; and he passed five years in the grammar-school of his maternal uncle, the Rev. Dr. Finley, afterwards president of the college of Princeton, to which college Rush was removed at the age of fourteen. Here he became distinguished by his application, his acquirements, and the possession of a fluency of expression for which he was ever after remarkable. At fifteen he obtained the degree of bachelor of arts, and commenced his medical education with Dr. Redman, then an eminent practitioner in Philadelphia. His early attachment to the writings of Hippocrates, as well as his classical acquirements, were evinced, when he was only seventeen, by his translating the Aphorisms from the Greek into English—a task which Dr. Hosack, one of his biographers, justly supposes to have influenced the habits of his mind and the character of his subsequent writings. Even at this early period his diligence and method were such, that his notes of the yellow-fever at that time prevalent in Philadelphia contain records of considerable value. At the age of twenty-one he repaired to Europe, and studied two years at Edinburgh, where Monro, Gregory, Cullen, and Black then held chairs. His inaugural dissertation, on taking his degree in 1768, is entitled 'De Coctione Ciborum in Ventriculo,' and contains an account of several experiments made on himself, and some by a fellow-student, to prove the acid changes undergone by the food in the process of digestion.

After passing some time in attendance on the London hospitals and lectures, and paying a visit to Paris, Dr. Rush returned to Philadelphia in the spring of 1769, and commenced the practice of physic, for which he appears to have been eminently qualified, not only by the liberal plan of his previous studies, but by his gentleness of disposition and by great humanity. His punctual industry was such, that he is said never to have omitted his duties at the hospital, or those of his private practice, even for a single day, except in the case of illness; and it is added that his love of order was exemplified by his never being ten minutes behind the time when he was expected. He was very soon elected professor of chemistry, and in 1789 he succeeded Dr. Morgan in the chair of the theory and practice of physic. The College of Philadelphia and the University of Pennsylvania becoming united in 1791, he was appointed professor of the institutes of medicine and clinical practice; and from the year 1805 to the end of his life he held the united chairs of the theory and practice of medicine and of clinical practice. His popularity as a lecturer was evinced by the number and the attachment of his pupils, and the celebrity which his reputation mainly imparted to the medical school of Philadelphia. At a late period of his life he still warmly expressed the pleasure he had derived from "studying, teaching, and practising medicine;" but the times in which he lived were too full of events to permit him to pay that undivided attention to medical science which he subsequently regretted had ever been impeded by public events. In the Congress of 1776 he held a seat as a representative of the state of Pennsylvania, and he subscribed the declaration of independence. He was appointed physician-general of the military hospital of the middle department in 1777, and chosen a member of the state convention for the adoption of the federal constitution ten years afterwards. A few years later, in 1794, he describes himself as having "lately become a mere spectator of all public events;" from which period he seems to have devoted himself almost exclusively to medical studies and pursuits: he held however the office of treasurer of the United States Mint during the last fourteen years of his life. On different occasions he received medals from the King of Prussia and the Queen of Etruria, for information communicated to them in answer to inquiries concerning the yellow-fever; and in 1811 the Emperor of Russia sent him a diamond ring as a testimony of respect for his medical character. His useful life was terminated, after a short illness, on the 19th of April 1813.

The character of Dr. Rush exhibits a combination of nearly every quality appropriate to a physician; industry, temperance, benevolence, uprightness, public independence, piety, were in him united with learning and general knowledge, and a profound acquaintance with almost every branch of medical science. By habits of early rising, and a wise economy of time, he was enabled, in the midst of arduous and continual duties, to treasure up and to communicate a variety of observations peculiarly stamped with utility; and all his exertions were animated by a philanthropy which caused him to devote one-seventh of his receipts to purposes of charity, and dictated his memorable last injunction to his son, "Be indulgent to the poor." In the year 1793, when Philadelphia was ravaged to an unexampled extent by the yellow-fever, his services were so much in request that his exertions nearly cost him his life. His house was filled at all hours with applicants for relief, and his carriage beset in the streets. He married in 1776 Miss Julia Stockton, daughter of Judge Stockton, who is described as a lady of amiable disposition and cultivated mind. Dr. Rush was survived by nine of thirteen children, the fruits of this marriage.

The number of Dr. Rush's works is considerable; they include a history of the yellow-fever as it appeared in Philadelphia in 1793; and of other epidemics of different years. One of his latest works was a 'Treatise upon the Diseases of the Mind.' His last was a letter to Dr. Hosack on the subject of hydrophobia, which terrible disease he considered to be principally seated in the blood-vessels. In 1787 he published an 'Inquiry into the Effects of Public Punishments upon Criminals and upon Society,' to which the mitigation of the Pennsylvanian code is attributed. He also edited the works of Sydenham, Cleghorn, Pringle, and Hillary.

The principal papers published at various times by Dr. Rush are collected and comprised in two volumes of 'Medical Inquiries and Observations.' The first of these was published at Philadelphia in 1788; the second in 1793. Of these volumes, four editions appear to

have been published in four years. Their contents consist of about thirty separate essays, all on subjects of medical interest; each distinguished by the philosophical character of the author, and not a few interesting to general readers, to moralists, and to statesmen. The essays 'On the State of Medicine among the Indians;' 'On the Influence of the Military and Political Events of the American Revolution upon the Human Body;' 'On the Influence of Physical Causes upon the Moral Faculty;' and 'On the State of the Mind and Body in Old Age,' are strongly indicative of the observing and reflecting habits of the author. The account of the climate of Pennsylvania presents a model of medical topography, a subject at that time little cultivated. Several of the essays on separate diseases, as the Scarlatina Anginosa, the Cholera of Infants, the Influenza, &c, are distinguished by accuracy of remark and a well-exercised judgment. The essay 'On the Effects of Spirituous Liquors on the Human Body,' contains the strongest original arguments that could be employed by the most zealous advocate of temperance; and in the 'Inquiry concerning the Causes and Cure of Consumption' we recognise the doctrine of the general or constitutional origin of that fatal disorder, subsequently supported by Dr. Beddoes, but more distinctly and ably illustrated by Sir James Clark. The celebrated doctrine so often and so eloquently expounded by the late Mr. Abernethy, of the 'Constitutional Origin of many Local Diseases,' is very perspicuously announced in Dr. Rush's 'Inquiry into the Causes and Cure of Sore Legs.'

RUSHWORTH, JOHN, is said by Anthony Wood to have been born in Northumberland about 1607, of a good family, and to have studied for a short time at Oxford, where however he did not remain long enough to be matriculated. Coming up to London, he entered himself of Lincoln's Inn, and was called to the bar; but it does not appear that he ever practised. So early at least as the year 1630, he began, according to his own account (in the preface to the first volume of his 'Historical Collections') to attend in the Star Chamber, the Court of Honour, the Exchequer Chamber, the council, and other places, whenever any matter of importance was in question, and to take notes of the proceedings; and in this way his time seems to have been wholly occupied. When the first parliament of 1640 assembled, he eagerly embraced the opportunity of being present at the debates and conferences of the two houses; and after its dissolution he proceeded to the north, the scene of the Scottish invasion, where he witnessed the fight of Newburn, and afterwards found admission to the meetings of the great council at York and of the commissioners at Ripon. When the Long Parliament met, in November, Rushworth was appointed assistant to Henry Elsyngne, Esq., clerk to the house of commons; and by the opportunities which he enjoyed in this situation, he was enabled to make ample collections relating to all the most interesting public transactions of the time. It appears to have been his practice to take down in a species of short-hand whatever was said in the house which he thought worth preserving. Thus, he tells us himself, that on the evening of the day on which the king made his attempt to seize the five members, "his majesty sent for Mr. Rushworth, the clerk, whom he observed to take his speech in characters, requiring a copy of it; who pleaded in excuse how Mr. Neville was committed to the Tower for telling his majesty what was spoken in the house; he smartly replied, 'I ask you not to tell me what was said by any member, but what I said myself;' upon which a copy being transcribed, it came out in print next morning, by the king's order."

But besides his services as clerk and reporter, after the king had left London, Rushworth (being, it would appear, a good horseman) was the person usually employed to carry addresses and other communications from the house to his majesty; and Wood records that on those occasions he was wont to perform the journey to York in twenty-four hours. At a somewhat later date he appears to have been in like manner entrusted to convey the messages of the house to their general, Essex. On the 14th of June 1643, the house ordered "That the mare and young horse belonging to Mr. Endymion Porter, lately brought up from Enfield to London, be forthwith delivered to Mr. John Rushworth, to be employed in the service of the parliament in sending messages between this house and the Lord-General." On a subsequent day it was further resolved that he should be recommended to the committee of the house for excise, and to the treasurers and commissioners, to be employed in some office or place suitable to his condition and the recommendation of the house, "towards a recompense of the several services he hath done for the kingdom." It is not known however that he derived any substantial benefit from this vote.

In 1643 he took the covenant with most of his party. In 1645, when the command of the parliamentary forces was given to Sir Thomas Fairfax, who was his near relation, Rushworth was appointed his secretary; and from this time he was principally with the army, till Fairfax's resignation of his command in 1650. Being at Oxford in Fairfax's suite in 1649, he received from the university the degree of M.A. Having returned to London and taken up his residence in Lincoln's Inn, he was, in 1652, appointed one of the committee for the reform of the common law. The next time we hear of him is as one of the members for Berwick in Cromwell's last parliament, which met in January 1658; and he again sat for the same borough in that which restored Charles II., in April 1660. The overthrow of the Protectorate however was fatal to Rushworth's rising fortunes. We have seen the zeal with which he served the republican party; and there can be no doubt that this was the side to which he was heart and soul attached; he had submitted the first volume of his 'Historical Collections,' in manuscript, to Oliver Cromwell; and when it appeared in print it was ushered in by a dedication in very high-flown terms to the new Protector Richard. When the king came back, Rushworth withdrew this unlucky dedication; and he also made a modest attempt to conciliate Charles by presenting to him some registers of the Privy Council which had fallen into his hands. Thanks were formally returned to him in the king's name for the books, but he received no encouragement to expect any further evidence of the royal favour.

Rushworth had not, like many of his party, taken advantage of his opportunities and of the appointments he had held, to secure a fortune to himself out of the misfortunes of his country, and he was now probably in rather straitened circumstances. When Sir Orlando Bridgeman was made lord keeper however, in 1677, he appointed Rushworth his secretary; and we find him sitting again for Berwick, both in the parliament which met in March 1679, and also in that which met at Oxford in 1681. But after this, it is stated, he lived in retirement and obscurity; till, in 1684, he was arrested for debt and sent to the King's Bench prison, where he remained till he died, on the 12th of May 1690. He had latterly taken to drinking to drown care, and his mind and memory were nearly gone for some time before he died. Rushworth left several daughters, "virtuous women," says Anthony Wood, "of which one was married to Sir Franc. Vane, of the North."

The first part, in one volume folio, of Rushworth's 'Historical Collections of Private Passages of State, Weighty Matters in Law, and Remarkable Proceedings in Parliament,' embraces the space from 1618 to 1629, and was published in 1659. It was reprinted clandestinely in 1675, and also again in 1682. Part second, in two volumes, extending from 1629 to 1640, appeared in 1680; and that same year Rushworth also published, in one volume folio, his account of the 'Trial of the Earl of Strafford,' which is now considered as forming the eighth volume of his 'Historical Collections.' The remaining parts of that work were left ready for the press at his death; and part third, in two volumes, extending from 1640 to 1645, appeared in 1692; part fourth, also in two volumes, and coming down to 1648, in 1701. All the seven volumes, together with Strafford's Trial, were reprinted in 1721. Rushworth's intention, as he states in the preface to his second volume, had been to bring down the work to the dissolution of the Long Parliament in 1653.

Of the importance of this active and industrious compiler's labours, and of the value of what he has bequeathed to us, there can be no doubt. His collection contains an immense number of papers and notices now nowhere else to be found, and many which never were to be found elsewhere. And it may also be admitted that the promise of perfect impartiality with which he sets out, is upon the whole as well kept as we have any right to expect that it should be. The book however was loudly cried out against for its unfairness, its positive falsehoods and inventions, as well as its omissions and suppressions, by the high church and Tory party on the appearance of the first volume. An elaborate exposition of the grounds of these charges (which however are very unsatisfactorily made out after all) may be found in the long introduction to Nalson's 'Impartial Collection of the Great Affairs of State from the beginning of the Scotch Rebellion in the year 1639;' which indeed was professedly published "by his majesty's special command," in opposition to Rushworth's work, but of which, although it was intended to come down to the death of Charles I., no more than two volumes ever appeared, the first in 1682, the second in 1683, carrying the history no farther than to January 1642.

*RUSKIN, JOHN, was born about the beginning of 1819. He says, "I was born in London, and accustomed for two or three years to no other prospect than that of the brick walls over the way; had no brothers nor sisters, nor companions." His father was a wealthy merchant, and he enjoyed, he tells us, "an early life of more travelling than is usually indulged to a child." To this city birth and early journeying he ascribes his intense love of the grandeur of natural scenery; "though I could always make myself happy in a quiet way, the beauty of the mountains had an additional charm of change and adventure which a country-bred child would not have felt." . . . . . "The first thing which I remember, as an event in life, was being taken by my nurse to the brow of Friar's Crag on Derwentwater; the intense joy, mingled with awe, that I had in looking through the hollows in the mossy roots over the crag into the dark lake, has associated itself more or less with all twining roots of trees ever since. . . . . . These feelings [of 'awe and heart hunger' in the presence of mountains] remained in their full intensity till I was eighteen or twenty, and then, as the reflective and practical power increased, and the 'cares of this world' gained upon me, faded gradually away." . . . . . But there remained "the gift of taking pleasure in landscape, which I assuredly possess in a greater degree than most men; it having been the ruling passion of my life, and the reason for the choice of its field of labour." ('Modern Painters,' v. iii., ch. 17.)

Mr. Ruskin's academic education was completed at Oxford, where

he was a gentleman-commoner of Christchurch. He carried off the Newdigate prize in 1839 (for an English poem, 'Salsette and Elephanta'), and graduated double fourth class in 1842. He had however given more attention to the study of art than to either letters or mathematics, and he had been assisted in his studies by some of the best water-colour painters of the day. Prout, Copley Fielding, and Harding are mentioned as his teachers in landscape-painting, and he had tested his acquirements in continental travel. But his admiration had chiefly centred on Turner, and, conceiving that the merits of that great painter were overlooked or misrepresented by certain critics, he commenced writing a letter to the editor of a review, "reprobating the matter and style of those critiques, and pointing out their perilous tendency." The letter however soon grew into a something which its author "scarcely knew whether to announce as an essay on landscape-painting, ... or as a critique on particular works," and which his readers have scarcely yet made up their minds how accurately to specify. Eventually the first volume appeared, as a modest octavo, in 1843, with the title of 'Modern Painters: their Superiority in the Art of Landscape-Painting to all the Ancient Masters. By a Graduate of Oxford.' The work took the public completely by surprise. Such a bold denunciation, not only of all those whom the art-critics of all countries had agreed to call 'the great masters' of landscape-painting—of (to use the author's words) "Claude, Gaspar Poussin, Salvator Rosa, Cuyp, Berghem, Both, Ruysdael, Hobbima, Teniers (in his landscapes), Paul Potter, Canaletti, and the various Van-somethings and Back-somethings, more especially and malignantly those who have libelled the sea,"—but even of all the modern landscape-painters of France and Germany, might well startle the sober reader, though the author declared his demonstrations to be similar in strength to those of Euclid, and deemed it "proper for the public to know, that the writer is no mere theorist, but has been devoted from his youth to the laborious study of practical art." A work so pompously heralded, and in itself so paradoxical, though it might have secured a brief popularity and afforded a little temporary amusement, must soon have sunk under the attacks of adverse criticism, had it not possessed sterling excellences. And it was seen, when fairly examined, that it was a work of no ordinary stamp. Amidst an affluence of words unparalleled probably by any prose writer since Jeremy Taylor, there was apparent original descriptive genius that would have insured vitality to a poem; an artistic eye for form and colour such as few English writers on art had possessed; very considerable acquaintance alike with pictures and the less known aspects of natural scenery; striking powers of observation and reflection; and an earnestness bordering on enthusiasm which gave life and reality to every page. The work made its way and secured its position. In 1846 a third edition (like the second, greatly enlarged and altered) appeared, and it was accompanied by a second volume, treating 'Of the Imaginative and Theoretic Faculties.' 'The Superiority of Modern Painters' was now dropped out of the title, and the size was changed to an imperial octavo: it now in fact assumed to be an elaborate treatise on landscape-painting in its principles and developments. An interval of ten years elapsed before the third and fourth volumes ('Of Many Things,' and 'Of Mountain Beauty') appeared, in 1856. These two volumes were much bulkier than the preceding ones, and illustrated with engravings. A fifth volume is announced as in preparation, and it will probably end the work, though in the third volume Mr. Ruskin prudently announced, in apologising for not having completed the work in the limits first proposed, that "having of late found his designs always requiring enlargement in process of execution, he will take care, in future, to set no limits whatsoever to any good intentions."

It is a curious illustration of the extent to which this "enlargement of his designs" may proceed "in the process of execution," that what was originally intended as a letter to the editor of a review, although still unfinished, has already expanded into by far the longest dissertation on art in the English language. And this points at what has prevented Mr. Ruskin taking the high place as an authority on art to which he else might fairly have aspired. He appears never to think out his subject before he writes upon it. Very much of his philosophy, of his criticism, and of his invective (and whilst one of the greatest masters of diffuse writing he is one of the strongest in condensed invective), is plainly the result of merely present feeling, and consequently involves him in all kinds of difficulties and inconsistencies, which much of his future time and temper is consumed in reconciling, denying, or explaining away. He is in fact one of the most impulsive of writers, whilst he also claims to be one of the most infallible. Hence he turns aside to settle every subject that happens to come under notice in the course of his investigation (from the principles of Christianity, and the emptiness of German philosophy, down to Gil Blas's immorality, the worthlessness of railways for the conversion of the heathen, and the vanity of ladies' dresses) instead of concentrating his powers on the task that lies before him; and thus we have in 'Modern Painters' the most diffuse and in many respects most misleading, where we might have had the most important as well as the most brilliant work of its kind in modern literature. It is in every way to be lamented, for of the brilliancy of Mr. Ruskin's powers, and the depth and subtlety of his feeling for art, there can be little question, while he has undoubtedly pursued it with singular diligence, and in a way that would of course have been impossible to one possessed of less leisure or more limited means. He says himself in the Preface to the third volume of 'Modern Painters,' "I have now given ten years of my life to the single purpose of enabling myself to judge rightly of art, and spent them in labour as earnest and continuous as men usually undertake to gain position, or accumulate fortune. . . I have given up so much of life to this object; earnestly desiring to ascertain, and be able to teach, the truth respecting art."

These ten years had been diligently occupied. During them he had made repeated and prolonged visits to the Alps, and to the cities of Italy—especially Venice. Even his literary labour had been by no means confined to the preparation of the remaining volumes of his 'Modern Painters;' on the contrary his pen had ranged over a very wide field, and produced works that in mere extent would have done credit to the industry of a tolerably assiduous littérateur. Dissatisfied with the recent architectural productions of the country—and whatever he may have thought of the superiority of living English painters, he was satisfied of the hopeless inferiority of living English architects—he set himself eagerly to the task of propounding the true fundamental principles of architecture, and eradicating the effete fallacies derived from Greece and Rome. Accordingly in 1849 appeared his 'Seven Lamps of Architecture,' a work fully as positive, unflinching, and self-reliant in criticism, as eloquent in description, as trenchant in assertion, and as paradoxical and peculiar in matter as his former work; and one that excited perhaps even more commotion among architects than that had done among painters. The peculiarity of his theorising on this subject consisted mainly perhaps in his endeavouring to convince his readers that the "attributes of a building" are certain moral qualities, and essentially those of 'action,' 'voice,' and 'beauty;' but the book, like all his other books, entered upon a multitude of ethical and philosophical speculations connected in the author's mind by some subtle links with his main subject, and treated with his usual diffuse and glittering eloquence: it reached a second edition in 1855.

The 'Lamps of Architecture' were followed up by another and longer work, in which he illustrated his views by an examination of the older palaces of Venice, which Mr. Ruskin pointed out for study and imitation as the highest style of edifice which had been anywhere constructed. The first volume of 'The Stones of Venice: the Foundations,' appeared in 1851; the second and third volumes, 'The Sea-Stories,' and 'The Fall,' were published in 1853: like his previous works, they were goodly imperial octavo volumes, and illustrated with steel-engravings and wood-cuts from his own drawings. He also commenced the publication of a series of 'Examples of the Architecture of Venice, selected and drawn to measurement from the Edifices by John Ruskin;' but only three parts were issued (all in 1851): the examples were chiefly drawn in tinted lithography, but a few were in mezzotint. The 'Stones of Venice' probably satisfied few who took it up as an architectural work, but as a poetic rhapsody on the fallen city it was singularly interesting—full of thought and fancy and rich poetic description; abounding in eloquent musing and impassioned declamation; in admirable delineations of the ancient glory and hopeless ruin—of the historic associations and pictorial wealth—of Venice. But it also contained as much rash assumption, and hasty and passionate criticism, and no less extraordinary—though often interesting and always entertaining—digressions; to say nothing of the startling dogmas flung in as it were by the way, such as "philology—evidently the most contemptible of all the sciences," and others of almost equally ludicrous audacity. The last of his architectural publications was his 'Lectures on Architecture and Painting,' delivered at Edinburgh, 8vo, 1854. A pamphlet, 'Notes on the Construction of Sheep-Folds,' 8vo, 1851, appears to have been begun with a view to writing a dissertation on church-building, but it became under his wayward pen rather a discussion of church discipline and doctrine. Another pamphlet, 'The Opening of the Crystal Palace: considered in some of its Relations to the Prospects of Art,' 8vo, 1854, may be mentioned in this connection, as it was in reality a proposal for the establishment of a society for the preservation of Gothic buildings, and the faithful record of their present condition. As an example of his diversity we may add that he published, about the Christmas of 1851, a fairy tale entitled 'The King of the Golden River, or the Black Brothers.'

One other phase of Mr. Ruskin's art-teaching must be noticed. In 1849, as mentioned elsewhere [Hunt, W. H.; Millais, J. E.], the band of young painters, styling themselves 'Pre-Raphaelites,' sprang into existence, or at least into notice. These, although to ordinary observers so unlike in their views of art to his great idol Turner, Ruskin claimed as his disciples, and their pictures as the true and natural result of a consistent working-out of the principles developed in his 'Modern Painters.' Accordingly, finding as he considered that their excellences were unappreciated, he undertook to elucidate and defend them by the publication of a pamphlet, 'Pre-Raphaelitism,' 8vo, 1851; and he has continued since to divide his homage in matters of painting pretty equally between his former and his later love. He has also published, in the pamphlet form, 'Notes on some of the Principal Pictures exhibited in the Rooms of the Royal Academy, 1855,' and a similar series of 'Notes' on the exhibition of 1856; and from the tenor of his remarks it would seem that he purposes to make the series an annual one. During the present spring (1857) he has issued another

series of 'Notes' on Turner's pictures and drawings exhibited at Marlborough House, in which he has dealt with Turner's demerits in a style which has not a little surprised those who have taken their opinion of Mr. Ruskin rather from report than from a careful consideration of his writings.

Mr. Ruskin was one of the founders of the Arundel Society, and he drew up a notice of 'Giotto and his Works,' 4to, 1854, to accompany outlines from certain of Giotto's frescoes engraved by that society. Mr. Ruskin has also, in his desire to extend the knowledge of art, delivered several lectures to artizans, on ornamentation, &c.; and for some time he directed classes in drawing in the Working Men's College, as well as by various friendly services assisting other schools and institutions, and also private students.

RUSSELL, ALEXANDER, was a native of Edinburgh, where he received his medical education. Having finished his studies in the university of that city, he came to London, and in the year 1740 was appointed physician to the English factory at Aleppo. Having made himself master of the Arabic language, he soon obtained a pre-eminence over all the practitioners in the place, and was honoured by the particular friendship of the pasha. On his return to England, in 1754, he published his 'Natural History of Aleppo,' a valuable and interesting work. It contains a description of the city and principal natural productions in its neighbourhood; together with an account of the climate, inhabitants, and diseases, and a diary of the progress of the plague in 1742-43-44. Four years after the publication of this work, a vacancy occurring in St. Thomas's Hospital, he was elected physician to that institution, which office he retained till his death in 1768. He was a man of great abilities, industry, and humanity. He presented several contributions to the Royal and Medical Societies. A second edition of his 'Natural History of Aleppo,' revised, enlarged, and illustrated with notes, by Patrick Russell, has been translated into several European languages.

RUSSELL, PATRICK, brother of Dr. Alexander Russell [RUSSELL, ALEXANDER], was born in Scotland in 1726. His father was a lawyer of great eminence in the city of Edinburgh, and of seven sons whom he brought up it is reported that not one ever gave him a moment's disquietude. Having completed his medical studies in the University of Edinburgh, Patrick Russell went to Aleppo to reside with his brother Dr. Alexander Russell. On the return of the last-named physician to England, Dr. Patrick Russell succeeded him as physician to the British factory at Aleppo. It was during his residence in this capital that the great plague of 1760 and the two following years broke out in Syria, and he readily availed himself of the opportunities which it afforded him of studying this disease in all its varieties. His quarto work on the plague, which was published some years after his return to England, is justly esteemed one of the best and most complete that ever has been written on the subject. It contains an historical and medical account of the disease, and treats fully the subjects of quarantine, lazarettos, and the police to be adopted in times of pestilence. He also gave to the public a new and very enlarged edition of his brother's work on Aleppo, and in 1796 published an account of the Indian serpents collected on the coast of Coromandel, containing descriptions and drawings of each species, together with experiments and remarks on their several poisons. He died in 1805.

*RUSSELL, THE RIGHT HON. LORD JOHN, is the third and youngest son of the sixth Duke of Bedford, by his first wife, the Hon. Georgiana Elizabeth, the second daughter of the fourth Viscount Torrington. His eldest brother, the present or seventh Duke, is four years his senior. He was born in Hertford-street, London, on the 18th of August 1792, and was educated first at Westminster school, and afterwards at the University of Edinburgh, where he attended the Moral Philosophy lectures of Dugald Stewart and Thomas Brown. It was Lord John Russell, who headed the deputation of students that waited on Dugald Stewart to congratulate him on his recovery from the illness which had caused him to have recourse to Brown's help, and to thank him for having procured so valuable a substitute. In 1813, at the age of twenty-one, he entered the House of Commons as member for Tavistock, of which borough his father had the disposal; and, faithful to the hereditary Whiggism of the House of Bedford, he attached himself at once to the opposition, who were then maintaining Whig principles against the powerful ministry of Liverpool and Castlereagh. It was about this time that the cessation of the European war left the mind of the nation free to return to home-politics; and the first portion of Lord John Russell's parliamentary career is identified with the progress of that stubborn contest which the Whig opposition, with the country at their back, carried on inch by inch till the year 1827 against the reigning Toryism. His abilities and the industry and conscientiousness with which he devoted himself to politics as his business concurred, with the advantages of his birth and connections as a scion of the great ducal house of Bedford, to give him very soon the place of a leader among the Whig politicians. While taking part in all the Whig questions, he fastened from the first with extraordinary tenacity on the main question of parliamentary reform, bringing forward or supporting year after year measures for the suppression of rotten boroughs and the enfranchisement of large commercial towns. Lord Brougham, after speaking of the great services rendered to the cause of Reform at this time in parliament by Earl Grey, Sir Francis Burdett, Lord Durham, and others, says, "But no one did more lasting and real service to the question than Lord John Russell, whose repeated motions, backed by the progress of the subject out of doors, had the effect of increasing the minority in its favour, in so much that, when he at last brought it forward in 1826, Mr. Canning [then Castlereagh's successor in the Foreign Secretaryship in the Liverpool Cabinet, but virtual head of the government] finding he could only defeat it by a comparatively small majority, pronounced the question substantially carried. It was probably from this time that his party perceived the prudence of *staying* a change which they could not *prevent*." The bill, the proposal of which had this important effect, was one for disfranchising certain rotten boroughs and substituting large and important towns in their place. At the time of proposing it Lord John was no longer member for Tavistook, but for Huntingdonshire, which county he had represented since 1820.

While thus laying the foundation of his reputation as a serious and persevering Whig statesman, and as the man among the junior Whigs who had made the question of parliamentary reform most thoroughly his own, Lord John had at the same time made various appearances as an author. In 1819 he published in quarto a 'Life of William, Lord Russell, with some Account of the Times in which he lived'—a graceful and characteristic tribute to his celebrated Whig ancestor. The work was followed in 1821 by 'An Essay on the History of the English Government and Constitution, from the Reign of Henry VII. to the present Time:' and this again by an effort in verse entitled 'Don Carlos, or Persecution, a Tragedy in five Acts,' published in 1822, and which went through several editions in the course of that year. The subject of the tragedy is the story of Don Carlos of Spain, the son of Philip II., already dramatised by the genius of Schiller. In 1824 Lord John published the first volume of a work of a different character, entitled 'Memoirs of the Affairs of Europe from the Peace of Utrecht,' but the work was not completed till 1829. Several lighter productions, in the shape of sketches, &c., also came from his pen about this period; and indeed for a time he seemed to be divided between politics and literature. This was the period of his first intimacy with Moore and with others of the literary men who used to frequent the society of Lord Lansdowne and of Holland House; and there is extant a poem of Moore's, remonstrating with Lord John Russell on an intention which he had intimated to Moore in conversation, of withdrawing from political pursuits altogether:—

> "Shalt *thou* be fainthearted and turn from the strife,
> From the mighty arena, where all that is grand
> And devoted and pure and adorning in life
> 'Tis for high-thoughted spirits like thine to command?"

Fortunately, Lord John did not carry out his intention, but continued in that career of political life, in which it was, and not specially in literature, that nature had fitted him to excel.

The prostration of Lord Liverpool by apoplexy in April 1827 called Canning to his brief premiership. His administration (April 1827—August 1827) and that of his successor, Lord Goderich (August 1827—January 1828), formed a period of peculiar difficulty for the Whigs, more especially on the Reform question. Canning's Tory colleagues of the Liverpool government having refused to serve under his premiership, he had to solicit the Whigs to join him so as to form a Coalition government. As however Canning had pledged himself to oppose reform, and as he had also engaged to the king not to bring forward any measure of Roman Catholic emancipation, it was argued by some Whigs that his government would, in fact, in all except foreign questions, be a Tory one, and that to join it would be to betray Whig principles. Earl Grey took this view, and refused to join the Coalition. Lord Lansdowne, Mr. Tierney, Lord Brougham, and the majority of the Whig leaders thought otherwise; and Lord Lansdowne and Mr. Tierney became members of Canning's ministry. The effect, at all events, was temporarily to arrest the Reform question. It could not be urged without breaking up the Coalition; and, as Lord Lansdowne and other leading Whigs were in the Coalition, Lord John Russell (who had in 1826 vacated his seat for Huntingdonshire and now sat for Bandon-Bridge) had to defer to circumstances, and allow his favourite measure to lie over. It was not till the resignation of Lord Goderich, and the formation of a regular Tory ministry of the old kind under the Duke of Wellington (1828), that the Whig zeal of Lord John was again free to act vigorously and aggressively. During the Wellington ministry (January 1828—November 1830) no man was more active and resolute in urging Whig views, and in driving the government forward against their will. In 1828 he moved for the repeal of the Test Acts; and in 1830—by which time the reluctant concession of Roman Catholic emancipation by Wellington's ministry had left the question of parliamentary reform almost alone to occupy the public mind—he submitted, though unsuccessfully, a scheme for conferring the franchise on Leeds, Birmingham, and Manchester.

On the resignation of the Wellington ministry in November 1830, Lord John Russell, then in the thirty-ninth year of his age, entered on office for the first time, as Paymaster of the Forces, under the Reform or first Whig ministry of Earl Grey—a ministry which the death of George IV. and the accession of William IV. had rendered possible. Parliamentary reform was now the one paramount question of national interest; and the new ministry had come in expressly

because the country wished them to carry it. The man on whom the most important part of the work devolved was Lord John Russell. He was one of four members of the ministry—the others being Lord Durham, Sir James Graham, and Lord Duncannon—who were appointed to shape and prepare the bill and submit it to their colleagues; and on the 1st of March 1831 he brought before the House of Commons the bill so prepared and agreed upon. *Some* measure of reform had been expected; but a bill of so comprehensive a kind as this took the country by surprise. It annihilated or put into Schedule A sixty close boroughs; it put into Schedule B, or, in other words, deprived of one member each, forty-seven decayed boroughs; it extended the franchise in counties to all copyholders to the value of 10*l.* per annum, and to leaseholders of 50*l.* or upwards; in boroughs it conferred the right to vote on all householders rated at 10*l.* or upwards; it erected twenty-seven towns for the first time into boroughs; it created four new metropolitan boroughs; and it separated twenty-seven of the larger counties into electoral divisions. A bill so sweeping (the merit of the more than Whig liberality of which is supposed to have been owing chiefly to Lord Durham, who is said to have even persuaded his colleagues in the committee of preparation to introduce the ballot into the draft, though it was afterwards struck out by the ministry) was considered to amount to little less than a social revolution. When Lord John produced it in the House, it was received by the opposite party almost with derision, as utterly impracticable. But the enthusiasm with which the bill—so far surpassing all expectations—was taken up out of doors changed the derision into alarm. The members of the Tory party mustered all their strength against the bill; and in the Commons Sir Charles Wetherell, Mr. Croker, Mr. Bankes, and Sir Robert Peel appeared as champions more especially of 'close boroughs' as a necessary part of the British Constitution. After debates of unparalleled violence, Lord John's bill passed the second reading by a majority of *one.* On the motion for going into committee, however, the bill was thrown out by a majority of eight; and it became necessary that the ministry should either resign or dissolve parliament.

They adopted the latter alternative. The nation responded with extraordinary decision. Regarding the promised 'Reform' as little short of a promised millennium, the constituencies withstood the influence of great Tory landlords, &c., and to a greater extent than could have been conceived possible, returned Reformers. In this general election Lord John was returned for the county of Devon. When the new parliament met, the progress of the bill through the House of Commons was, of course, triumphant. Then came the opposition of the peers. The bill reached the House of Lords on the 22nd of September 1831; and on the second reading it was thrown out by a majority of 41. A vote of confidence passed in the Commons by a majority of 131 was the immediate answer to this; and it saved the ministry the necessity of resigning. Parliament was prorogued to give opportunity for modifying the bill; and on its re-assembling the bill again went to the Lords altered in some points, but with the all-important Schedule A and the Ten Pound Household franchise still remaining. Still the Lords were hostile; Lord Grey was placed in a minority of 35; and, after a long interview with the king, he and his colleagues resigned, and the government was entrusted to the Duke of Wellington (May 9, 1832). It was now a face to face contest between the duke as the representative of Toryism, and the nation vehement for reform and ready to go to civil war for it. The issue is known. The Duke saw that he and the peers must yield; Earl Grey resumed the ministry (May 18), and on the 7th of June 1832 the Reform Bill became the law of the land. The name of Lord John Russell will be ever identified with this important crisis in the history of his country; and his conduct during the fifteen months in which the bill was in suspense added greatly to his popularity.

In the new or first reformed parliament Lord John sat as member for the electoral district of South Devon (1832-35). He still continued to hold the comparatively subordinate office of Paymaster of the Forces in the Grey and Melbourne ministry, till that ministry was broken up by internal differences and secessions, and succeeded (December 1834) by the Conservative ministry of Sir Robert Peel. In the various important measures that had been passed by the Grey ministry he had had his full share; and when he went into opposition, it was with the character of having been one of the most consistent of the ministry in genuine Whig principles. Earl Grey had by this time withdrawn from public life; Lord Stanley and Sir James Graham had seceded from the Whigs on the question of the Irish Church; Lord Brougham was assuming that position of political isolation in which he has since remained; and Lord Durham was tending towards radicalism. With the exception of Lord Melbourne, Lord John Russell was now preeminently the representative of historical Whiggism. Accordingly, when Sir Robert Peel, finding his attempt at a Conservative government abortive, resigned office in April 1835, and a new Whig ministry was formed under Lord Melbourne, the Home Secretaryship, and with it, the dignity of ministerial leader in the House of Commons, was assigned to Lord John. He had been ousted from his seat for South Devon and now sat for Stroud—a borough which he continued to represent till 1841. In 1839, Lord John exchanged the post of Home Secretary in the Melbourne ministry for that of Colonial Secretary, which he held while the ministry lasted. In both these posts he earned the character of a punctual and able administrator; while his contemporary activity in parliament in carrying the Municipal Reform Act and the other measures of the ministry corresponded with his place as its virtual head. About this time however the character of being too much of a 'Finality' Reformer began to attach to him; and the more advanced liberals of the country began to attack him in that character. An Exposition of much of his political creed at this time will be found in his published 'Letters to the Electors of Stroud on the Principles of the Reform Act' which went through various editions.

But Whiggism generally was not so popular throughout the country as it had been, the experience of some nine years having abated the enormous expectations awakened by the Reform Bill, while the formidable power of O'Connell was also telling against the Whigs. This was shown by the result of the general election of 1841. In the August of that year, Lord Melbourne in the House of Lords, and Lord John Russell in the House of Commons, announced the resignation of the Whig ministry. Sir Robert Peel came into power at the head of that Conservative administration which lasted till July 1846. During these five years (August 1841 to July 1846) Lord John's position in parliament was that of leader of the Whig opposition. He no longer however sat for Stroud, but for the city of London, having been elected in 1841 as one of the representatives of this great constituency. As leader of the opposition he was true to his character as a moderate Whig of the historical school rather than a violent chief of faction eager to oust his opponents and adapting his principles and his promises to that end. But the great movement of the day was not one having much connection with Whiggism proper. While Messrs. Cobden and Bright were conducting the Anti-Corn Law agitation out of doors, and the opinion of the country was flowing mainly in the channel of this great question, Lord John Russell's relation to it was rather that of an observer from within parliament than of an active guide one way or the other. At first, indeed, he, as well as the Conservatives, was opposed to the League; and his favourite solution of the problem was by a small fixed duty on foreign corn. At length however in a letter from Edinburgh addressed to his constituents, he spoke out in favour of total repeal. This was in the autumn of 1845. It was not destined however that a Whig ministry should settle this great question. Sir Robert Peel himself came to the desired conclusion, and by his exertions and influence among the Conservatives, the Corn Laws were abolished (July 26, 1846).

The ministry of Sir Robert Peel having been shortly afterwards broken up by the rejection of his Irish coercion bill, Lord John Russell was called to the premiership as the head of a Whig ministry. He held the office of premier from July 1846 to March 1852. The general complaint made against his administration both at the time and since, was that it was non-progressive and fruitless of important measures. "The Whigs in office," it was said "do less than the Conservatives." The reason of this complaint, so far as it was just, may have lain partly in Lord John's own character, as a Whig of the historical school, adverse not only to the ballot but to many of those other measures on which the more advanced Liberals had set their hopes and which they had in view when they spoke of progress. In a great measure however it consisted in the broken-up state of parliamentary parties. There were now the Peelites, and the Protectionists or Derbyites, as well as the Whigs and the advanced Liberals, and among these parties Lord John could depend on but a small and varying majority. Nor in those cases in which he did make attempts of an energetic character was he fortunate in conciliating support to his policy. His 'Letter to the Bishop of Durham in reference to the usurpation of the Pope of Rome' published in 1850, just after the bull appointing Cardinal Wiseman Roman Catholic Primate of England and other Roman Catholic Bishops in various English sees, occasioned much adverse comment; and the Ecclesiastical Titles Bill, dealing with the same question, proved a failure. Towards the close of 1851, too, his government was farther weakened by the secession of Lord Palmerston, who then quitted the foreign office in circumstances having the appearance of a rupture with the Whigs on account of offence taken at his foreign policy. Accordingly, in March 1852, the country saw with little concern Lord John's ministry defeated on a Militia Bill, which they had introduced with a view to provide for the defence of the country in case of a foreign war. The blow to the ministry was given by Lord Palmerston, who proposed an important alteration in the ministerial measure. The government thus passed into the hands of Lord Derby and Mr. Disraeli, who had in the mean time reorganised a strong Protectionist or old Tory party.

After holding office for some months, the Derby-Disraeli government broke down on the budget, and the celebrated Coalition Cabinet was formed with Lord Aberdeen at its head (December 1852). In this cabinet Lord Palmerston took the office of Home Secretary; and Lord John Russell held that of Foreign Secretary till February 1853, when he resigned it to Lord Clarendon. From February 1853 till June 1854 he preferred the somewhat anomalous position of a member of the Cabinet without office; but in June 1854 he accepted the office of Lord President of the Council. In this office, he brought forward in that year a new Reform Bill which he had prepared in the last year of his own premiership and had hoped then to carry. Both the country and Parliament however being then engrossed with the begin-

nings of the great Russian war, Lord John was obliged to abandon his favourite measure, or at least to postpone it to a more convenient time. Nor was it long before he found occasion to differ with Lord Aberdeen and the Peelite portion of the government on the conduct of the war. Refusing to share the unpopularity attached to the Aberdeen ministry on account of the disasters in the Crimea, Lord John resigned his connection with it before its final disruption in January 1856. Accordingly, when Lord Palmerston formed his ministry for the more vigorous prosecution of the war, Lord John consented to serve under him as Colonial Secretary. This connection between two men whose antecedents had made them to some extent rivals did not last long. When the Vienna conferences were agreed upon with a view to the conclusion of a peace between Russia and the Allies, Lord John accepted the offer made by Lord Palmerston that he should be British plenipotentiary at the Conferences. The issue of his lordship's negotiations in this capacity did not give satisfaction; and in June 1855 he resigned his place in the ministry, and left to Lord Palmerston the honour and responsibility of concluding the war in a manner that the nation would approve.

From that time till the moment at which we write (April 1857) Lord John's position in parliament has been that of an independent statesman — sometimes supporting and sometimes criticising Lord Palmerston's policy, and in the mean time waiting, it is supposed, till events recall himself to power and enable him to initiate a new era of Whiggism by another Reform Bill. He was one of that miscellaneous majority who supported Mr. Cobden's motion, condemning Lord Palmerston's government, on account of the hostile proceedings against Canton, and so occasioned the dissolution of parliament in March 1857. Public feeling so thoroughly going along with Lord Palmerston on this "China question," it was supposed that Lord John Russell would lose his seat for London, if he presented himself for re-election. Efforts were made to oust him; but he was bold enough to go to the poll; and the recollection of his past services so far prevailed over temporary dissatisfaction with him that he was returned third on the list. At the present moment (April 1857) there is much speculation as to what may be his future career. That he may yet lead the country in great home questions is everywhere regarded as a likelihood; and it remains yet to be seen whether Lord Palmerston's relations to him and his to Lord Palmerston will be such in the new parliament that the country can have the services of both without the spectacle of their rivalry.

Lord John has been twice married — first to Adelaide, eldest daughter of Thomas Lister, Esq. of Armytage Park, and widow of the second Lord Ribblesdale; and secondly, to Lady Frances, second daughter of the Earl of Minto. He has a family. Among his literary appearances, besides those that have been mentioned, and besides numerous political letters, &c., are 'A Selection from the Correspondence of John, fourth duke of Bedford, from the Originals at Woburn Abbey, with an Introduction,' 1842-3; 'Memorials and Correspondence of Charles James Fox,' edited, &c., 1853 et seq.; and 'Memoirs, Journal and Correspondence of Thomas Moore,' edited &c. 1853-6. Lord John has also not unfrequently lectured at educational and other institutions: and some of these lectures have been published—the latest being one on 'The Obstacles which have retarded Moral and Political Progress,' delivered in Exeter Hall before the Young Men's Christian Association in 1856. He has recently announced his intention not to lecture in public any more—but to devote his time rather to furthering the cause of education as a statesman.

RUSSELL, LORD WILLIAM, was born in September 1639: his ancestors were early possessed of landed property in Dorsetshire. We find John Russell in 1221 the constable of Corfe Castle, and his descendants subsequently filling honourable situations: one of them, Sir John Russell, was Speaker of the House of Commons in the second and tenth year of Henry VI. A fortunate occurrence raised this family to wealth and honour; in 1506 Philip, archduke of Austria, having been driven by a storm into the port of Weymouth, was hospitably entertained by Sir Thomas Trenchard, a neighbouring country gentleman; and Sir Thomas, knowing that the then head of the Russell family had travelled and was a good linguist, invited him to meet his unexpected guest. During this visit Mr. Russell so pleased the archduke that he recommended him to the king, by whom he was appointed one of the gentlemen of the Privy Chamber. "He afterwards attended Henry VIII. in his expedition in France, and was present at the taking of Therouenne and Tournay. In 1522 he was knighted by the Earl of Surrey for his services at the taking of Morlaix in Bretagne, and was created Lord Russell in 1539." The lands of the abbey at Tavistock and of the dissolved monastery at Woburn were afterwards conferred upon him, and he was made Earl of Bedford. ('Life of Lord Russell,' by his descendant Lord John Russell, from whose work the principal part of this article is derived.) He died in 1555, and was succeeded by Francis, the second earl, who left no issue. The title now passed to the only son of Sir William Russell, by name Francis, who is known among other things for his drainage of the fens of Lincolnshire by the Bedford level. He died in 1641, and was succeeded by William Russell, who married Lady Anne Carr, daughter of the Countess of Somerset, known for her participation in Sir Thomas Overbury's murder, and had issue, three daughters and seven sons, of whom Lord William Russell, the subject of this memoir, was the third. The eldest died an infant, and the second in 1678.

Lord William Russell was educated at Cambridge, afterwards resided at Augsburg, spent a considerable time in different parts of the Continent, returned to England at the Restoration, and was elected member for Tavistock. He married, in 1669, Rachel Wriothesly, second daughter of the Earl of Southampton, and widow of Lord Vaughan, the eldest son of Lord Carberry, a woman distinguished for ardent and tender affection, pious, reflecting, firm, and courageous; alike exemplary in prosperity and adversity, when observed by multitudes or hidden in retirement.

In the company of his excellent wife Russell would have continued to enjoy without interruption all the happiness of a private life, had the government been conducted with security and honour. But his indignation and fears being awakened by the hypocrisy and shameless venality of Charles II., and the avowed desire of the Duke of York to restore the Roman Catholic religion, he entered the lists of political contention, ranging himself with the defenders of Protestantism and the opponents of the king's devices. He gave great strength to the popular cause; "I never knew," says Burnet, "any man have so entire credit with the nation as he had. He quickly got out of some of the disorders into which the court had drawn him, and ever after that his life was unblemished in all respects. He had from his first education an inclination to favour the nonconformists, and wished the laws could have been made easier to them, or they more pliant to the law. He was a slow man and of little discourse; but he had a true judgment when he considered things at his own leisure. His understanding was not defective, but his virtues were so eminent that they would have more than balanced real defects if any had been found in the other." Lord Cavendish, Sir W. Coventry, Colonel Birch, Mr. Powle, and Mr. Littleton were the principal members of the party with which he acted, and which, by proceeding at first with moderation, gained so great an influence in the country, that the king suddenly prorogued the parliament, and when it re-assembled, found his opponents so strong that it was hopeless to attempt the continuance of the Dutch war. Thus the alliance with France was dissolved, and the troops by which Charles had wished to make himself absolute were dispersed; the Cabal ministry was broken up, and Buckingham and Shaftesbury were converted into popular leaders. The king's intrigues with France were speedily renewed, and engagements entered into, for the performance of which he was again to receive a stipulated sum of money. These intrigues were further opposed by Russell; the country party recommended war with France, promoted the impeachment of the king's minister and favourite Lord Danby, and voted the exclusion of the Duke of York from the succession to the throne. These were violent measures, but they were justified by the condition of the country, the king's baseness, and the fear of despotism and the re-establishment of the Roman Catholic religion. The struggle augured a second civil war, and had Charles, like his successor, attacked the church as directly as he did the constitution, an immediate civil war would have been the probable result; as it was, the foundation of a future revolution was laid.

Some of the principal Whigs were accused of having conspired to take the king's life, to raise a rebellion in the country, and to establish the Duke of Monmouth, the king's illegitimate son, upon the throne. This was called the 'Rye-house Plot,' from the name of a farm near Newmarket, at which it was said that the conspirators agreed to meet, in order to attack and dispose of the king as he returned from Newmarket races. There had doubtless been many meetings of disaffected persons, in which Russell took part. The court ascribed the king's safety to his return from Newmarket somewhat earlier than was expected, and prepared to take advantage of the opening which now offered for the annihilation of their political adversaries. Russell, Essex, Sidney, and a number of less important persons were immediately committed to the Tower. Some were convicted and executed before Russell was brought to the bar. On the 13th of July 1683 he took his trial at the Old Bailey for high treason. He was indicted "for conspiring the death of the king, and consulting and agreeing to stir up insurrection; and to that end to seize the guards for the preservation of the king's person." A full account of the proceedings is given by Lord John Russell ('Life,' p. 184), and in Phillips's 'State Trials.' We believe that the extent of his error was having attended a meeting where a general rising was spoken of, and where there was some discourse of the feasibleness of seizing the king's guard. It was not shown that he consented to either of these schemes, which were never matured or determined on. An illegal construction was put on the 25th of Edward III., the statute under which he was indicted. The evidence against him was contradictory and insufficient; no one charge in the indictment was proved: but in the nomination of the panel, the sheriffs, who were creatures of the court, had secured his conviction. He was found guilty and sentenced to death.

From the time that the sentence was passed till the day of his execution, he manifested great piety, and maintained a dignified calmness. He was accompanied to the scaffold by Bishop Burnet and Dean Tillotson. Burnet, who likewise attended him during his imprisonment, has written an account of his latter days. He delivered to the sheriffs, at the time that he was beheaded in Lincoln's Inn Fields, on the 21st of July 1683, a paper containing an explanation and statement of his

conduct. Speaking of those who died for this plot, Fox says (Introductory Chapter to 'History of James II.'), "that which is most certain in this affair is, that they had committed no overt act indicating the imagining the king's death, even according to the most strained construction of the statute of Edward III., much less was any such act legally proved against them; and the conspiring to levy war was not treason, except by a recent statute of Charles II., the prosecutions upon which were expressly limited to a certain time, which in these cases had elapsed; so that it is impossible not to assent to the opinion of those who have ever stigmatised the condemnation and execution of Russell as a most flagrant violation of law and justice." The firm and noble conduct of Lady Russell, who attended her husband during his trial to take notes and give him assistance, deserves the greatest admiration. The bitterness of their parting is described in the most pathetic terms, and a lasting grief is shown in her subsequent correspondence. She died at Southampton House, in September 1723, at the advanced age of eighty-six.

We have not mentioned the charge made against Lord Russell, in common with Algernon Sidney, and many others of less repute, of having received bribes from the French government. That he did receive money appears certain, unless the authority of Barillon can be overthrown, but that it was as a bribe to serve French interests we believe to be quite untrue. The character of both Russell and Sidney is wholly at variance with such an act. As a politician, Russell appears uniformly disinterested; he was zealous and energetic, though not conspicuous for ability, the high public estimation in which he was held being founded upon his sense, his judgment, and his integrity. The reader who wishes to inquire further into the subject must refer to the more lengthened biographies and the authorities there referred to; he will do well also to look at Macaulay's 'History,' and especially at the more calm and judicial investigation of Hallam in the second volume of his 'Constitutional History.'

Lord Russell's son was created Duke of Bedford; one of his daughters was married to the Duke of Devonshire, and another to the Duke of Rutland. An act for annulling his attainder, which passed in the first year of William and Mary, recites that "he was by undue and illegal return of jurors, having been refused his lawful challenge to the said jurors for want of freehold, and, by partial and unjust constructions of law, wrongfully convicted, attainted, and executed for high treason." After the executions which followed the Rye House Plot, the country party had little influence during the remainder of Charles's reign.

RUSSELL, WILLIAM, LL.D., the son of poor parents, was born in the county of Selkirk in 1741, and educated, very imperfectly, in the country and in Edinburgh. He served a regular apprenticeship as a printer, and, while working as a journeyman in Edinburgh, edited a collection of modern poetry, and executed a translation of a tragedy of Crébillon, which was submitted to Garrick, but rejected. In 1767 he went to London to seek his fortune, but for some time found nothing better than a place as corrector of the press for Strachan the printer. While so employed he contributed to periodicals, and published unsuccessfully several poetical and other volumes, among which was a 'History of America.' In 1779 appeared the first two volumes of the popular compilation by which he is now known, 'The History of Modern Europe.' The third, fourth, and fifth volumes, bringing down the narrative to 1763, were published in 1784. In 1787 he married, and took up his residence on a farm in Dumfriesshire, where he spent the remainder of his life. In 1793 he published the first two volumes of a 'History of Ancient Europe;' and he had also begun, in terms of an engagement with Mr. Cadell, to compose a 'History of England from the Accession of George III.' These unfinished works however, as well as several tragedies and comedies, were stopped by his death, which took place on the 25th of December 1793.

*RUSSELL, WILLIAM HOWARD, who has earned celebrity by his picturesque and vivid descriptions of the operations of the armies in the Crimea, was born in Dublin in 1821, and was educated at Trinity College, Dublin. While here, in 1841, an uncle, who was engaged as a reporter on the 'Times' newspaper, proposed to him to write an account of the Longford election: this he executed most successfully. In the following year he came to London, in hopes of being engaged as a reporter; but failing at the time, he entered himself at Cambridge University, and supported himself by writing for various periodical works, among others for the 'Sporting Magazine.' After a short residence in Cambridge, he obtained the appointment of mathematical master in Kensington grammar-school. In 1845 however, when the monster-meetings for the repeal of the Union were taking place in Ireland, he was applied to by the managers of the 'Times' to attend and to write the descriptive portions of them, the speeches being reported by others; and he did this with a vividness, an energy, an accuracy, and a fearless honesty, that won him great applause. When the trial of O'Connell took place in Dublin, Mr. Russell was sent as reporter; and brought over the verdict, given at twelve o'clock on Saturday night, so as to publish it in the 'Times' on Monday morning. When the 'Daily News' was started in 1845, he was led to expect an engagement upon it offering him superior pecuniary advantages, and he resigned his connection with the 'Times;' but as this expectation was disappointed he entered himself at the Temple, and almost immediately made an arrangement with the 'Morning Chronicle' as reporter, and in this capacity visited Ireland to investigate the consequences of the distress occasioned by the potato blight in 1846. In 1847 he returned to the 'Times,' for which he reported the trials of Smith O'Brien and his associates at Clonmel, the Kossuth demonstrations, the Queen's visits to Belgium and Ireland, ships launches, and many other things for which his picturesque and ready pen was adapted. On the sailing of the expedition to the Crimea, he was deputed by the 'Times' to accompany it in order to report its proceedings, and he proceeded thither with the first detachment. He soon distinguished himself by his intrepidity in taking up the most dangerous positions so as to enable him to see and describe the military events; he was present at the battle of the Alma; had more than one escape from shot, and more than a full share of the discomforts experienced by the troops, under which he more than once succumbed, and was dangerously ill. The most striking characteristics of his reports however were the quick-sightedness with which he discerned all the defects of arrangement, and the dauntless honesty with which he exposed them. His letters excited so much attention that, contrary to the almost uniform custom of the 'Times,' the name of the reporter became known, and was recognised in the paper. He returned to England, after visiting Moscow and describing the coronation of the czar. His letters, with some modification, have been published under the titles of 'The War, from the Landing at Gallipoli to the Death of Lord Raglan,' 1855; and 'The War, from the Death of Lord Raglan to the Peace at Paris, 1856,' in 2 post 8vo volumes; and he has since published 'The Expedition to the Crimea, with Maps and Plans,' issued in monthly parts. In 1856 he was created LL.D. of Trinity College, Dublin.

RUTHERFORD, DANIEL, was born at Edinburgh in November 1749, and was educated at the university of his native city. In 1772 he took his degree of M.D., and it was in the thesis which he printed upon this occasion, entitled 'De Aere Mephitico,' that he announced the discovery for which he is chiefly remembered, of the gas which has since been called azote or nitrogen; for Rutherford merely indicated its existence as a peculiar air, and neither gave it any name nor explained its properties. The same discovery was also made about the same time by Dr. Priestley, and was announced by him in his paper 'On the Different Kinds of Air,' which obtained the Copley medal, and was published in the 'Philosophical Transactions' for 1772. Dr. Rutherford was admitted a Fellow of the Edinburgh College of Physicians in 1777, and in 1786 he was appointed professor of botany in the university. He died on the 15th of November 1819.

RUTHERFORTH, THOMAS, D.D., was born in the parish of Papworth-Everard, Cambridgeshire, in the year 1712. Having taken his degree and obtained a fellowship in St. John's College, Cambridge, he was appointed Regius Professor of Divinity in the university, and created D.D. He was afterwards elected a Fellow of the Royal Society, and obtained the preferments of the rectory of Barley in Hertfordshire, Shenfield in Essex, and the archdeaconry of Essex. He died in October 1771.

Besides single sermons and charges to the clergy, Dr. Rutherforth is the author of the following works:—'Ordo Institutionum Physicarum, in privatis suis Lectionibus,' sm. 4to, Camb., 1743; 'Essay on the Nature and Obligations of Virtue,' 8vo, Lond., 1744; 'A System of Natural Philosophy, being a Course of Lectures on Mechanics, Optics, Hydrostatics, and Astronomy,' 2 vols. 4to, Camb., 1748; 'A Letter to Dr. Middleton, in Defence of Bishop Sherlock on Prophecy,' 8vo, 1750; 'A Discourse on Miracles,' 8vo, 1751; 'Institutes of Natural Law, being the substance of a Course of Lectures on Grotius De Jure Belli et Pacis, read in St. John's College, Cambridge,' 2 vols. 8vo, Lond., 1754-56. A list of his sermons, tracts, and charges is given in Watt's 'Bibliotheca Britannica.'

RUTI'LIUS LUPUS, a Roman rhetorician, who was a contemporary of Quinctilian (Quinct., 'Inst. Orat.,' iii., 1, p. 150, Bipont), but of whose life we have no particulars. We possess a small treatise of his on rhetoric, entitled 'De Figuris Sententiarum et Elocutionis,' which we learn from Quinctilian (ix. 2, p. 152) was taken from a work of a contemporary of the name of Gorgias, in four books. The treatise of Rutilius does not appear to have come down to us in the same state in which he wrote it. It is now divided into two books, whereas Quinctilian says that it was only in one. It is several times quoted by Quinctilian, and is still valuable for the quotations which it contains from writers now lost.

The work of Rutilius was originally published by Roscius Ferrariensis, 8vo, Venet., 1519; and afterwards by Ruhnken, 8vo, Lug. Bat., 1768, the latter of which was republished by Frotscher, 8vo, Lips., 1831. There is also an edition by F. Jacob, 8vo, Lub., 1837.

RUTI'LIUS, NUMATIA'NUS, CLAUDIUS, a Roman poet at the beginning of the 5th century of the Christian era, was a native of Gaul, and held at Rome the high offices of magister officiorum or palatii, and præfectus urbi. Having occasion to return to his native country, he gave an account of his voyage, in a poem entitled 'Itinerarium,' written in elegiac verse, and consisting of two books, of which the greater part of the latter is lost. Rutilius made the voyage in a small vessel, which put into shore during the night and sailed again in the morning. He describes with much beauty, and in the genuine spirit of poetry, the towns, ruins, and various objects of nature and art which he saw, and deeply laments the ravages which had been

committed by the barbarians of the north. Rutilius was a pagan, and in his voyage gives an account of the monks who lived at Capraria, and in other parts of his poem makes allusion to the state of Christianity at that time.

The poem of Rutilius was first printed in 1520, 4to, Bonon. The best edition is by Zumpt, Berlin, 1840. Other useful editions are by Damm, Brandenb., 8vo, 1760; by Kappius, 8vo, Erlang., 1786; and by Gruber, 8vo, Norimb., 1804.

RUYSCH, FREDERIC, a celebrated anatomist, was born at the Hague, in 1638. His father was secretary of the States-General of Holland. He studied medicine at Leyden, took his doctor's degree in 1664, and then returned to practise at the Hague. In 1665 he published his first work on the valves of the lymphatic vessels, and in the following year he was appointed to the professorship of anatomy at Amsterdam. From this time he devoted himself entirely to the study of anatomy, or rather to the formation of an anatomical museum, for he seems to have regarded the science of anatomy as a pursuit far inferior to the art of preparation-making. In this art he was unequalled by any of his contemporaries, and the accounts given by those who saw his museum, of the perfect state in which the bodies of children and animals were preserved, with all the apparent freshness and bloom of life, if they could be entirely credited, would be sufficient evidence that he has not yet had a rival in the preservation of bodies. In the art of dissecting and of injecting the blood-vessels however, in which Ruysch was supposed to be equally eminent, he has long been far surpassed; and it is probable that his best preparations of this kind were not superior to those which are ordinarily made at the present day.

By unceasing labour Ruysch collected a most extensive museum of anatomical preparations of all kinds, for which, in 1698, Peter of Russia gave him 30,000 florins. It was then conveyed to Petersburg, where, it is said, the greater part has since decayed, and become useless. After selling his first museum, Ruysch commenced with unabated ardour to collect a second, a part of which, at his death in 1731, was sold to the king of Poland for 20,000 florins.

Ruysch's merits as an anatomist have been greatly overrated. In all his works, which make up five large quarto volumes, there is no evidence that he was more than a plodding anatomical artist. Though he claimed many discoveries, those that really belong to him are few and not important; and in proportion to the labour expended in the pursuit of anatomy, few have contributed less to its progress as a science, for he did not even publish the modes of making his preparations.

RUYSDAEL, or RUYSDAAL, JACOB, a landscape-painter, was born at Haarlem, in 1635. He was originally brought up to surgery, which he practised for a short time, but he appears to have painted at an early age, and eventually he adopted painting as his profession. He most probably received the first instruction in his art from his elder brother Solomon, who was also a good landscape-painter, but his reputation has been lost, or rather obscured, by the superior name of his brother. Solomon was born also in Haarlem, in 1616, and died there in 1670; he was the scholar of Schoeft and Van Goyen. He distinguished himself by the invention of an admirable composition in imitation of variegated marbles.

Jacob Ruysdael became the friend of Nicolas Berghem, and, as has been reported, his scholar; but this, if we may judge from the extreme dissimilarity of their styles, is highly improbable. Ruysdael was a simple but accurate imitator of nature, and his taste inclined him towards the wild and the secluded. He displayed an exquisite judgment in the selection of his subjects, and for the power and at the same time the truth of his imitations he has scarcely been equalled. Woods and waterfalls are the prevailing subjects of his landscapes, and he rarely painted a scene without introducing either a cascade or a rivulet. He occasionally also painted marine pieces.

Ruysdael's works, independent of their powerful effect and masterly imitation, are distinguished from those of other masters by the peculiarity that the foregrounds generally constitute the pictures, the distances being introduced simply as accessories to complete the view, and he may be said perhaps never to have produced a more scenic effect. His colouring, though warm, as his foliage, is that of a northern climate, and it is improbable that he ever visited Italy; he was fond of rather cold and cloudy skies with sudden and powerful masses of light and shade. Ruysdael never painted figures; those which are introduced into his compositions were painted by Ostade, Wouvermanns, a Vandeveldo, or Berghem.

His works are held in the highest estimation by collectors of old paintings. There are fine specimens of them in most of the principal collections of Europe though none in the National Gallery. The 'Stag-Hunt,' in the Royal Gallery of Dresden, the figures of which are by Vandevelde, is generally reputed to be his masterpiece; but there is a large woody landscape in the Doria Gallery at Rome, of surprising power and beauty, which is certainly unsurpassed by any production of its class. Ruysdael also etched a few plates in a very bold and effective style, but impressions from them are very scarce. He died at Haarlem in 1681, in the forty-sixth year of his age.

RUYTER, MICHAEL, was born at Flessingen in 1607, went to sea at eleven years of age as a cabin-boy, and rose successively until he became a warrant-officer, and in 1635 was made captain. He served for several years in the East Indies, and in 1645 was appointed rear admiral. In 1647 he attacked and sunk off Sallee an Algerine squadron. In 1652 he was employed in the war against England, and while accompanying a large convoy of merchantmen he met the English fleet off Plymouth. The combat was not decisive, but Ruyter succeeded in saving his convoy. In 1653 he commanded a division under Van Tromp, and was beaten by Blake, but he had afterwards an advantage over the English near the Goodwin Sands. In 1655 he was sent to the Mediterranean to chastise the pirates of Algiers and Tunis. In 1659, being sent by the States-General to the assistance of Denmark against Sweden, he defeated the Swedish fleet, as a reward for which the king of Denmark gave him a title of nobility with a pension. In 1665 he fought against Prince Rupert of England with no decisive result, and in July of the following year he was beaten by the English. In June 1667 he entered the Thames as far as the Medway, and destroyed the shipping at Sheerness. In 1671, war having broken out between France and Holland, Ruyter had the command of the Dutch fleet which was to oppose the French and the English: he fought several battles in the Channel and the German Ocean without any important result. In 1675 he was sent to the Mediterranean, and fought a desperate battle with the French admiral Duquesne, off the eastern coast of Sicily, in which his fleet was worsted, and Ruyter had both his legs shattered. He effected a retreat into the port of Syracuse, where he died of his wounds in April 1676. A splendid monument was raised to him at Amsterdam, and G. Brandt wrote his Life, which was translated into French, folio, Amsterdam, 1690. Even Louis XIV. expressed sorrow on hearing of his death, saying that "he could not help regretting the loss of a great man, although an enemy."

RYCAUT, or RICAUT, SIR PAUL, was the tenth son of Sir Peter Rycaut, a merchant of London. The date of his birth is unknown, but he took his bachelor's degree in 1650 at Cambridge. In 1661 he attended the Earl of Winchelsea as secretary, when that nobleman went out as ambassador extraordinary to Constantinople. During that embassy, which lasted eight years, he made himself acquainted with the manners, customs, and religion of the Turks, and published the 'Capitulations, Articles of Peace, &c., concluded between England and the Porte in 1663,' and also 'The Present State of the Ottoman Empire, in Three Books, containing the Maxims of the Turkish Politie, their Religion, and Military Discipline, illustrated with Figures,' folio, London, 1668, 1670. He was afterwards appointed consul at Smyrna, which situation he held during eleven years, and exerted himself diligently in extending the commerce of England with the Levant.

On his return to England, Rycaut employed himself chiefly in literary occupations. He published 'The Present State of the Greek and Armenian Churches, Anno Christi 1678,' folio, London, 1680, and a 'History of the Turkish Empire from 1623 to 1677,' folio, London, 1680, which is a continuation of Knollys's 'History of the Turks,' and contains much information concerning the political resources of the Turkish empire and the manners of the Turks. It has been translated into almost all the languages of modern Europe, and has been several times reprinted.

In 1685 the Earl of Clarendon, then Lord-Lieutenant of Ireland, appointed Rycaut secretary of the provinces of Leinster and Connaught, and James II. created him a privy councillor of Ireland, a judge of the Court of Admiralty, and a knight. The revolution of 1688 deprived him of all his employments, but in 1690 he was appointed resident to the Hanse Towns. He then went to reside on the Continent, and remained there till 1700, when he returned to England for the benefit of his health, and died on the 16th of December in the same year.

Rycaut was a member of the Royal Society of London, and, in addition to his high character as a diplomatist, was celebrated for his knowledge of the learned languages and of the modern Greek, the Turkish, Italian, Spanish, and French. Besides the works already mentioned, Rycaut published a 'History of the Turks from the year 1675 to 1679,' folio, London, 1700; an English translation of Garcilasso de la Vega's 'Royal Commentaries of Peru,' folio, London, 1688; an English translation of Platina's 'History of the Popes,' folio, London, 1685; and an English translation of 'El Criticon' of Baltasar Gracian, folio, London, 1681.

RYLAND, WILLIAM WYNNE, one of the best English engravers of the 18th century, was born in London in 1732. He was apprenticed to S. F. Ravenet, a French engraver, who was settled in England. After the completion of his term of apprenticeship he went to Paris, and studied there chiefly under Le Bas for five years. He did not confine himself however to engraving, but applied himself also much to drawing, under Boucher, a painter of eminence, and after whom he engraved, besides some others, an excellent plate of Jupiter and Leda; he also etched some plates after Oudry while at Paris, illustrating the fables of Fontaine.

Soon after his return to England Ryland was appointed engraver to George III., with a pension of 200*l*. per annum. He engraved two portraits of George III. after Ramsay, and one of Queen Charlotte holding the Princess Royal on her lap after Cotes. "It is greatly to be lamented," says Strutt, in his Dictionary of Engravers, "that Ryland's engagements in the mercantile line as a printseller, deprived him of so considerable and so precious a part of his time, and prevented his pursuing the arts with that alacrity the strength of his genius required, which seemed formed for great and extensive exer-

tions. The works which he has left behind him abundantly prove that he had sufficient knowledge and judgment to have carried them to great perfection." These last words refer to the sad event which abruptly put an end to Ryland's labours and life at once, but which Strutt, who must have known Ryland well, does not more particularly allude to. He was executed for forgery in the prime of life, July 28th 1783.

Strutt, whose work was published only two years after Ryland's execution, seems to have abstained, from delicacy probably towards his widow, from a more particular notice of the disgraceful termination to his brother engraver's otherwise successful career. As this case is not known and as Ryland persisted in his innocence to the last, it may be here briefly related as the facts appeared on the trial:—Ryland appears to have been a discounter of bills, and that he was otherwise commercially engaged as a printseller, has been already noticed. He had once failed in this business, but he afterwards honourably repaid all his creditors in full, though not bound to do so by law. In the spring of 1783 the agents and servants of the East India Company in London appear to have detected several forgeries of their bills, and suspicion attached to Ryland, apparently in more than one case. He received however intimation of his approaching arrest, and by the advice of his wife concealed himself, whereupon the East India Company immediately offered a reward for his detection. He had concealed himself in the house of a shoemaker at Stepney, under the name of Jackson: having however given the man some shoes to mend, the shoemaker discovered the real name of his lodger, and gave notice to the police. When Ryland found that he was discovered, in a fit of despair he attempted to cut his throat: the attempt failed, but he seriously injured himself. A true bill was found against him by the grand jury, June 5, and he was tried at the Old Bailey July 26, before Judge Buller. The specific charge against him was for forging and uttering knowing to be forged a bill of 210*l.* on the East India Company. The case for the prosecution was this: Ryland had uttered or negociated two bills on the East India Company for 210*l.* and of the same date, the original bill in May 1782, and the forged bill in November of the same year. The two bills were so much alike that none could swear which was the true bill, except by two small holes through which a needle and thread had passed; and, what was of chief importance, the paper-maker gave evidence to the paper of the other bill being made after the date of the bill. The first bill had been fairly negociated, but the party from whom Ryland asserted that he had received the second, a Mr. Hagglestone, was nowhere to be found. These facts and the circumstances of his flight and attempted suicide were urged against him by the counsel for the prosecution. Ryland made his own defence, but owing to the soreness of his throat from his recent attempt, it was written, and read by the clerk of the court: the following were its concluding words, as reported in the 'Morning Herald' of July 28:—"The prosecution has endeavoured to substantiate my guilt by my flight; but let them figure to themselves the fears, the dread, the horrors, of an honest mind, pursued by officers of justice, to take my life, if I could not prove my innocence; let them reflect on the tears, the entreaties and prayers of a fond, loving, and beloved wife, and then conclude my guilt from my flight. They have also presumed to drag into evidence my attempt on my own life. I confess the attempt with shame, horror, and remorse; driven into a state of insanity, how then will they, how can they, torture insanity into a proof of my guilt! Two bills, one a good one, one a bad one, have been attempted to be proved in my possession; supposing that to be true, can any man say either is the forged one? Mr. Holt, from his infirmity, may easily make a mistake; and where then is any forgery? I cannot think that the court and jury will sacrifice my life to presumption, and, where there is a possibility of innocence, take it away on groundless suspicions." He was found guilty of uttering the bill knowing it to be forged.

After the verdict was pronounced, which he bore with the greatest calmness, he merely observed—"I dare not challenge the justness of my verdict: I am however conscious of my innocence; and I hope that my life will be preserved by the royal clemency of my sovereign, on whose bounty it has long subsisted." He heard his sentence pronounced without being moved, and retired from the court as if unconcerned in the proceedings. He was executed at Tyburn on the 29th of August, about twelve o'clock, in company with five other convicts, four of whom were executed for highway robbery and burglary, the fifth for forgery. The execution was delayed some time by a violent thunder-storm. A white handkerchief was bandaged round the cap of Ryland. The curiosity of the public was so great to witness the execution of this unfortunate man, that as much as ten guineas were paid for a single room which commanded a view of the barbarous and disgusting exhibition: so great a concourse of people had not met for a similar purpose since the execution of Dr. Dodd six years previously.

Character and probability were much in favour of Ryland's innocence, though circumstantial evidence was against him. He was wealthy, according to his own account. Besides the salary of 200*l.* per annum as engraver to the king, he exercised a very lucrative profession, possessed a great stock in trade, and had a large property in the Liverpool water-works; and many witnesses bore testimony to his high character. Strutt says of him—"He was a man respected and beloved by all that were acquainted with him; for few men in private life ever possessed more amiable qualities than he did. He was a tender husband, a kind father, and a sincere friend. He frequently straitened his own circumstances to alleviate the sorrows of others; for his heart was always open to receive the solicitations of distress."

Ryland introduced chalk-engraving (lines composed of dots) into England, and in the latter years of his life devoted himself exclusively to engraving in this style, in which he had no equal, but chiefly, except a few drawings by the old masters, after the works of Angelica Kauffmann, a circumstance which is to be regretted, as the works of that lady have little to recommend them to the lovers of art. Ryland engraved twenty-four prints after Angelica, and one of these, 'Edgar and Elfrida,' a large plate, which was finished by Sharp for the benefit of Mrs. Ryland, is one of his principal works. 'King John ratifying the Magna Charta,' a large plate after Mortimer, and in a similar style, was generally bought as a companion to it. Ryland left this plate also unfinished, and it was completed by Bartolozzi, likewise for the benefit of his widow. It is his best plate in this style; but the best of these chalk engravings have a very inferior effect to etchings, or line and mezzotinto engravings; the style was, however, like the insipid drawings of Cipriani, much in vogue in the time of Ryland and Bartolozzi.

As an etcher, or where the needle and graver are combined, Ryland was also excellent. The prints which he engraved in France were executed in this style, and Watelet terms his execution in this style most picturesque, and adds that one would suppose his etchings to be the work of a painter. The chalk manner is exactly in its place in imitations of chalk drawings, of which there are no better examples than Ryland's own in the fine Collection of Drawings published by Charles Rogers, as the two of St. Francis, after Carlo Maratti and Guercino, and many others. This work is entitled 'A Collection of Prints in imitation of Drawings; to which are annexed Lives of their Authors, with explanatory and critical Notes, by Charles Rogers,' &c., 2 vols. folio, London, 1778; containing in all 116 prints, some of considerable size, of which 57 are by Ryland, besides the admirable mezzotinto portrait of Mr. Rogers at the commencement of the work.

RYMER, THOMAS, the learned editor of the great collection of documents relating to the transactions of England with foreign powers, popularly known as 'Rymer's Fœdera,' was one of the many sons of Ralph Rymer, of the neighbourhood of Northallerton, who had rendered himself obnoxious to the Royalists in the Commonwealth times in his office of Sequestrator, and becoming implicated in the northern insurrection of 1663, was thereupon executed. Thomas was born in 1638 or 1639, and educated under an excellent schoolmaster at the grammar-school of Northallerton, where he was a class-fellow with the learned Dr. George Hickes. He was removed to Sidney College, Cambridge, and was entered of Gray's-inn in 1666.

He does not appear to have attained any eminence in the law. He rather devoted himself to polite literature, till he was named the historiographer royal, and appointed editor of the 'Fœdera.' His first publication is a play, published in 1677, entitled 'Edgar, or the English Monarch.' This was followed in the next year by his letter to Fleetwood Shepherd, 'The Tragedies of the Last Age considered and examined by the Practice of the Ancients and by the Common Sense of all Ages.' In 1683 appeared his translation of the Life of Nicias, by Plutarch, which is found in the collection of the 'Lives translated into English by several Hands.' In 1684 he published a tract on the antiquity, power, and decay of Parliament, which was reprinted in 1714, on occasion of the expulsion of Richard Steele, Esq., the member for Stockbridge. In 1693 he published 'A short View of Tragedy; its Original Excellency and Corruption: with some Reflections on Shakspere and other practitioners for the Stage.' This is the work in which he attacks some of Shakspere's tragedies in a manner ludicrously absurd. In 1694 appeared his translation of M. Rapin's 'Reflections on Aristotle's Treatise of Poesie.' There are other minor tracts by him, among which is probably to be reckoned the 'Life of Thomas Hobbes,' printed 'apud Eleutherium Anglicum sub signo Veritatis, 1681.'

On December 23, 1692, he was made historiographer royal, a post which had been held by Shadwell and Dryden. The salary was 200*l.* per annum. There was at that time a scheme for publishing a corpus of the documents which remain connected with the transactions between England and other states. It was intended that it should be a large and comprehensive work, honourable to the English nation, and useful to the historical inquirers, not only of England but of all other countries. The patrons of this magnificent design were Montagu, who was afterwards Earl of Halifax, and Lord Somers. The execution of it was committed to Rymer. His duties were twofold: first, to collect the instruments themselves, which were to be found chiefly in the chronicles and in the depositaries of public records, particularly the Tower of London and the Chapter-House at Westminster; secondly, to print accurate copies of them. The first volume appeared in 1703, and it was followed by others in quick succession, the later volumes being carried through the press by Sanderson, who had assisted Rymer almost from the beginning.

The work did not disappoint the expectations of the public. It entirely changed the face of the histories of our own country, as may be seen by Rapin's History, and it was hailed with great satisfaction by all the historical writers of Europe. Large as the work was, there have been three editions of it. A fourth was undertaken by the

Commissioners on the Public Records, in which it was proposed to incorporate other documents, which had been discovered since the time of Rymer. This edition extends only to the close of the reign of Edward III. There are in the British Museum a great number of transcripts of documents made under Rymer's direction not used in his work.

Notwithstanding his appointment of historiographer, and whatever remuneration he might receive for his labours on the 'Fœdera,' Rymer became exceedingly poor in the latter part of his life. He died December 14, 1714, in Arundel-street, in the Strand, and was buried in the church of St. Clement Danes.

RYSBRACK, RYSBRAECK, or RYSBRECHTS, PETER, was born at Antwerp, in 1657, and studied landscape painting under Francis Milé, whom he accompanied to Paris. He followed the style of Poussin, in imitating whom he was pre eminently successful. Notwithstanding large offers and flattering encouragement to remain in France, he returned to his native city, and in 1713 was made director of the Academy there. The landscapes of Rysbrack are distinguished by grandeur of style, which, though founded on an imitation of the admirable productions of Nicholas Poussin, possess sufficient originality to secure him from the imputation of plagiarism. Indeed he painted in the spirit rather than copied the works of that great artist, though there is a want of variety in his pictures, which places them, in the estimation of connoisseurs, far below those of Poussin. Rysbrack's colouring is harmonious, his touch is bold and free, and he possessed great facility of execution. He died in 1716.

RYSBRACK, MICHAEL. The date of the birth and the birthplace of this distinguished Flemish sculptor are differently given by different writers; but Charles Rogers, the publisher of the 'Century of Drawings,' &c., who was well acquainted with him, states that he was born at Antwerp, June 24, 1693. He was the son of the landscape-painter Peter Rysbrack, who, after he had given his son some instruction in design, placed him in 1706 with the sculptor Michael Vander Vorst, with whom he remained six years.

In 1720 Rysbrack came to London, and distinguished himself for his small models in clay. He was the first sculptor who was extensively employed in England, and he spread a general taste for the art over the country by his fine monumental works. His progress in London was at first slow, and his first work which attracted notice was a bust of the Earl of Nottingham. He was for some time engaged by Gibbs, who contracted with the original parties for monuments, for which he on his part contracted with Rysbrack, greatly to his own advantage. For instance, Gibbs received from Lord Oxford 100*l.* each for the statues on Prior's monument in the south transept (or Poet's Corner) in Westminster Abbey, while he gave Rysbrack only 35*l.* each. Rysbrack however soon became aware of his own merit, and shook off all dependence on Gibbs. Engagements crowded upon him, and there was not a work of sculpture of any consequence undertaken in England that was not intrusted to Rysbrack. When men found, says Walpole, that there was a man capable of furnishing statues, the taste for monuments was much improved and greatly spread.

Rysbrack, unlike most of the artists of his age, studied exclusively nature and the antique; he had no respect for the works of his great countryman Rubens, and those of Rembrandt he would not look at, in which he was of course actuated wholly by the feelings of a sculptor, form and character being his exclusive study. He was a most industrious sculptor: fine works are to be seen by him in many parts of England, but especially in Westminster Abbey, at Blenheim, at Stourhead, and at Bristol. In few sculptors' workshops has there been more activity than there was in those of Rysbrack in Vere street, Oxford-street, during about forty years of the half century that he dwelt in England, though latterly, through his successful rivals Scheemaker and Roubiliac, his occupation sensibly diminished.

Rysbrack's busts were very numerous, and include those of many distinguished characters. His first great public work was the bronze equestrian statue of William III., which was made for the city of Bristol, and erected in Queen's square in 1733. Scheemaker also competed for this statue, and his model was thought so excellent that he was presented with 50*l.*, though it was rejected for the design of Rysbrack, who received 3000*l.* for it: Walpole says 1800*l.* The monument to Sir Isaac Newton in Westminster Abbey, which was exposed in 1731, was executed by Rysbrack from a design by Kent. One to Mrs. Oldfield, in the cloisters, put up the year before, was apparently his first independent monument in the abbey.

In 1735 he finished a colossal statue of George II. for the parade of Greenwich Hospital, at the expense of Sir John Jennings, the then governor: it was cut out of a single block of marble weighing eleven tons, which had been captured from the French by Sir George Rooke. He made also the statue of George II., which was in the old Royal Exchange, London. He obtained however most reputation by his monument to John, Duke of Marlborough, and his duchess in the chapel at Blenheim. They are represented with their two sons, who died young, supported by Fame and History; in the lower part is a basso-rilievo of the surrender of Marshal Tallard: the style is however very far removed from the purity and severity of monumental sculpture of a high order. At Blenheim also, in the library, is a beautiful marble statue of Queen Anne: it was erected in 1726. In Christchurch College, Oxford, there is a statue of Locke by Rysbrack, executed in 1757. This college contains also some busts of distinguished members by Rysbrack. Besides what have been already mentioned there are the following monuments by him in Westminster Abbey:—to Admiral Vernon, and Richard Kane, governor of Minorca, in the north transept; to James, Earl Stanhope, in the north aisle; to John Friend, M.D.; and John Methuen, in the south aisle; to Sir Godfrey Kneller, in the nave; to John Gay, Nicholas Rowe, John Milton, and Ben Jonson, in the south transept, or Poet's Corner; and one to Daniel Pulteney in the cloisters.

The erection of Shakespere's monument by Scheemaker, in Westminster Abbey, is said to have greatly obscured the reputation of Rysbrack; but it only stimulated the industrious sculptor to make still greater exertions. This rivalry was the cause of his making his Palladio, Inigo Jones, and Fiammingo, at Chiswick; and subsequently his masterpiece, the Hercules, at Stourhead, the seat of Sir Richard Colt Hoare. This Hercules is a species of historical figure, a record of the English gymnasium or amphitheatre for boxing, an institution which was put an end to, as the principal gymnasiasts generally ended their career by being hanged. The figure was made for Henry Hoare, Esq., who built a temple expressly for it. It is of the heroic size, seven feet high, and cost Rysbrack three years' labour. The head is copied from the Farnese Hercules; the limbs are taken from several different English frequenters of this gymnastic amphitheatre. 'The arms,' says Walpole, 'were Broughton's, the breast a celebrated coachman's, a bruiser; and the legs were those of Ellis the painter, a great frequenter of that gymnasium.'

There are many other statues by Rysbrack—as a Flora from the antique, at Stourhead; the Duke of Somerset, at Cambridge, presented by his daughters the Marchioness of Granby and Lady Guernsey; Charles Duke of Somerset and his Duchess, in Salisbury Cathedral; Sir Hans Sloane, in the botanical garden at Chelsea, and his bust in the British Museum; Lady Folkestone, Coleshill, Berks; Lady Besborough, Derby; the second, third, and fourth Dukes of Beaufort, at Badminton, Gloucestershire; Dr. Radcliffe, at Oxford; John Willet, Esq., Merly House, Dorsetshire; a statue of Charles I., for George Selwyn; and the following busts:—Pope, Gibbs, Sir Robert Walpole, Duke and Duchess of Argyle, Lord Bolingbroke, Wooton the landscape-painter, Martin Folkes, Ben Jonson, Butler, Milton, Cromwell, the heads in the Hermitage at Richmond, and those of the English Worthies which were executed for the Elysian Fields at Stowe: he made also a good bust of himself. Notwithstanding his industry, Rysbrack was not rich, and when at the age of seventy he gave up his profession, he made a sale of his principal effects—his remaining works and his collections of prints, pictures, drawings, marbles, casts, models, &c., including a large collection of his own drawings, which, says Walpole, were conceived and executed in the true taste of the great Italian masters. The chief amusement of the last three years of his life was in making such drawings in bistre, and many were sold at two auctions of his effects which took place after his death. He died January 8, 1770.

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SAAD-ED-DEEN (KHOJA SAAD-ED-DEEN MOHAMMED EFFENDI), the most celebrated of the Turkish historiographers, was born in the early part of the 16th century of our era. Hassan-Jan, his father, a Persian by birth, held a post in the household of Sultan Selim I., and was highly esteemed by that ferocious monarch, whom he attended in his last moments. His son Mohammed received his education among the pages of the imperial palace, and having devoted himself to the study of Moslem theology and jurisprudence, became a muderris, or professor in the college attached to the great mosque of St. Sophia. The talents and learning which he displayed in this capacity gave him high celebrity, and he was appointed by Selim II., in 1573, khoja, or preceptor to his son Mourad, the heir apparent, who then held the government of Magnesia. The death of Selim, in December 1574, called Mourad to the throne; and Saad-ed-deen was nominated cadhilesker, or military judge; but he continued to retain almost unlimited influence over his imperial pupil, who had recourse to his advice in matters of government so constantly as to excite the jealousy of the vizirs; and an attempt was made to ruin him by representing the erection of an astronomical observatory, which the sultan had founded at his instigation near Top-khana, as an evil omen for the stability of the empire. But though the observatory was demolished by the superstitious fears of Mourad, the favour with which he regarded Saad-ed-deen was unimpaired; and Mohammed III., who succeeded in 1595, continued to entrust the confidential adviser of his father with the management of the most secret diplomatic relations of the empire. The Khoja-Effendi (as Saad-ed-deen is fre-

quently termed by Oriental writers) even attended Mohammed in the Hungarian campaign of 1596; and the victory of Keresztes is ascribed in a great measure to his exhortations, which prevented the sultan from abandoning the field at the moment of extreme peril. He however incurred a temporary disgrace immediately afterwards by his advocacy of the cause of the fallen vizir Cicala; but he was speedily restored to favour, and on the death of the Mufti Bostan-Zadah, March 1598, was raised to the highest ecclesiastical dignity by the sultan, in spite of the opposition of the Grand-Vizir Hassan, who proposed the elevation of the celebrated poet Baki. He did not however long survive his exaltation, dying suddenly in the mosque of St. Sophia, as he was preparing for prayers on the anniversary of the birthday of the prophet, October 2, 1599 (not 1600, as stated in the 'Biog. Univ.'), A.H. 1008, and was interred in the cemetery of the mosque of Ayub, whither his remains were borne by his four sons, two of whom at subsequent periods also held the dignity of mufti.

The great historical work of Saad-ed-deen, composed by order of Mourad III. (who created for the author the new office of Shahnamehdji, or imperial historiographer), is entitled 'Tadj-al-Towarikh,' or the crown of histories, and gives a full and copious narrative of the history of the empire, from its foundation in 1299 by Othman, to the death of Selim I. in 1520; the materials are principally drawn from the previous works of Neshri, Moulana-Edris, and Kemal-pasha-Zadah; but its chief merit, in the estimation of the Turks, consists in the florid and elaborate beauty of the diction, in which the author is certainly unrivalled by all other Turkish historians. Sir W. Jones has pronounced that "for the beauty of its composition and the richness of its matter, it may be compared with the finest historical pieces in the languages of Europe;" but the meaning is too often concealed by a cloud of rhetorical tropes, and it is impossible to forget in the perusal of the work that it is the production of a courtier. It is singular that this valuable work has never yet been printed at the imperial press of Constantinople; but manuscript copies are frequent in European libraries, and an Italian version was published by the Ragusan Vincenzo Bratutti (4to, part i., Vienna, 1646; part ii., Madrid, 1652), under the title 'Cronaca dell' Origine e Progressi degli Ottomani, composta da Saidino Turco, e tradotta in Italiano;' small portions have also been translated by Kollar, and by Grangenet de la Grange. A Turkish abridgement of the work, with a continuation, was published in 1696 (A.H. 1108), with a dedication to Sultan Mustapha II., by Saadi-Effendi of Larissa; and the resemblance of name has often led to this work (which served as the basis for the inaccurate compilation of Cantemir) being confounded with the great history of Saad-ed-deen. (See Von Hammer, in 'Journal Asiatique,' January 1824.) Besides this great work, Saad-ed-deen was the author of the 'Selim-Nameh,' a history of Selim I., or rather a collection of anecdotes of that prince, related to him by his father Hassan-Jan; this compilation, which is divided into fourteen sections, is valuable for its authenticity. His descendants appear to have flourished for several generations, and to have inherited the talents of their ancestor; two of his sons, as already noticed, Mohammed-Effendi and Assaad-Effendi, attained the rank of mufti; and a grandson or great-grandson of the latter, Mollah-Fayez, is mentioned as an eminent legist by Sheikhi, who notices his death in 1724.

(Von Hammer, *Histoire de l'Empire Ottomann;* D'Herbelot; *Biographie Universelle; Journal Asiatique.*)

SAADI, or (as his name is written in full in Arabic or Persian) SHEIKH MOSLIH EDDIN SAADI ALSHIRAZI, the first part of the name being a title of honour, the two next words his epithet, and the last expressive of his being a native of the city of Shiraz, where he was born in the year of the Hegira 571 (A.D. 1175-76). He is probably better known by name to the European reader than any other poet or writer of the east except Mohammed; and while this European reputation may be in some measure attributed to his renown amongst his own countrymen, a circumstance which would naturally recommend his work for perusal and translation to the few Persian students of two hundred years back, it may be also in a great degree ascribed to the simplicity and elegance of his style, so like that of the best periods of Christian literature, and so unlike that of the great mass of Persian writers. Saadi led the life of a dervish, or wandering monk, and passed most of his early years in travelling from one country to another. . In the course of these journeys he was taken by the Crusaders and put to labour on the fortifications of Tripoli. He was redeemed from this slavery by a rich merchant, who afterwards gave him his daughter in marriage, with a dowry of an hundred pieces of gold. This is alluded to in the 'Gulistan' (tale xxxi. of ch. ii., p. 99 of Gladwin's translation, London, 1808). The lady sorely exercised the poet's patience. "Once," says he, "she reproached me, saying, Art thou not he whom my father redeemed from captivity amongst the Franks for ten dinars? I answered, Yes, he ransomed me for ten dinars, and put me into your hands for a hundred." A story of a livelier character is told of his meeting with a brother poet, Hemám of Tabriz, who, ignorant of the name, and knowing only the birthplace of his companion, held out to him the bottom of a cup (the Shirazians were noted for their early baldness), and asked, "Why are the heads of the Shirazians like this?" The dervish turned the hollow of the cup to Hemám, and asked, "Why are the heads of the Tabrizians like *this?*" Hemám asked his companion if he knew any of the verses of Saadi, and the dervish repeated some of the most beautiful. He then inquired, "Do they make much esteem there of the poems of Hemám?" Saadi elegantly quoted a couplet of his companion's:—

"Between the object of my love, Hemám, and me, a veil is drawn,
But it is time the veil should be drawn back, and we enjoy the sight of one another:"

and thus the illustrious poets were made acquainted.

Another anecdote shows, in the fanciful language of Persian imagination, the high esteem in which the writings of Saadi were held even during his lifetime. Indeed he was fortunate enough to add a large share of this enjoyment of fame to the renown which 600 years have not diminished. A holy man of Shiraz, says the story, dreamed that he heard all the angels of heaven singing a verse which he could not understand, but which he was told was a couplet of Saadi's and that it would be sung in heaven for a year to come. In the morning he went to the cell of the now recluse poet, and found him repeating the distich:

"On the green trees the clear eye of the wise beholdeth
In every leaf a book of the wisdom of God."

Saadi died in 1291, at the age of 116 years, having spent, it is said, thirty years in travelling and in military service, during which, his wanderings reached as far as India on one side, and Asia Minor, or perhaps Eastern Europe, on the other; thirty years in religious solitude, digesting the results of his life of observation; and the twelve last years of his life in putting into a permanent form the fruits of the preceding sixty. During this long life he performed the pilgrimage to Mecca fifteen times; the first time in the company of his teacher, Abdolkadir Ghiláni. He lived under the patronage of the Atabeg princes, Saad Ben Zenghi, and his successor, Abubekir Ben Saad. From the former of these princes, his father, who was in the royal service, gave his son the name of Saadi: this in the East is a not unusual mode of naming both men and books, and the name is often so contrived as to form a sort of 'jeu de mots.'

The works of Saadi, collected by Ahmed Nasik Ben Sesán, consist of the Gulistan, Bostan, Gazels (or odes), Kasaid (or elegies), Mokataat (fragments), Rubayat (quatrains), and essays of various kinds in prose. Of all these the best known are the Gulistan and the Bostan. The former is a collection of stories, in prose, but intermixed with verses of the author's own composition, or borrowed from the writings of others, a mode of writing which the Eastern imaginative writings much affect. The Gulistan is divided into eight chapters: on the morals of kings; on the morals of dervishes; on the excellency of contentment; on the advantages of taciturnity; on love and youth; on imbecility and old age; on the effects of education; and rules for conduct in life. The first seven chapters consist chiefly of moral stories, some of them apparently from real history, others fables, each in some degree bearing upon the subject of the chapter, and having its moral interwoven in its texture. The last chapter is rather a collection of apophthegms, though a part of this also is narrative. These stories are not connected by a general thread of narrative, as is the case with most oriental collections (the reader will remember the general and subordinate stories which connect the histories of the Arabian Nights and the Fables of Pilpay); they follow one another without any link, except that of their allusion to a common subject. Of this book there have been many translations: into French by Du Ryer, who was French consul at Alexandria, Paris, 1634; by Du Ryer, from the original by Gaudin, 1789; and by Semelet, Paris, 1834; into German by Olearius, who, in his preface, acknowledges the assistance of an old Persian literator named Hakwird, and mentions an earlier German translation made from the French of Du Ryer, and soon after the appearance of the latter. The translation is spirited, and so are the copper-plates. This version was published at Sleswig in 1654, and a Dutch translation from the German appeared at Amsterdam in the same year. Olearius also translated the Bostan (a somewhat similar collection to the Gulistan, but all in verse) into German. A recent German version is that of K. H. Graf, Leipzig, 1846; who also made a translation of the Bostan (Lustgarten), 2 vols. 1850. The Gulistan was translated into English by Gladwin, London, 1808; by Ross for the Asiatic Society; and by Eastwick, in prose and verse, Hertford, 1852. This is an excellent translation, and a beautiful specimen of typography.

The whole works of Saadi, in the original Persian and Arabic, were printed at Calcutta, in 2 vols., small folio, edited by Harrington (1791). The text of the Gulistan appeared first in the edition of Gentius, Amsterdam, accompanied by a Latin translation and notes. Gladwin published the text at Calcutta in 1806, which was reprinted in London in 1809. The text, with the translation in parallel columns (by Jas. Dumoulin), was printed at Calcutta in 1807, and there have since been more than one lithographed edition, one of which, we believe, has the Bostan on the margin—a form in which the two works often appear in manuscripts. Professor Falconer has given the Persian student an elegant selection from the Bostan, lithographed, containing about one-third of the whole work, and has also inserted in the 'Asiatic Journal' several excellent versions of detached stories, accompanied by the text, as collated from several copies, and by critical notes. Dr. A. Sprenger published an edition with punctuation and vowel marks at Calcutta, 1851; and Mr. Eastwick printed an edition collated with several original manuscripts, and accompanied with a vocabulary, Hertford,

1850. The Gulistan is one of the best text-book for learning Persian. A good Life of Saadi is given in the introduction to Harrington's edition of his works (a translation from the Persian of Dowlet Shah); a briefer notice in D'Herbelot; and one of some length in Von Hammer's 'History of the Elegant Rhetoric of Persia' ('Geschichte der Schönen Redekunste Persiens.)

SAAVEDRA, MIGUEL DE CERVANTES, the celebrated author of 'Don Quixote,' was born at Alcalá de Henares, on Sunday, the 9th of October 1547, of an ancient family originally from Galicia, which had for some time been established in Castile. His grandfather, Juan de Cervantes, was corregidor of Ossuna. His mother belonged to the illustrious family of Barajas. Very little is known of the early life of Cervantes, except that he received his first education at the place of his birth, and gave very early proofs of talent. Having attained the proper age, Cervantes repaired to Salamanca, where he entered himself as a student at the university, and remained two years. He then went to Madrid, where his parents placed him under the tuition of Juan Lopez de Hoyos, a learned theologian, who filled the chair of belles-lettres in that city. Under him Cervantes seems to have made considerable progress. He himself informs us ('Viage al Parnaso,' p. 54) that he composed several romances or ballads, besides a pastoral called 'Filena;' and when, in 1569, his master published a collection of poems on the death of Isabella of Valois, wife of Philip II., there appeared, among the rest, two poetical compositions by Cervantes, whom he calls "our dear and beloved pupil."

In 1568 Cervantes entered the household of Cardinal Aquaviva, then at Madrid, and accompanied that prelate on his return to Rome. He remained with him one year, after which he entered the army, and served as a volunteer under Marco Antonio Colonna, the commander of the papal forces against the Turks. He greatly distinguished himself at the battle of Lepanto (October 7, 1571). Though suffering at the time from intermittent fever, he took an active part in the combat, and received three arquebuse wounds, two in the breast, and one in his left hand, which maimed him for life. He continued to serve under Don Juan of Austria, and his successor in command, the Marquis of Santa Cruz, until 1575, when he revisited his native country, and spent some time at Madrid among his friends and relations. Having early in 1576 obtained a command in a regiment about to be sent to the Low Countries, Cervantes embarked with his elder brother Rodrigo, also a soldier, on board the Spanish galley El sol (the sun). On the 26th of September however, the galley was suddenly surrounded by an Algerine squadron, under the command of Arnaut Mami, who, after a most obstinate defence, boarded and took it, and carried his prize into Algiers. The crew and passengers were sold as slaves. Cervantes, who had fought with desperation on the boarding of the galley, was reserved by Mami for himself.

The numerous interesting details which Cervantes has given us in his novel 'El Cautivo' (the captive), and which have also come down to us from undoubted and impartial sources, display so much gallantry and magnanimity on his part, that they cannot be read without calling forth our admiration. After many bold but unsuccessful attempts to regain his liberty, by which he ran great risk of losing his life, Cervantes was redeemed in 1580 by the Fathers of Mercy, established for that purpose at Algiers, who paid to Hassan Aga, then his master, the enormous sum of 500 gold ducats, which had been raised among his friends and relatives. On his return to his native country, Cervantes, being destitute of all resources, again resumed the military profession, and served in three successive expeditions against the Azores. It was not till his return to Spain in 1584 that he appeared as an author, having soon after published his 'Galatea,' a pastoral romance in prose and verse, in imitation of 'La Diana' of Montemayor—a species of composition much in fashion at that time. In this romance Cervantes personified himself, as well as the lady of his love, Doña Catalina Palacios y Salazar, whom he married in the same year (1584) under the names of Elicio and Galatea. He next devoted all his attention to the composition of dramas, of which he wrote upwards of thirty, and which, he informs us, were all acted with considerable applause. These are however all lost with the exception of two, 'El Trato de Argel' ('Algerine Dealing'), and 'La Numancia.' But notwithstanding his theatrical success, Cervantes must have been in bad circumstances, since in 1588 we hear of him at Seville, where he filled the office of assistant-purveyor to the Indian fleets. That he was not content with his situation, and that it was an insignificant one, would appear from the fact of his having shortly afterwards, in 1590, made an application to be employed in the New World. At length, the purveyorship having been abolished, and his office suppressed in 1596, Cervantes earned a scanty livelihood by becoming agent to various municipalities, corporations, and wealthy individuals. We have few traces of the mode in which he exercised his pen during this interval, and with the exception of two burlesque sonnets ('estrambotes'), one of which was intended to ridicule the ostentatious arrival of the Duke of Medina at Cadiz, after this town had been plundered and abandoned by the Earl of Essex, we hear of no other productions of his genius. It is probable however that during his stay at Seville he wrote some, if not all, of his 'Novelas Exemplares,' which he subsequently published.

From 1598, when he left Seville, to 1602, when we hear of him at Valladolid, there is a gap in the history of this great man, which all the diligence of his biographers had hitherto failed in filling up, it not being known where he resided or what pursuit he was engaged in. Some indeed are willing to supply the deficiency by supposing him to have been engaged as tithe-collector in La Mancha, and they add, that whilst fulfilling the duties of his office he was put in prison by the alcalde of Argamasilla, a small town of that province, and that he thus wrote the first part of his 'Don Quixote' in confinement. The accuracy with which the country of La Mancha and the manners and customs of its inhabitants are described in that work, is certainly in favour of the conjecture that he resided some time there; but Navarette ('Vida de Cervantes,' p. 95) has shown that the report of his imprisonment rests on no other foundation than vague tradition. However this may be, Cervantes was at Valladolid in 1602. Three years after he published the first part of his 'Don Quixote,' which he dedicated to Don Alonso Lopez de Zuñiga y Sotomayor, seventh duke of Bejar. Though the work excited no great attention at first, it suddenly came into vogue, and was eagerly read by all classes of society. No less than four editions of it were printed in various parts of the Peninsula within the first year after its appearance (1605); two at Madrid, one at Valencia, and another at Lisbon. Its fame spread rapidly to all the neighbouring countries. But notwithstanding this enthusiastic reception of his work, Cervantes continued poor, and he was accordingly engaged by the Duke of Lerma, the minister of Philip III., to write an account of the festivities, bullfights, religious ceremonies, and so forth, with which Lord Howard, ambassador of James I., was received at Valladolid in 1605. On the return of the court to Madrid in 1606, Cervantes followed it, and he continued to inhabit that city to the end of his life. In 1606 he brought out a correct edition of the first part of 'Don Quixote,' and in 1613 his 'Novelas Exemplares' (Exemplary Tales), twelve in number, by which his literary reputation was greatly increased. In 1614 he published his 'Viage al Parnaso' (Journey to Parnassus), a work which cannot properly be ranked in any particular class of literature, but which, next to 'Don Quixote,' is the most exquisite production of its immortal author. This work however being intended as a satire upon the bad poets of his time, some took offence at it, and became Cervantes' bitterest enemies. One, among others, published under the assumed name of Alonso Fernandez de Avellaneda, a continuation of 'Don Quixote,' full of invective and abuse (Tarragona, 1614). This probably hastened the publication of the second part, which was sent to press early in 1615, with a dedication to his patron the Conde de Lermos. His other works are a collection of comedies and 'entremeses' (interludes) written in the fashion of the new school introduced by Lope de Vega, but which were never acted ('Mad., 4to, 1615); and a novel entitled 'Persiles y Sigismunda,' composed in a style very different from that of his other works, and certainly the least successful of all his productions. (Madrid and Barcelona, 1617.)

Cervantes died at Madrid on the same day as his great contemporary Shakespere, on the 23rd of April, 1616, being then in his sixty-ninth year. He was buried without the least pomp in the convent of the nuns of the Trinity in the Calle del Humilladero, where his daughter Doña Isabel had four years before taken the veil. But the nuns having removed to another convent in the Calle de Cantaranas, the old one was pulled down, and the remains of Cervantes were lost. Within the last few years however two monuments have been erected in Madrid to the memory of this great man: one, in the Plaza de las Cortes, consisting of a beautiful bronze statue upon a square pedestal of granite, on the sides of which are bas-reliefs representing subjects taken from 'Don Quixote;' the other is his bust in white marble over the door of the house in the Calle de Fraccos, where he lived and died.

His works have been too often analysed to render it necessary here to dwell upon their merits. His first publication, 'Galatea,' is beautiful in its spirit, interesting and pleasing in its details, but not original; as a work, it is cast in the same mould as other pastorals written before his time. Cervantes had imagination and invention; he always wrote with purity, frequently with elegance; but he was not a poet: he wanted that severe taste, that power of concentration and perfect ear for harmony which form poetry. His plays therefore are, generally speaking, bad. But his master-work, 'Don Quixote,' is perfect in all its parts. The conception is admirable and the author shows in every page a highly philosophic mind, the noblest sentiments expressed with inimitable simplicity, and a perfect knowledge of the human heart. Of his 'Novelas,' or 'Tales,' it may be said that they are not only interesting and amusing, but perfectly moral. The 'Voyage to Parnassus' is in many respects a master-piece of art, and the weapon of satire is handled dexterously, but without ill nature.

The Life of Cervantes has been written at great length by some of the most eminent Spanish authors: Father Sarmiento, Mayans, Los Rios, Fernandez, and Navarette. The last has spared no trouble in investigating the most minute incidents of the life of Cervantes, and has produced a work which, accompanied as it is by many original documents, leaves nothing to desire. The editions of 'Don Quixote,' published in and out of Spain since the death of the author, have been so numerous as to render it almost impossible to give anything like a correct list of them. We shall therefore mention only a few of the best:—Madrid, 4 vols. 4to, 1780, with engravings on copper; London, by Bowle, 6 vols. 4to, 1781; Madrid, by Pollicer, 5 vols. 8vo, 1797;

Madrid, by the Royal Academy of History, 5 vols. 8vo, 1819; and the edition, with a full commentary and critical notes by the late Don Diego Clemencin. As to translations, it is well known that within a few years after the publication of 'Don Quixote,' it was rendered into almost every European language, and that no nation on the Continent has so fully appreciated its standard merits as our own, since we possess no less than eight different English versions, besides several other works more or less relating to it. Thomas Skelton was the first who translated it, London, 2 vols. 4to, 1620. Edmund Gayton next published his 'Pleasant Notes upon Don Quixote,' London, fol., 1654. J. Philips was the next who translated it, London fol., 1687. Motteux (Peter), a Frenchman by birth, published also a version, London, 4 vols. 12mo, 1712. Ozell (John), London, 4 vols. 12mo, 1725. Thomas D'Urfey, London, 2 vols. 8vo, 1729. Jarvis (Charles), London, 2 vols. 4to, 1742. Smollett, London, 2 vols. 4to, 1725. Wilmot, London, 2 vols. 8vo, 1755. By far the best translation, as coming closer to the original than any other, is that of Jarvis, which has often been reprinted.

In the year 1848 Don Adolfo de Castro published at Cadiz a small work of less than fifty pages of large type, professing to be 'El Buscapié,' or 'The Squib,' a dialogue written by Cervantes in defence of 'Don Quixote,' and of which Señor de Castro declared that he had purchased a manuscript copy in the preceding year at the sale of the library of an advocate named Don Pascual de Gándara. A book with the name of Cervantes was sure to attract attention, and the 'Buscapié' was soon translated into French, Italian, Portuguese, German, and English—in our own language twice, once by 'a graduate of Cambridge,' and once by Thomasina Ross. The authenticity of the discovery was however doubted from the first, both in Spain and in other countries, and Mr. Ticknor, in the third volume of his 'History of Spanish Literature,' gives a long list of reasons for drawing it in question, concluding thus—"If Don Adolfo wrote it, he has probably always intended in due time to claim it as his own; if he did not write it, then he has I think been deceived in regard to the character of the manuscript, which he purchased under circumstances which made him believe it to be what it is not." To some of the observations of Mr. Ticknor, Don Adolfo de Castro has published an elaborate reply in the appendix to an illustrated edition of 'Don Quixote,' issued at Madrid in 1850, but he gives no direct reply to the passage we have quoted, and this, with other circumstances, induces us to believe the 'Buscapié' of Cervantes on a par in authenticity with the 'Vortigern' of Shakspere or the 'Moredun' of Walter Scott.

*SAAVEDRA, ANGEL DE, DUKE DE RIVAS, a Spanish poet, painter, soldier, and statesman, of considerable eminence in all four capacities, was born at Cordova on the 10th of March 1791, the second son of the then Duke de Rivas. He received his early education chiefly from French emigrants, and was in his youth distinguished for his vivacious manners and his passion for drawing. He was afterwards sent to the Royal Seminary for nobles at Madrid, and thence transferred to the military service, having been already entered at the age of seven as a captain of cavalry. He had lost his father in 1802; and in 1806, when he was about to be sent on foreign service under the Marquis de Romana, whose adventures in Denmark form an interesting episode in the early history of the Peninsular war, his mother interposed and procured his exchange into the regiment of body guards of the king, in which his elder brother the then Duke de Rivas was one of the officers. The two brothers were on guard at the Escurial, when after the great outbreak of the 2nd of May 1809 General Frere, who commanded a body of French troops in occupation of the palace, called together the Spanish guards and informed them that Murat desired the assistance of a squadron of their number to march with the French to suppress an insurrection in Segovia. Angel de Saavedra, then a youth of eighteen, burst out with an indignant refusal, which was followed by the other officers; the French proposal was rejected, and shortly after the guards were ordered to march to Madrid. Rumours were rife of their intended massacre; many of them broke up and dispersed, and Saavedra and his brother set out in disguise to make their way to Saragossa and join the army of Palafox. In this they failed after going through many dangers, but they succeeded in joining the Marquis de Palacios, and for the rest of the war were actively employed. Saavedra shared in the battles of Rioseco, Tudela, Uclès, Ciudad Real, and Talavera. At a skirmish at Antigola, on the day before the battle of Ocaña, he was left for dead in the field with eleven wounds, was found at midnight by a soldier in search of spoil, who carried the news to the Duke de Rivas, and on the next day, when the Spaniards lost the battle of Ocaña, Angel de Saavedra amidst the crowds of fugitives was abandoned in a cart by all but two brother officers, who at last brought him to a place of safety, where finally, after receiving extreme unction, he recovered. Later in the war he was taken prisoner by the French under Sebastiani. At its close he retired from the service with the rank of colonel, and took up his residence at Seville.

In the year 1813 he made his first appearance as an author in a volume of 'Ensayos Poéticos' ('Poetical Essays'), which met with sufficient favour to call for a second edition in two volumes in 1820-21. He also in the years 1815 and 1816 produced some tragedies which were acted with moderate applause. The character of all these productions was that of classicality and stiffness, and the author's models were evidently French. A tragedy entitled 'Lanuza,' on the fate of the Justiza of Aragon, executed by order of Philip II., had more interest than its predecessors from its political tendency. Saavedra joined with enthusiasm in the Spanish constitutional movement of 1820, and 'Lanuza' was acted at Seville with much applause before the suppression of the constitution by the second French invasion of Spain. Its author was chosen deputy to the Cortes for his native city of Cordova. On the downfall of the constitution he took refuge in London, where he commenced an epic poem on the classic model, entitled 'Florinda;' but he soon found that the climate of England was too severe for his health. He removed to Italy, but was refused permission to continue there by the Tuscan and Roman governments, and then withdrew to Malta, where fortunately for him the English flag was flying over a climate like that of Spain. In Malta he remained for about five years, from 1825 to 1830, and while his political principles were confirmed his literary principles underwent a thorough transformation. An intimacy with Mr. Hookham Frere, who, as deeply acquainted with Spanish literature, was glad to converse with a literary Spaniard, led Saavedra to study the English language, to which he had hitherto been a stranger, and he read, under Frere's advice, the best works of English authors, in particular of Shakspere, Byron, and Walter Scott. The result was an ardent enthusiasm for English literature, and a determination to transplant if possible some of the beauties he admired to the soil of Spain. He commenced the poem of 'El Moro Exposito,' or 'The Moorish Foundling,' the ground-work of which is the old Spanish legend of Mudarra and the Infants of Lara, but the execution of which is intended to emulate some of his English models. This was completed during Saavedra's residence in France, to which country he removed in 1830, and where he earned his support by opening a drawing-school, and by labour as an artist, several portraits from his hand being noticed with approbation by the critics, in the exhibitions of modern artists at the Louvre. The hopes with which he had removed to France were not gratified till January 1834, when he was permitted to return to Spain.

Soon after his restoration to his native country, the death of his elder brother without issue transferred to him the title and estates of the Duke de Rivas. On the establishment of the Athenæum of Madrid, which may be called the university of that capital, he was almost unanimously chosen its president, and he was named by the crown vice-president of the Chamber of Peers. His career as a statesman was as usual in that country stormy and dangerous. As a member of the Isturiz ministry he proposed in 1836 a new plan of public education, and a few months after, on the occurrence of the disgraceful revolution of La Granja, he was obliged to fly for his life, and was concealed in the house of the English ambassador for twenty-two days. He escaped to Lisbon in disguise, and afterwards in an English steamer to Gibraltar, where he found in the governor, General Woodford, one of his old Maltese friends. The storm subsided almost as rapidly as it had risen, and in about a twelvemonth, having given his adhesion to the new constitution of 1837, he was not only permitted to return to Spain and put in possession of his estates, but chosen by various constituencies, and among others by Cadiz, to represent them in the Cortes. His subsequent history has been less marked by vicissitude. He has been a member of several administrations, and was for some years Spanish ambassador to Naples, where he wrote a history of Masaniello's insurrection. The last mention of him that has appeared in the English newspapers was on the occasion of his attending the funeral of Quintana [QUINTANA] in March 1857. He still gives his leisure to poetry and the arts, and some years ago presented four paintings executed by himself to the choir of the cathedral of Seville.

It is agreed on by all the Spanish critics, that the writings of Saavedra have been of much higher value since his literary conversion than they were before. His principal poem is the 'Moorish Foundling,' which was some twenty years ago in the enjoyment of a high reputation, which has now lost some of its lustre. Its merit perhaps consisted more in the novelty of its style and manner to Spanish readers, than in any sterling vigour or spirit of the author's own. His tragedy of 'Don Alvaro,' which was produced shortly after his return from his ten years' exile, is decidedly the most forcible of his dramas, and is like the 'Foundling,' remarkable for its innovations on the established forms. Among his shorter poems, 'El Desterrado' ('The Exile'), which was printed in the 'Ocios,' a Spanish magazine published in London during the author's residence in England, and an address, 'Al Faro de Malta' ('To the Maltese Lighthouse'), are the most successful.

SABATI'NI, FRANCISCO, a Spanish architect, was born at Palermo in 1722. Having completed his studies in literature and mathematics in his native city, he made choice of architecture as a profession, and visited Rome for the purpose of perfecting himself in it. On leaving Rome for Naples, he was employed as the second overseer of the works at the palace of Caserta, under his father-in-law Luigi Vanvitelli, the architect of that immense edifice. While thus employed, the king bestowed upon him a commission of lieutenant in the artillery, and charged him with the erection of the cavalry barracks near the Ponte della Maddalena, and the arsenal armoury. When, on the death of his brother Ferdinand, the king succeeded to the throne of Spain as Charles III. in 1759, Sabatini settled at Madrid, where, besides being

extensively employed in his profession, he rose to considerable military rank, being made lieutenant-general in 1790, and inspector-general of engineers in 1792, and had various appointments and distinctions conferred upon him. He made some additions and alterations at the royal palace of Madrid, and also at those of Aranjuez and the Pardo. Among his chief works in the capital are the Aduana, or custom-house; the gate of Alcalá (a magnificent façade, with three lofty arches and two other entrances, making in all five openings through both fronts), and that of San Vincente; and the royal porcelain manufactory at Buen Retiro. He also designed the mausoleum of Ferdinand VI. in the church of de las Salesas, the chapel in honour of Palafox in the cathedral of Osma, the grand altar in that of Segovia, and various other structures, both ecclesiastical and secular, including the arsenal at Caracas, and other works in Spanish America. He died at Madrid on the 19th of December 1798, with the reputation of great skill and judgment in his profession, and of an unusually correct taste.

SABELLIUS, an African bishop or presbyter, from whose teaching originated the heretical Christian sect of the Sabellians. Of Sabellius himself little is known. He appears to have been a Libyan, and Theodoret says he was a native of the Libyan Pentapolis. From the circumstance of Dionysius of Alexandria, the great opponent of Sabellianism, speaking of the heresy as originating in the Pentapolitan Ptolemais, it is supposed that Sabellius resided in that town. He seems to have first put forth his peculiar doctrines about the middle of the 3rd century. The intervention of Dionysius, who had been appealed to both by the Sabellians and their opponents, is placed by Tillemont in 257, but by some other historians a few years later. Whether Sabellius himself was then living is not known: Dionysius does not at any rate appear to have engaged in controversy with him personally, but with the bishops who had adopted his views. The doctrines of Sabellius caused great excitement among the Christians of the Pentapolis, and quickly found numerous adherents. The Sabellians held that there was only one person in the Godhead, namely, the Father; that Christ was a mere man, and that there resided in him a certain energy proceeding from God, or a portion of the divine nature; and they likewise deemed the Holy Spirit merely a divine energy, or an emanation proceeding from God. They illustrated their doctrines by comparing God to the sun, the Word to its illuminating power, and the Holy Ghost to its warming energy. They were successfully opposed by Dionysius of Alexandria, but continued for a long time to be an important sect. (Lardner, *Credibility* and *History of Heretics*; Tillemont, *Mémoires*; Neander, *Kirchengeschichte*; Mosheim, *Ecclesiastical History*, and the ancient authorities there cited.)

SABINIA'NUS of Volterra was elected Bishop of Rome after the death of Gregory I., or the Great, A.D. 604. He had been employed on a mission to the court of Phocas, the usurper of the Eastern empire. He is said to have shown himself avaricious and fond of hoarding, and to have thereby incurred the popular hatred. If such was the case, he was very different from his predecessor, who was very generous towards the poor. Sabinianus died in about eighteen months after his election, in 605; and was succeeded, after a vacancy of nearly one year, by Boniface III., the first bishop of Rome who was acknowledged by the imperial court of Constantinople as primate of the whole Church.

SABI'NUS, AULUS, a Roman poet, was a contemporary and friend of Ovid, whom he followed and imitated in that species of poetry of which Ovid has left specimens in his 'Heroides.' All we know of him is that he died at an early age, and that he wrote a series of 'Epistles' (Heroides), supposed to be addressed by heroes to heroines, and to be the answers to those epistles which Ovid has addressed to the heroes in the name of the heroines. The Heroides of Sabinus, according to Ovid ('Amor.,' ii., 18, 27, &c.), were—Ulysses to Penelope, Hippolytus to Phædra, Æneas to Elissa, Demophoon to Phyllis, Jason to Hypsipyle, and Phaon to Sappho. (Comp. Ovid, 'Ex Pont.,' iv. 16, 13.)

There are extant only three Heroides, Ulysses to Penelope, Demophoon to Phyllis, and Paris to Oenone, which are generally ascribed to Sabinus. It has been doubted, by G. Vossius and others, whether these poems really belong to Sabinus; but J. Ch. Jahn ('De Publ. Ovid. Nason. et A. Sabini Epistolis Dissert.,' pars. i., Lips., 1826), and nearly all modern editors of Ovid, have maintained that they belong to Sabinus; Glaser however ('Der Dicter Sabinus' in the 'Rheinisches Museum' for 1842) is of opinion that they belong to a much later writer. They are in every respect inferior to the poems of Ovid; the style is deficient in animation, and the poet's imagination seems to have been very limited.

The poems attributed to Sabinus are generally printed at the end of the works of Ovid, and also in the separate editions of the Heroides of Ovid. (See Ovidii et Auli Sabini Epistolæ, cum annotat., &c.,' by Vitus Loers, 8vo, Coloniæ, 1829-30.) This edition is preceded by a valuable introduction on the poems of Ovid and Sabinus.

SABINUS, CÆLIUS, M., a Roman jurist, and the successor of Cassius Longinus. He was made Consul Designatus by Otho (Tacit., 'Hist.,' i. 77); and his consulship belongs to the year A.D. 69, in which Otho died and Vitellius became emperor. He belongs chiefly to the time of Vespasian. He wrote a work, 'Ad Edictum Ædilium Curulium,' which is cited by other jurists (Gaius, 'Dig.' 20, tit. 1, s. 20); but there is no excerpt from Cælius Sabinus in the 'Digest.' He also wrote on other subjects ('Dig.' 35, tit. 1, s. 72, § 7). The extract in Gellius (vii. 4, 'Pileatos servos,' &c.,) is probably from the treatise 'Ad Edictum;' for Gellius in another passage (iv. 2) speaks of Sabinus as the author of such a treatise, though he calls him in this passage, according to some manuscripts, Cæcilius. He is often cited in the 'Digest' simply by the name of Sabinus or Cælius ('Dig.' 20, tit. 1, s. 11, 17, 65). Cælius Sabinus is cited by Gaius in his 'Institutiones' (iii. 70, 141).

SABI'NUS, MASSU'RIUS, a Roman jurist, a pupil of Ateius Capito, and the contemporary of Cocceius Nerva. He lived under Tiberius; but he did not die in that reign, as is generally asserted, if the passage of Gaius (ii. 218) refers to Massurius Sabinus, of which indeed there can be no doubt. Massurius Sabinus gave the name of Sabiniani to the school which was opposed to that of the Proculiani. He was near fifty years of age when he was raised to the equestrian rank, and was in such poor circumstances that he was mainly supported by the fees of his pupils. (Pompon., 'Dig.' i., tit. 2, s. 2, § 47.) It is said of him by Pomponius "publicè primus respondit" ("he was the first who gave opinions publicly"). Though the word is 'respondit' in the common editions of the 'Digest,' the passage is quoted thus by Zimmern, "publicè primus scripsit." It follows however from what Pomponius says, that with Massurius began the practice of giving written opinions, which were sealed with the seal of the jurist ('responsa signata').

The reputation of Sabinus is shown by the publicity of his name, which was equivalent to the title of a great lawyer (Persius, 'Sat.,' v. 90: Arrian, 'Epictetus,' iv. 3); and by giving his name to the school, of which his master Capito was considered to be the real founder. This is evidence of the greater originality and more enlarged views of Sabinus. His great work was 'Libri III. Juris Civilis,' from which there is no direct excerpt in the 'Digest,' though there are various fragments in Gellius (iv. 1; v. 13, &c.) The system followed in this work had a great influence on subsequent writers. Pomponius wrote at least 36 Libri ad Sabinum, Paulus 47, and Ulpian 51. The arrangement of the matter of the work of Sabinus is made out conjecturally by J. Gothofredus from the labours of his three commentators. (Zimmern, p. 313, n. 7.)

The other works of Sabinus were—'Commentarii de Indigenis,' 'Libri Memorialium,' 'Fasti,' books of 'Responsa,' a commentary 'Ad Edictum,' and 'Libri ad Vitellium.'

(Zimmern, *Geschichte des Röm. Privatrechts*; Index to A. Gellius, ed. Gronov., 1706; Grotius, *Vitæ Jurisconsultorum*.)

SACCHETTI, FRANCO. This eminent contemporary of Boccaccio, who was distinguished, like him, though in less degree, as an Italian novelist, was one of the earliest cultivators of a prose style in the language. The precise date of his birth is not known, but Bottari has fixed it about 1335, for which he alleges various proofs derived both from Franco's own writings and other circumstances. His father was Benci di Uguccione, of the Sachetti family, one of the most considerable in Florence. He appears to have received an education of a superior kind, and to have been well versed not only in polite literature, but in severer studies; and that he was above the prejudices of his age is proved by one or two of his tales, wherein he derides the pretended science of astrology, and inveighs against that false and mistaken devotion which substitutes superstitious observances for genuine piety. Literary studies however were to him rather relaxations from more serious duties than his chief occupation; for he was actively engaged in public life, and at various times filled many important offices, which were conferred on him by his fellow-citizens. From what he says in one of his canzoni, it appears that in the earlier part of his life he visited Sclavonia, for he describes the rude unpolished habits and manners of the people, and his eagerness to see Florence again. It is probable therefore that he was engaged there in commercial affairs, it being then the custom for Florentine and other Italian merchants to establish themselves in foreign countries. In 1383 he filled the office of one of the magistrates Degli Otto, or Council of Eight, at Florence; and two years afterwards was chosen, much against his inclination, as ambassador from the republic to Genoa; but he escaped that honour by happening at the same time to be elected podestà, or chief magistrato, of Bibbiena. He afterwards held the same office, first at San Miniato, and in 1396 at Faenza, which latter he accepted merely because its emoluments were of consequence to him in his then straitened circumstances.

The time of his death is as much matter of uncertainty as that of his birth. Crescimbeni makes him live till after 1410, while Bottari conjectures that he must have died shortly after the beginning of the century. He was thrice married: first in 1354 to Felicità, daughter of Niccolo Strozzi, to whom he was greatly attached, and by whom he had several children; secondly, in 1387; and lastly in 1396, when, supposing him to have been born in 1335, he was in his sixty-first year, which is one of the reasons brought forward by his biographer for assuming that he could not have been born much earlier than the date he assigns; yet in itself it is a most inconclusive circumstance. By his first wife he had several children, of whom only Filippo and Niccolo survived him. The latter, who was gonfaloniere at Florence in 1419, had a son named Franco, a person of some literary distinction among his contemporaries, which circumstance has led several writers to confound the grandfather and grandson, or rather to attribute the

works of both to the same individual, whom they describe as an eminent poet and historian, and writer of tales.

Although his sonnets, canzoni, capitoli, and other metrical compositions obtained for him great repute as a poet among his contemporaries and his countrymen, it is chiefly by his 'Novelle' that the elder Franco is now known as a writer. It is singular however that although the 'Novelle' had previously been quoted as authorities for the language in the dictionary 'Della Crusca,' and spoken of by critics as next, both in style and merit, to those of Boccaccio, they existed only in manuscript copies until 1724, when they first issued from the press, edited by Bottari. The collection originally consisted of three hundred tales, but of that number only two hundred and fifty five now remain. They do not show much invention, nor indeed do they correspond to their title, being for the most part not narratives, but merely short anecdotes, whose matter is frequently very trivial, owing to which their interest now consists almost entirely in their relating to historical personages, and in their throwing light upon many customs and other obscure matters. Some of them have been appropriated and adapted by modern writers; Bürger, for instance, has taken Sacchetti's fourth novella, and transformed it into his popular comic ballad entitled the 'Emperor and Abbot,' without mentioning the source of it.

Bottari mentions a comic poem entitled 'La Battaglia delle Vecchie colle Fanciulle,' existing in manuscript in the Gaddi Library, as attributed to Sacchetti, merely observing that he had never been able to procure a sight of it. This production, which is in two cantos, and consists altogether of only one hundred and thirty stanzas in rima ottava, was printed for the first time at Bologna in 1819, and dedicated to Lord Byron; and was reprinted in the 'Scelta di Poemi Giocosi,' published by Bettoni at Milan, 1833. Amati, the first editor, supposes it to have been written about 1354, and it may be allowed to entitle Sacchetti to the honour of being considered the father of Italian heroic-comic poetry.

SACCHETTI, GIAMBATTISTA, was born at Turin, where he studied architecture under Juvara, who, in his last illness, recommended him as his successor for carrying into execution the designs for the new palace at Madrid. He was accordingly summoned to that capital by Philip V. in 1736. The original design by Juvara was upon a most extraordinary scale, the plan forming altogether a square of 1700 feet to the side; but as the king insisted upon the new edifice being erected on the precise site of the former one (destroyed by fire in 1734), notwithstanding all remonstrances and advice to the contrary, both on the part of the architect and of many other individuals, Juvara's design was laid aside altogether, and his successor had to prepare an entirely new one, in which the plan was greatly curtailed, being reduced to a square of 470 feet. Even thus abridged, the present edifice (begun in April, 1737) is a vast pile, and one of unusual loftiness; for, owing to the great declivity of the ground, the height in some parts is about 150 feet, and, including those in the substructure and basement, there are no fewer than nine different floors. But so many different ranges of windows do not contribute to grandeur; on the contrary, they occasion a certain character of littleness, and give the whole the appearance of being too much cut up and crowded. This important work occupied Sacchetti so much as to leave him little leisure for anything else of importance, except completing the façade of the palace at St. Ildefonso as designed by Juvara. He was also director of the public school of architecture at Madrid; and on the Academy of St. Ferdinand being established, 1752, he was complimented with the honorary title of director in it, being excused, on account of his other avocations, from attending to its duties. Ill health at length compelled him to resign his professional engagements altogether in 1760, some time previously to his death, which did not happen till December 3, 1764.

SACCHI, ANDREA, one of the greatest masters of the Roman school of painting, was the natural son of Benedetto Sacchi, an obscure painter, and was born in the vicinity of Rome, about 1599. He acquired the rudiments of his art from his father, who, perceiving the ability of his son, placed him at an early age in the studio of Albano, with whom he remained several years. He soon distinguished himself as the most promising of all Albano's scholars, and in a short time surpassed his master also, whom while still his pupil, he excelled in every respect.

Sacchi enjoyed a local reputation while very young, and upon the accession of Urban VIII. in 1623, through his interest with the Barberini family, he was appointed to execute one of the great altar-pieces of St. Peter's; and he painted a large picture for the altar of Gregory the Great, representing the performance of a miracle by that saint. This piece, which in 1771 was copied in mosaic by Alexander Cocchi, is equally conspicuous for correctness of design and simplicity and harmony of colouring, and it established Sacchi's fame. A great allegorical composition, representing the Divine Wisdom, which he executed in fresco in the Barberini Palace for Cardinal Antonio Barberini, the nephew of Urban VIII., gained for Sacchi the reputation of being the greatest painter in Rome. He painted many other works for the same cardinal, who granted him a pension for life.

His next great work was St. Romualdo relating his vision to five monks of his order, which is considered Sacchi's masterpiece, and notwithstanding its remarkable simplicity, both of composition and colour, has been generally pronounced to be one of the finest works in Rome. The scene is in the valley of Camaldoli in the Apennines, and the saint is represented seated at the foot of a great tree; the monks are standing in simple and attentive attitudes around him; all the figures are similarly attired in white, but the shadow of the tree is so admirably arranged as to give the whole a pleasing and grand effect. This picture was carried away by the French, but it is now in the museum of the Vatican; it has been excellently engraved by Frey. Sacchi also executed the following great works: the Death of St. Ann (also engraved by Frey); the miracle of St. Antony; St. Joseph; St. Andrew; and eight pictures from the life of John the Baptist, for the church of San Giovanni in Laterano; and others of less importance.

Considering the great powers of Sacchi and the age to which he lived, he produced remarkably few pictures. It was a maxim with him that the merit of a painter consisted not in executing much of moderate merit, but little and excellent; he was however a man of decidedly dilatory habits. He spent much of his time in contemplating the great works of his favourite masters, and of all the pictures in Rome those which he most admired were the 'Transfiguration' by Raffaelle, the 'Communion of St. Jerome' by Domenichino, and 'St. Peter healing the Cripple' by Cigoli (since destroyed). When reproached for his inactivity, he used to reply that Raffaelle and Annibal Caracci had disheartened him and filled him with despair. His admiration of Raffaelle amounted to absolute veneration; his contemporary Passeri relates that occasionally when some one of his scholars had shown him a study from that great painter, he has been led away from the consideration of the design before him into the contemplation of the great powers of the designer, and has passionately exclaimed, "What! they would make me believe that Raffaelle was a man; no, he was an angel." And when he made a tour through the north of Italy, subsequently to his painting the St. Romualdo, for the purpose of examining the works of the Lombard and the Venetian masters, being much struck with the delicacy and richness of effect of Correggio and Titian, he expected to feel a deficiency in the works of Raffaelle upon his return to Rome; but immediately he saw the 'Mass of Bolsena' in the Vatican he exclaimed, "here I find not only Titian and Correggio, but Raffaelle also."

Sacchi's manner of execution was very broad, and his colouring subdued and perfectly harmonious; he is considered one of the best colourists of the Roman school. His design was pure and elevated; and his composition natural and simple: repose and dignity of character prevail throughout all his works. His forms are classical, though natural; he was thoroughly acquainted with the great works of antiquity. Sacchi died in 1661. He had many imitators, and notwithstanding the rivalry of Pietro da Cortona and the opposition of Bernini, he formed a numerous and celebrated school. Nicolas Poussin attended his academy, but his greatest scholar was Carlo Maratta, who, after the death of Sacchi, became the leader of the faction which was opposed to the imitators of Cortona.

SACCHINI, ANTONIO GASPARO, a composer, whose strains once resounded in every lyric theatre in Europe, but of whom little more than the name remains, was born at Naples, in 1735, and there educated, at the 'Conservatorio di Santa Maria,' under the once famous Durante, who himself is now nearly forgotten. So successful were Sacchini's studies, that the moment they were completed he was engaged to compose an opera for Milan, whither he proceeded for the purpose; but there the prima donna made so sudden and so deep an impression on a mind always too susceptible, that to her he devoted the time that ought to have been bestowed on his work, which at length he was compelled to begin and finish, we are told, in four days. This was 'L'Isola d'Amore,' an opera that pleased not only the public, but the critics. Sacchini then went to Venice, next to Stuttgardt, afterwards to London, and finally to Paris, in which cities his numerous operas were performed, but with most success in the last, where he set his music to French words for the Académie Royale. The Parisians, Dr. Burney tells us, almost adored Sacchini, and when he died—overwhelmed with debt and exhausted with gout—in 1786, he was honoured with a splendid public funeral, at which Piccini, once his rival, now his panegyrist, spoke his éloge.

SACHEVERELL, HENRY, D.D., was descended from a family which, according to Boyer ('Reign of Queen Anne,' p. 406), had in one of its branches made a considerable figure in Derbyshire. His grandfather, John Sacheverell, who had been educated for the Church, joined the Puritans in the reign of Charles I., and, after the overthrow of episcopacy, officiated as Presbyterian minister at Wincanton in Somersetshire; but, refusing to conform, was of course silenced at the Restoration, and, being afterwards apprehended at a conventicle, endured an imprisonment of three years, which is said to have occasioned his death. Joshua, his son by a first marriage, however grew up a zealous churchman, and died minister of St. Peter's church, Marlborough, leaving a widow, with a numerous family, in very poor circumstances. Henry, one of the sons, the subject of the present notice, who appears to have been born about 1672, was adopted by one Edward Hearst, an apothecary of the place, who was his godfather; and by Hearst's widow he was, after having attended the grammar-school of Marlborough, sent to Magdalen College, Oxford.

At college Sacheverell was chamber-fellow with Addison, and they remained intimate friends till politics separated them thirty years after. To Sacheverell Addison inscribed in a very affectionate dedication his 'Farewell to the Muses,' written in 1694, when he intended to enter into holy orders. Sacheverell himself also cultivated both English and Latin poetry; several of his pieces in Latin verse (some ascribed to his pupils, but others with his own name affixed to them) are contained in the 'Musæ Anglicanæ' and he is the author of a translation into rhyme of part of Virgil's 'First Georgic,' dedicated to Dryden, which is printed in the third volume of Nichols's 'Collection of Poems.'

Sacheverell became a Fellow of his college, and appears to have been rather celebrated and successful as a college tutor. The Whig accounts of him indeed are full of stories to his disadvantage in this as in every other part of his career, but they have all the air of the inventions or exaggerations of party malice. Among other things it is asserted that he was refused ordination by Dr. Lloyd, bishop of Lichfield and Coventry (afterwards of Worcester), on the ground of his deficiency both in divinity and classical knowledge; but afterwards, it is added, he was, on the recommendation of the bishop of Oxford, admitted into holy orders by this same Lloyd, "with particular marks of favour." He took his degree of M.A. in 1696, of B.D. in 1707, and of D.D. in 1708. The first living he held was Cannock in Staffordshire, but in 1705 he was appointed preacher of St. Saviour's, Southwark; and it was while in this situation that he delivered his two famous sermons, the first at the assizes at Derby, on the 15th of August, 1709, the second before the lord-mayor at St. Paul's, on the 5th of November in the same year. These discourses, having been printed, were both in December following brought under the notice of the House of Commons, which passed a resolution denouncing them as "malicious, scandalous, and seditious libels, highly reflecting upon her majesty and government, the late happy revolution and the Protestant succession as by law established, and both houses of parliament, tending to alienate the affections of her majesty's good subjects, and to create jealousies and divisions among them." The author and printer were at the same time ordered to attend at the bar of the House, which they did accordingly on the next day (14th December); and then, after he had admitted the authorship of the sermons, it was moved and carried that Sacheverell should be impeached of high crimes and misdemeanours. It is asserted by Swift and other authorities that Sacheverell's real offence, in the eye of the Whig ministry of the day, was his having in one of his two discourses pointed, as was conceived, at the lord-treasurer Godolphin, in a passage about "the crafty insidiousness of such wiley Volpones." Volpone seems to have been before this a popular nickname of Godolphin.

After various preliminary proceedings, the trial commenced before the House of Lords in Westminster Hall on the 27th of February 1710, and lasted till the 20th of March, on which day a majority of their lordships (69 to 52) pronounced Sacheverell guilty; and three days after, sentence was passed, adjudging him not to preach for three years ensuing, and ordering his two sermons to be burnt by the common hangman. The populace, who had espoused the cause of the accused, considering him, with the great majority of the clergy, as the champion of the Church, celebrated this impotent conclusion of the affair with bonfires and other rejoicings both in London and all over the kingdom; and when, in May following, he set out to take possession of the living of Salatin in Shropshire, to which he had been presented, his journey to Oxford, and thence by Banbury, Warwick, and Wrexham to his preferment, was a continued triumph; which was prolonged as he returned to London through Shrewsbury, Bridgenorth, Ludlow, Worcester, and other towns. It is admitted on all hands that nothing had so much effect as this affair of Sacheverell's in influencing the general election which took place this same autumn, and the immediate consequence of which was the overthrow of Godolphin and his colleagues.

On the expiration of his sentence in March 1713, Sacheverell preached at St. Saviour's church, on the Christian triumph, or the duty of praying for our enemies, and again published his discourse. "I have been reading Sacheverell's long dull sermon, which he sent me," says his friend Swift, in his Journal to Stella, under date of April 4th; "it is the first sermon since his suspension has expired, but not a word in it upon the occasion, except two or three remote hints." In a preceding entry he mentions that Sacheverell himself had told him the bookseller had given him 100*l.* for the sermon, and intended to print 30,000. "I believe," adds Swift, "he will be confoundedly bit, and will hardly sell one-half." Of his St. Paul's sermon, Burnet states that about 40,000 copies were supposed to have been printed and dispersed over the nation. The new House of Commons, by way of marking their disapprobation of the former proceedings against him, appointed him to preach the sermon before them on the anniversary of the Restoration; and the court followed in the same course. Within a month after the removal of his suspension the queen presented him to the valuable rectory of St. Andrew, Holborn; and it appears that he had interest enough with the new ministers to procure also a handsome provision for one of his brothers. He had besides the good fortune to have a considerable estate at Callow in Derbyshire left to him by his kinsman, George Sacheverell, Esq. He never appeared again as an author, except in a dedication prefixed to a volume of posthumous sermons by the Rev. W. Adams, published in 1716; but he is stated to have made some noise in the world by his quarrels and law-suits with his parishioners—a sort of stimulus which his system possibly required after his having played so remarkable a part in the greater field of national affairs; but he was evidently a weak and excessively vain and selfish man. He was also suspected of being concerned in the alleged plot of his friend Atterbury, who is believed to have written the defence which he delivered on his impeachment, and to whom, then in exile, he left a legacy of 500*l.* at his death, which took place on the 5th of June, 1724. From the Stuart papers it would seem that he was certainly concerned in the plot for restoring the Stuarts, as in the 'Minute of what was resolved on by his Majesty (the Pretender) and Earl Bolingbroke, October 14, 1715,' quoted by Lord Mahon, 'Hist. of Eng.,' i., chap. 2, is this entry:—"Sacheverell to make his way to the king (on his landing), unless he can be more useful in London."

(*State Trials*, vol. xv., pp. 1-522; *Parliamentary History*, vol. vi., pp. 805-887; Burnet, *History of his Own Time*, ii, 537, &c.; Boyer, *History of the Reign of Queen Anne*, pp. 406, &c.; Tindal, *Continuation of Rapin*, vol. iv., pp. 149, &c.; Swift, *Journal: Four Last Years of the Queen*, and other works; Duchess of Marlborough, *Account of her Conduct*. A note in Howell's 'State Trials,' vol. xv., p. 14, informs us that "there is a curious passage about Sacheverell in Harris's 'James II.,' p. 184;" but Harris wrote no life of James II., nor can we find Sacheverell mentioned in any of his other lives.)

SACHS, HANS, whose real name is said to have been LOUTZDORFFER, was the most eminent poetical genius that Germany produced at the period of the Reformation, to the doctrines of which he became a convert, and assisted the cause of Protestantism by his pen. This most prolific as well as original and highly-gifted writer, was born on the 5th of November 1494 at Nurnberg, where his father was a tailor; and after studying at the Latin schools, he was put to be instructed in the business of a shoemaker.

About two years after he entered his apprenticeship, that is, about the age of seventeen, Hans became the disciple of Leonard Nunnenbeck, a weaver by trade, but also a meistersinger, who initiated him into the mystery of weaving verses. As soon as his apprenticeship expired he set forth on his wanderings through Germany in his double capacity, making it a point to visit those cities which were most renowned for their poetical societies and corporations of singers. Having finished his pilgrimage, he returned and settled at Nürnberg, where in 1519 he married Kunegunda Kreutzer, who proved an excellent wife, and bore him five sons and two daughters. She died in 1560 (after surviving all her sons); and in the following year, when he was sixty-six, Sachs married Barbara Harscher, which union proved no less happy than the former one. His eyesight becoming impaired, and his hearing still more so, he withdrew from society, and shut himself up with his books; his natural serenity and cheerfulness of temper however were not disturbed by these misfortunes. Thus tranquilly he reached his eighty-seventh year, dying January 25, 1578.

If his literary character be estimated by the number of his productions, Hans Sachs was literally one of the greatest writers Germany has ever produced, for they amounted altogether to upwards of six thousand different compositions, of which only a portion are contained in the five folio volumes of his pieces printed at Nurnberg, 1576-79. He may therefore very well be paralleled to Lope de Vega; and considering that he had another business, the fertility of his pen is even more surprising than that of the Spaniard's. Such extraordinary writers however pay a double penalty: their productions are of necessity only extemporaneous effusions upon paper, and by far the greater bulk of them must be consigned to oblivion. By posterity they are known only as recorded literary phenomena: they preserve a name in the annals of poetry, and as much as that has been accomplished by a single composition, such as the 'Elegy in a Country Churchyard,' and 'Julius von Tarent'—productions that immortalise the names of a Gray and a Leisewitz. For the student who is desirous of tracing the formation of the language and literature of Germany, the works of Sachs possess considerable interest independent of their intrinsic merits, which however, to be fairly appreciated, must be considered with reference to his own times and country. They display great shrewdness, liveliness, and keenness of satire, together with a steady manliness of tone. But they also frequently offend both modern taste and modern ideas of decorum. Their failing in that respect is the very reverse of refined immorality. Nor is that by any means their sole defect; for, as might indeed be expected, they are overlaid with a great deal of mere garrulous prosing, unrelieved by any charm of versification. Another great fault is, that all the subjects are too much in the same strain, stamped by the same manner; wherefore it has been remarked, that two or three of his pieces serve to render us acquainted with the whole. Yet it is easier to point out faults and imperfections of the kind above mentioned, than to estimate such a writer critically. Göthe to a certain extent imitated Hans Sachs in his 'Faust.' Sachs has been eulogised for "the fidelity of colouring with which he exhibits the characters and times which he paints." But this remark must be taken with great limitation, and with reference only to the manners of his own age, for his anachronisms against history, costume, and probability are frequently quite startling—Semiramis and Cleopatra, Agrippina and Clytemnestra, appear together in the same piece. In fact, according to his own confession, he was acquainted

with neither Greek nor Latin, and knew the works of the ancients only through such translations as were then to be procured. Yet, though excluded from the learned languages, his reading was remarkably extensive. After all, whatever imperfections criticism may allege against the writer, biography has none to record against the man, save those which are common to human nature. He uniformly employed his pen with the best of motives—to reform and instruct; and not only was his personal character irreproachable, but the amiable 'bonhommie' of his disposition such as to obtain for him the appellation of 'Honest Hans Sachs.'

SACHTLEVEN (or ZACHTLEVEN), CORNELIUS, was born at Rotterdam in 1606. It is not known under what master he studied, but it is apparent that he was a careful observer of nature. He settled at Antwerp, and gained great reputation by painting subjects from low life in imitation of Brauwer. His corps-de-garde are much praised for their judicious grouping and truth to nature. He painted also the interiors of farmhouses, and the sports and recreations of the villagers, in the style and manner of D. Teniers. Though much inferior to the two great artists whom he chose for his models, his works have considerable merit, and are found in the best collections. He died in 1685.

SACHTLEVEN, HERMAN, was born at Rotterdam in 1609, and studied under John van Goyen. He did not however confine himself to the style of his master, but applied with the greatest diligence to the study of nature, making numerous sketches and designs, which are highly esteemed by the curious. The scenery of the Netherlands not being suitable to his taste, he visited the countries on the banks of the Rhine and the Meuse, which afforded him more picturesque subjects. Some writers have affirmed that he visited Italy, but the Dutch biographers appear to have proved that he never travelled farther from home than to the countries above mentioned. His pictures are highly finished, with a light free touch, and a skilful management of the aerial perspective. He generally introduces into his landscapes a great number of figures and boats, which are drawn with great correctness and spirit. His skies and distances are in general clear, and he often endeavours to express the effects of the vapour between the eye and remote objects, like Berghem and Wouvermans. His merit was appreciated by his contemporaries, and his best pictures, which are not common, are still highly esteemed. He died in 1685, at the age of seventy-six.

SACKVILLE, THOMAS, EARL OF DORSET, was born in 1536, at Buckhurst in Sussex. He was the only son of Sir Richard Sackville, the representative of a very ancient family, who had been high in office under Edward VI., Mary, and Elizabeth. After studying some time both at Oxford and Cambridge, and taking the degree of M.A. in the latter university, he removed to the Inner Temple, and was called to the bar. Shortly afterwards he was elected a member of the House of Commons. His youth, though passed in dissipation and extravagance, was not wholly misspent, as is shown by his poems, which were written at an early period of life, and were the first-fruits of his vigorous and fertile mind. At the time of his father's death, in 1566, he returned from the Continent, which he had visited after his marriage. In the same year he was created Lord Buckhurst by Elizabeth, and having on a sudden reformed his habits of profuseness, received from that time various marks of royal favour. In 1570 he was sent on an embassy to France, to treat of the marriage then proposed between the queen and the Duke of Anjou; and in 1587 was employed as ambassador extraordinary to the United States of the Netherlands, to adjust the differences between them and the Earl of Leicester, whose anger he drew upon himself in the discharge of this duty. He was in consequence imprisoned till the death of his formidable enemy in 1588, after which event he was at once restored to Elizabeth's confidence, and filled a variety of state offices. In 1598, on the death of Burghley, he was made lord-treasurer, which situation he held during the next reign till his death, April 19, 1608, having, with rare good fortune, had his great services fully appreciated by two royal personages of very different character. His letters, many of which are preserved in the Cotton Collection in the British Museum, show that he was distinguished by the qualities which befit a statesman, and they confirm the judgment of his contemporaries.

His poems are—the tragedy of 'Ferrex and Porrex' (called in a later edition 'Gorboduc'); 'The Induction,' or poetical preface to 'The Mirror for Magistrates;' together with 'The Complaint of the Duke of Buckingham,' in the same collection. Of these 'The Induction' possesses great merit, and reminds us of the poems of Spenser, to which, though inferior in richness of imagery, it bears great resemblance not only in the curious exactness with which the lively portraiture of allegorical personages is made out, but in the language and metre. The earnestness and quaintness of antiquated forms of speech, and the stately structure of the verse, contribute much in the compositions of both poets to the solemn effect of the pictures which are presented in succession to the reader. Warton, in his 'History of English Poetry,' considers Dorset to have furnished the model upon which Spenser formed his style. For some further information see Wood's 'Athenæ Oxonienses' (Bliss).

SACKVILLE, CHARLES, EARL OF DORSET, was born January 24, 1637. In his youth he travelled into Italy, and returned a little before the Restoration; he afterwards sat in parliament for the borough of East Grinstead in Sussex. Being, like most young noblemen of his day, of a dissolute turn, he engaged in no public employment, and he became a great favourite with Charles II. In 1665, being then Lord Buckhurst, he attended the Duke of York as a volunteer in the Dutch war; and on the eve of the battle in which the enemy were defeated, and Opdam, their admiral, killed, he is said to have composed the celebrated song beginning 'To all ye ladies now on land.' He was employed after this in short embassies to France. Having become Earl of Dorset by the death of his father, 1677, he soon after chose for his second wife a daughter of the Earl of Northampton.

Dorset was favourably noticed by James II., but ceased to be one of his adherents as he grew more violent in his measures. After the king's departure, he sat with other peers in council to preserve the public peace. At the accession of William III. he was appointed lord-chamberlain of the household, and received other marks of royal favour. His health after this declined, and he died at Bath, January 19, 1705-6. A rare felicity, both in speech and action, seems to have distinguished Dorset above all his contemporaries. This is admitted by those of his brother courtiers who were themselves most remarkable for wit and address. Something of the ease and sprightliness of his conversation has been transmitted to us through his poems, though there is little to justify the extravagant praises of Dryden and others, these compositions being few in number and on trifling subjects. They are printed among the minor poets. An elaborate panegyric by Prior, and a biography by Johnson, abridged from a longer one by Cibber, may be consulted for his life. See also Walpole's 'Royal and Noble Authors' (Park).

SACKVILLE, LORD GEORGE, a younger son of the ducal house of Dorset, was born January 26, 1716. During the reign of George II. he was actively engaged both as a statesman and a politician; he served at Dettingen and Fontenoy, and at the battle of Minden, fought in 1759, he commanded the British forces under Prince Ferdinand of Brunswick. To this he owes the greater part of his notoriety: having failed to execute the prince's orders to charge, by which default the victory was rendered less decisive than it might have been, he was insulted by his commander, and, at his own request, recalled to England, where he demanded, and with some difficulty obtained, a court-martial, by which, April 3, 1760, he was adjudged incapable of serving thereafter in any military capacity. George II., who was highly incensed at Sackville's conduct, took every means of rendering his punishment most galling; and among other things, erased with his own hand, in council, Lord George Sackville's name from the list of privy-councillors. In the reign of George III., to whom he was personally acceptable, he returned to public life; and having attached himself to Lord North, was made secretary of state for the colonies in 1775, and had the direction of the American war: with what success need not be here said. In 1782, he, with his leader, retired from office, having just before been raised to the peerage by the titles of Viscount Sackville and Baron of Bolebrook, titles united to the dukedom of Dorset by the accession of Lord George's eldest son to that superior dignity. In 1770 Lord George Sackville took the name of Germain, for an inheritance, under which name he is equally well known. He died August 26, 1785.

Two explanations may be found of his misconduct at Minden: one, lack of personal courage, of which he had before been suspected; the other, personal pique against Prince Ferdinand, indisposing him to act with vigour. The latter is perhaps less creditable than the former. It is to be added however that some inconsistency seems to have existed in the orders delivered to him, which may have given rise to hesitation in a man unequal to the emergency, without gross cowardice or wilful and predetermined betrayal of trust. Of his political career nothing need be said.

SACRO-BOSCO, JOHANNES DE, an eminent English mathematician of the 13th century, contemporary with Roger Bacon. The place of his birth is generally supposed to have been Holywood, but is not positively known, there having been at that period at least two towns in England of that name. According to Mackenzie, who has claimed him for a native of Scotland without any satisfactory evidence, he was admitted a member of the University of Paris in the year 1221, where he afterwards greatly distinguished himself as professor of mathematics. All the biographers agree in asserting that he spent the greater part of his life in Paris, and it is equally certain that he was some few years at Oxford, where he is said by Whethamstede to have lectured before large audiences with great applause. He died at Paris in the year 1256, as appears from the inscription on his monument in the cloisters of the Mathurine convent at that place. As an author, he is more distinguished by a few elementary works which he left behind him, and which obtained a most extended popularity, than for much originality of talent. His treatise 'De Sphæra Mundi,' which is merely a paraphrased translation of a portion of Ptolemæus's 'Almagest,' continued to be used in the schools for nearly four centuries; it was printed for the first time in the year 1472, passed through more than twenty editions, and was commented on by several first-rate astronomers. In 1244 he composed a tract, 'De Computo Ecclesiastico,' which contains the common rules of that science; a curious colophon, which Wallis and Vossius give from old manuscript copies, is our authority for the date of its composition. Perhaps however his most popular work is a tract 'De Algorismo,' one of the earliest known works on arithmetic in which the Arabic numerical notation is em-

ployed. This latter work, which is very common in manuscript, is printed in Halliwell's 'Rara Mathematica,' pp. 1-26, and a nearly contemporary English translation of it is preserved in manuscript in the Ashmolean library at Oxford.

SACY, ANTOINE ISAAC SILVESTRE DE, was born at Paris, on the 21st of September 1758. His father, Jacques Abraham Silvestre, practised as a notary in that capital. At the early age of seven De Sacy lost his father, but his mother took great care of his education, which, owing to the delicate state of his health, was directed by a tutor under his maternal roof. His progress in classical studies was very rapid, as appears from his intimate acquaintance both with Latin and Greek literature. At the age of twelve he became acquainted with Dom Berthereau, a Benedictine of St. Germain-des Prés, who was then engaged in preparing a collection of such Arabian historians as have written on the Crusades, and who inspired him with a taste for Oriental languages. Having finished his classical studies, De Sacy began the study of Hebrew. From Hebrew he proceeded to the Syriac, Chaldee, and Samaritan, and thence to Arabic and Ethiopic. With these laborious pursuits De Sacy combined the study of the Italian, Spanish, English, and German languages, with all which he made himself well acquainted. He soon added to his knowledge of Arabic that of Persian and Turkish, two languages which, being then very little known in Europe, required new investigations on his part.

De Sacy's first literary labours were directed towards Biblical researches. In 1780 at the age of twenty-three, he undertook the examination of a Syriac manuscript in the Bibliothèque Royale, which contained a translation of the Fourth Book of Kings, and he made some notes on the subject which appeared in Eichhorn's 'Biblical and Oriental Repertory' (Leyden, vol. vii., p. 227, et seq.). In 1785 he was elected a titular member of the Academy of Inscriptions and Belles-Lettres. Immediately upon his appointment he wrote two memoirs, one upon the breaking of the dike of Irem in Arabia Felix, the other on the original vestiges of Arabian literature ('Recueil de l'Acad. des Inscriptions,' vol. xlviii., old series; vol. x., new series). In the same year De Sacy was nominated a member of a committee of the Academy which was appointed to make analyses and extracts from the most important inedited works in the Royal Library; and there is scarcely a volume of the collection entitled 'Notices et Extraits,' &c., which does not contain some notice by him of a Persian or Arabic work. Among his contributions the most remarkable are his 'Biographies of Persian Poets' (vol. iv.), and a notice on four Arabic works relative to the conquest of Yemen by the Othomans in the 16th century (vol. iv.). Shortly after he wrote his admirable memoirs on various antiquities of Persia, and deciphered the Pehlvi inscriptions of Nakshi-Rostem, near the ruins of the ancient Persepolis. He also gave the various readings on the medals of the Sassanian kings, together with an abstract of their history translated from Mirkhond. The whole was published in 1793, in 1 vol. 4to.

During the revolutionary period De Sacy withdrew with his family to a small country-house some leagues from Paris, and devoted himself entirely to the study of Oriental literature. Among his labours at that time are his 'Researches into the Religious Tenets and Customs of the Druses,' which however were not published till shortly before his death. In 1795 a school for teaching living Oriental languages being instituted by a decree of the Convention, De Sacy was appointed professor of Arabic. He then gave all his attention to the composition of an Arabic grammar, which he compiled chiefly from the works of native grammarians; and about the same time (1799) he published his 'Principles of General Grammar,' of which a third edition appeared in 1815, 12mo, Paris. In 1805 De Sacy was sent by the imperial government to Genoa for the purpose of examining certain Arabic manuscripts which were said to exist in the archives of the city; and on his return to Paris in 1806 he made a report to the Academy on the historical documents which he had found there. In the same year De Sacy was appointed professor of Persian, and he published his 'Chrestomathie Arabe,' or a selection of extracts from various Arabian writers, both in prose and verse, by far the most valuable work for the use of students that has yet appeared. In 1810 his Arabic Grammar, the fruit of fifteen years' almost incessant labour, was published, as well as his translation of Abd-al-latif's account of Egypt ('Relation de l'Egypt,' &c., 4to, 1810). About the same time he published a 'Memoir on the Orthography and Manner of reciting the Korán' ('Not. et Ext.,' vol. viii.), and was likewise one of the most zealous contributors to the 'Magasin Encyclopédique,' the 'Mines de l'Orient,' and the 'Annales des Voyages.'

On the return of the Bourbons in 1814, De Sacy, who had received from the imperial government the title of baron, became a member of the Chamber of Deputies, and was also appointed a member of the Council for Public Instruction. He took a prominent part in founding the Asiatic Society of Paris, of which he was the first president. In 1816 he published, under the title of 'Calila et Dimna,' the Arabic text of the Fables of Bidpai, and the Moallakah (or suspended poem) of Lebid, with a French version and critical notes. In 1819 appeared the 'Pend-Nameh' (Book of Counsels), in Persian and French, with copious notes. The whole of the 'Makamat' (Sessions) of Hariri, in Arabic, with a commentary also in Arabic, was his next publication, the edition being made with so much care that it met with a ready sale even in eastern countries. In 1826-27 De Sacy published a new edition of his 'Chrestomathie Arabe,' with corrections and considerable additions; and in 1829 he added a supplementary volume, entitled 'Anthologie Grammaticale Arabe.' The second edition of his Arabic Grammar appeared in 1831. In 1832 Louis-Philippe elevated De Sacy to the peerage, and appointed him keeper of the Oriental manuscripts in the King's Library, and perpetual secretary to the Academy of Inscriptions. De Sacy's last work was his 'Exposé de la Religion des Druses,' which appeared at the beginning of 1838, in 2 vols. 8vo. On the 19th of February of the same year, as De Sacy was returning from the Chamber of Peers, where he had taken an active part in the debate, he fell in the street in a fit of apoplexy. He was removed to his house, where he died on the following day, in the eightieth year of his age.

Oriental literature is greatly indebted to the labours of this distinguished scholar. He not only contributed to extend our knowledge of every branch of Oriental literature, but it was on his recommendation that professorships of Chinese, Sanskrit, and Hindostanee were established in Paris; and it was also under his direction that the Russian and Prussian institutions for Oriental studies were raised to their present eminence. A very able paper, giving an account of De Sacy's life and writings, was read on the 23rd of June 1838 before the Academy, by M. Reinaud, who was his personal friend. It has since been published under the title of 'Notice Historique et Littéraire sur M. le Baron Silvestre de Sacy.'

SADI. [SAADI.]

SADLER, SIR RALPH, the eldest son of Henry Sadler, Esq., was born at Hackney in Middlesex, in 1507, where his family had been for some time settled. In early life he gained a situation in the family of Thomas Cromwell, earl of Essex, who introduced him to the notice of Henry VIII., by whom he was employed in the dissolution of the religious houses, and he had his full share of their spoil. In 1537 he commenced a long series of diplomatic services in Scotland; in the first instance, chiefly with the view of detaching that country from its close alliance with France, and persuading the king of Scotland to imitate his uncle's conduct towards the see of Rome and the clergy. In these objects however he failed. In 1540 he lost his patron Cromwell, who was beheaded; but he retained his favour with Henry, who again sent him to Scotland in 1541. Upon the death of James V., Sadler lent his aid to the match projected by Henry VIII. between his son Edward and the young queen of Scotland, but this ended so unsuccessfully, that in December 1543, Sadler was obliged to return to England, and Henry declared war against Scotland. In the meantime Henry was so satisfied with Sadler's services, even in this last negociation, that he included him by the title of Sir Ralph Sadler, Knight, among the twelve persons whom he named as a privy-council to the sixteen nobles to whom in his will he had bequeathed the care of his son and of the kingdom. When this will was set aside by the protector Somerset, and it became necessary to conciliate the king's executors and privy-councillors by wealth and honours, Sir Ralph Sadler received a confirmation of all the church lands formerly assigned to him by Henry, with splendid additions. At the battle of Pinkie, Sir Ralph Sadler greatly distinguished himself, and was raised to the degree of knight-banneret on the field of battle; but we hear nothing more of him during the reign of Edward VI., except that in the fourth year of that king we find him mentioned as master of the great wardrobe. In Queen Mary's reign, although he appears to have been in her favour, he retired to his estate at Hackney, and resigned the office of clerk of the hanaper, which had been conferred upon him by Henry VIII.

On the accession of Elizabeth he again appeared at court, was called to the privy-council, and retained to his death a large portion of the esteem of that princess. He was a member of her first parliament as one of the knights of the shire for the county of Hertford. When Elizabeth thought proper to favour the cause of the Reformation in Scotland, and to support the nobility who were for it against Mary, Sir Ralph Sadler was her principal agent. He was also concerned in the subsequent measures which led to the death of Mary, and was appointed her keeper in the castle of Tutbury: but such was Elizabeth's jealousy of this unfortunate princess, that even Sadler's watchfulness became liable to her suspicions, and on one occasion a heavy complaint was made against him that he had permitted Mary to accompany him to some distance from the castle of Tutbury, to enjoy the sport of hawking. Sir Ralph Sadler expostulated upon the miserable life which he passed at Tutbury, and upon the misconstruction put upon his actions, and Mary was finally committed to a new keeper. Elizabeth however did not withdraw her confidence from Sir Ralph Sadler in other matters, and, after the execution of Mary, employed him to go to the court of James VI. to dissuade the Scotch king from entertaining thoughts of a war with England on his mother's account, to which, there was reason to think, he might have been excited. In this Sir Ralph had little difficulty in succeeding, partly perhaps from James's love of ease, and partly from the prospect he had of peaceably succeeding to the throne of England. This was the last time Sir Ralph Sadler was employed in the public service, for soon after his return from Scotland he died, at his lordship of Standon in Hertfordshire, March 30, 1587, in the eightieth year of his age, and was buried in the church of Standon, where his monument was

decorated with the king of Scotland's standard, which he had taken at Pinkie.

The transactions of Sir Ralph Sadler's most memorable embassies are recorded in 'Letters and Negociations of Sir Ralph Sadler,' &c., printed at Edinburgh,' 8vo, 1720, from manuscripts in the Advocates' Library: but a more complete collection was published of his 'State Papers and Letters,' edited by Arthur Clifford, Esq., of Tixal, his descendant, in 2 vols. 4to, in 1809, to which was added, a 'Memoir of the Life of Sir Ralph Sadler,' by Mr. (afterwards Sir) Walter Scott, with historical notes: to which the preceding account is principally indebted.

SADOLE'TO, JACOPO, was born at Modena in 1477, and studied at Ferrara, and afterwards at Rome. He applied himself especially to the Greek and Latin classics, and became a distinguished scholar. Leo X. appointed him one of his secretaries, together with Bembo, and afterwards made him bishop of Carpentras in the county of Avignon, but still kept him at Rome. After Leo's death, his successor, Adrian VI., who had no partiality for learned men, neglected Sadoleto, who repaired to his diocese of Carpentras. When Clement VII. ascended the pontifical throne, in 1523, he appointed Sadoleto his secretary. But Clement's tortuous and selfish policy disgusted Sadoleto, who asked and obtained leave to return to his diocese, and accordingly he left Rome about a month before Bourbon and his band sacked the city. At Carpentras he wrote several works; among the rest, a learned commentary on the Epistle of St. Paul to the Romans. Some expressions in this commentary, which referred to the abstruse doctrines of predestination and grace, were considered heterodox at Rome, and his work was prohibited. Sadoleto wrote to Paul III., who had succeeded Clement VII., an explanation of his opinions, which satisfied the pope, and Sadoleto was cleared of all suspicion of heresy. Soon after he was made a cardinal, and was employed in several important affairs. In 1542 he was sent as legate to Francis I., to mediate a peace between that king and the Emperor Charles V., in which however he did not succeed. In 1544, being old and infirm, he obtained leave to resign his see of Carpentras in favour of his nephew Paul Sadoleto, whom he had educated himself, and withdrew into retirement. He died in 1547. His unspotted character, the mildness of his manners, his sincere piety, and his love of letters, have caused him to be compared with Fénélon.

Sadoleto wrote a work on education, 'De Liberis recte Instituendis,' which contains much excellent advice. He also wrote a disputation, in two books, on the merits of philosophy, on the model of Cicero's 'Tusculanæ,' which Bembo praised greatly, as worthy of the Augustan age. A poem which he wrote in Latin hexameters, on the discovery at Rome of the group of the Laocoon, was likewise much admired.

SAFARIK, PAL JOZSEF, is the Bohemian form of the name of an eminent antiquarian and philological author, who has adopted the Bohemian language as the vehicle of his literary productions, after having composed his early writings in German, in which his name is generally spelt Schafarik, or Schaffarik. He was born on the 30th of May 1795, at Kobeljarowo in Northern Hungary, where the Slovakian, which is the common language, is so akin to the Bohemian spoken in the neighbouring kingdom, that Safarik, the principal native prose writer, and Kollar [KOLLAR], the leading native poet, have both ranged themselves in the ranks of Bohemian authors. After studying in his native country, and then at the University of Jena, Safarik became a professor at the college of Neusatz in Southern Hungary, where a different Slavonic dialect is the language spoken; but in 1833 he threw this up, and fixed his residence at Prague, to devote himself to the study of Bohemian, and to edit the 'Journal of the Bohemian Museum,' which remained under his management from 1832 to 1842. In the year 1848 he was appointed keeper of the university library at Prague, and he took a great share in the Bohemian agitation of that year, which was crushed by the cannon of Windischgratz. [PALACKY.] This did not prevent his appointment by the Austrian government, in 1849 and in 1851, as president of the committee, to examine the old legal technical terms and invent new ones, in connection with the project of publishing the laws in each of the five Slavonic languages of the Austrian empire—the Bohemian, Ruthenian, Croatian, Servian, and Slovakian. Safarik's writings are numerous, but all have a bearing on the subject of the Slavonic languages and literature. The principal is his 'Geschichte der slawischen Sprache und Literatur nach allen Mundarten' (a 'History of the Slavonic Language and Literature in all its Dialects'), Buda, 1826, which is a great storehouse of literary information, but rather a bibliographical catalogue than a history, the principal feature being its very full lists of titles of books. His 'Slowanské Starozitnosti' ('Bohemian Antiquities'), Prague, 1837, and his 'Slowansky Narodopis' ('Slavonic Ethnology'), Prague, 1842, contain the results of his researches into the origin and early history of the Slavonic nations. They have been translated into various languages, and are now among the first books referred to by all investigators of the subject. His other works are chiefly dissertations of less extent on kindred themes.

SAGE, LE, ALAIN-RENÉ, was born May 8, 1668, at the village of Sarzeau, which is situated on the peninsula of Ruis in the department of Morbihan, in France, about ten miles from Vannes, the capital of that department. His father, Claude Le Sage, who was a lawyer, and held the office of registrar of the Cour Royale of Ruis, died in 1682; he bequeathed a moderate property to his son, and entrusted both son and property to an uncle, who sent young Le Sage to be instructed in the Jesuits' college at Vannes, where he became an especial favourite of Père Bochard, then at the head of that college, who bestowed much pains on his education. The uncle is said to have dissipated the property, and young Le Sage, on leaving the college, appears to have obtained and held for five or six years an office in the collection of the taxes in his native province of Brittany.

Le Sage, having been deprived of his office, went to Paris in 1692, with the intention of going through a course of philosophy and law, and at the same time of making interest to obtain another situation. His handsome person and agreeable manners, his talents, and his taste for elegant literature, procured him admission to the best society. In 1694 he married the daughter of a citizen of Paris. Danchet, with whom he had become intimate while prosecuting his studies in the University of Paris, persuaded him to produce, from the Latin version of Jaques Bongars, the Letters of Aristænetus, which is rather an imitation than a translation. It was printed in 1695 at Chartres, but with the imprint of Rotterdam, 1 vol. 12mo, at the expense of Danchet, who was then professor of rhetoric at Chartres.

Le Sage had been admitted avocat au parlement de Paris, but he subsequently dropped the designation, and also relinquished some small office which he held, in order that he might devote himself to literature. The Abbé de Lyonne became his patron, and bestowed upon him a pension of 600 livres; and to him also Le Sage appears to have been indebted for his introduction to the Spanish language and literature. He now produced 'Le Traître puni,' a comedy in five acts, imitated from the 'Traicion busca el Castigo' of F. de Roxas (Paris, 1700); 'Don Felix de Mendoce,' taken from a piece by Lope de Vega (Paris, 1700); and 'Le Point d'Honneur,' a comedy in five acts, from the 'No hay Amigo para Amigo' of F. de Roxas, which was performed at the Théâtre Français, but with little success. The two first plays were not represented, and the last, when he afterwards reduced it to three acts, and brought it out at the Théâtre Italien in 1725, under the title of 'L'Arbitre des Différends,' was only played twice. Le Sage's next effort was 'Les Nouvelles Aventures de Don Quichotte,' translated from Avellaneda's frigid continuation of the work of Cervantes (2 vols. 12mo, 1704-6). This translation obtained as little favour from the French public as the original had from the Spanish.

Le Sage was now thirty-eight years of age, and his labours had hitherto been to little purpose; but he had been training himself for a brighter display of his powers. He had made himself familiar with the literature of the Spanish drama, unrivalled for its richness of invention; he had been filling his mind with Spanish scenes, and incidents and characters drawn from that great storehouse; and he had been perfecting his style, originally formed on the sound principles of a classical education, by free translations. In 1707 'Don César Ursin,' a comedy in five acts, imitated from Calderon, was performed at the Théâtre Français without success, while a little piece of his own, 'Crispin, Rival de son Maitre,' played at Paris on the same day, had a brilliant run, and indeed is said, in liveliness, interest, and especially truth of dialogue, to be hardly inferior to Molière. Soon afterwards appeared his 'Diable Boiteux,' of which he had borrowed the name and the leading idea from 'El Diablo Cojuelo' of Luis Velez de Guevara, and of which indeed it is properly a continuation (Paris, 1707). Its success was prodigious, which was no doubt in a great measure owing to much of the satire being aimed at contemporary characters of eminence in Paris; but the true drawing and rich colouring of its pictures, which are copied from all ranks of society, and its nervous, clear, and correct style, have made its reputation lasting. In 1726 he augmented the work by an additional volume, and in 1737 added to it the 'Entretien des Cheminées de Madrid,' and 'Les Bequilles du Diable Boiteux,' the first a continuation of the work by Le Sage himself, and the last a eulogy of it by the Abbé Bordelon.

Le Sage had offered to the Théâtre Français a piece in one act called 'Les Etrennes,' which was to have been performed January 1, 1708, but the actors refused to play it; upon which Le Sage extended it to five acts, and gave it the title of 'Turcaret.' The piece was levelled at the corruptions of those who managed the revenue and farmed the taxes, the maltotiers, traitants, and others of that class. This powerful body being aware of the aim of the piece, of which Le Sage had read some parts to his literary friends, used their utmost exertions to prevent its performance, and even offered the author, it is said, 100,000 francs to suppress it, but he refused the bribe. They had better success however with the players, and would have triumphed, if an order of Monseigneur, dated October 13, 1708, had not been addressed to the actors in these terms:—"Monseigneur having been informed that the king's company object to perform ('font difficulté de jouer') a piece entitled 'Turcaret, ou le Financier,' commands them to learn it and to play it forthwith." The performance took place February 14, 1709, and the success was even greater than had been anticipated. This comedy is entirely Le Sage's own, and is greatly superior to any of those which he had borrowed from the Spanish. A little piece called 'La Tontine,' which had been accepted at the Théâtre Français, was, owing to intrigue within or without the theatre, not performed till 1732. Disgusted with this and other conduct of a similar kind, Le Sage resolved to relinquish the legitimate drama and the royal

theatre. We find him in 1710 assisting his friend François Petis de la Croix, who was then beginning to publish his 'Mille et Un Jours,' by correcting the language and improving the style of the translation.

Le Sage's next work was his novel of 'Gil Blas de Santillane:' 2 vols. 12mo, were published in 1710, vol. 3 in 1724, and vol. 4 in 1735.

Three different and indeed discordant charges have been made against this work.

The first chargé was made by Bruzen de la Martinière, and followed up by Voltaire, who says ('Siècle de Louis XIV.') that the novel is entirely taken from the 'Relaciones de la Vida del Escudero Don Marco Obregon' of Vincent Espinel. This charge was soon found to be as absurd as it was malignant, by merely looking into Espinel's work, which presents no resemblance to the work of Le Sage either in the narrative, the characters, or the dialogue.

The next charge was made by the Jesuit Father Isla, who translated 'Gil Blas' into Spanish, and gave it the title of 'Gil Blas de Santillana buelto á su Patria.' This work was completed by the Père Isla at Bologna in Italy, in 1781, but was not published till 1787 (Madrid, 4 vols. 4to). Isla died in 1783. He asserts that 'Gil Blas' was originally written in Spanish in 1635; that the work was denounced to the government of the day, which prohibited the printing of it, and seized the manuscript; but that the author, having had time to take a copy, fled with it to France, where he died in 1640; that this manuscript having accidentally fallen into the hands of Le Sage, he formed his 'Gil Blas' out of it. It has been asserted that a manuscript, apparently that which had been seized from the author, is still in the Escurial, and that this manuscript is evidently not a translation from the French work. This statement is disproved by the facts that Isla translated Le Sage's work, and not the original, that such original has never been published, and that there is no evidence of its having ever been seen.

These two charges were examined and refuted by Le Comte François de Neufchâteau, in an 'Examen de la Question de savoir si Le Sage est Auteur de Gil Blas, ou s'il l'a pris de l'Espagnol,' 1819.

Another charge was made by the Jesuit Llorente, in a small volume published in 1822, 'Critical Observations on the Romance of Gil Blas,' in which he asserts that it is taken from an unpublished work called 'The Bachelor of Salamanca.' We have not the means of examining into the particulars of this charge, but have no doubt that it is just as unfounded as the two former.

Le Sage had ceased, as we have said, to write for the Théâtre Français, but he had three sons and a daughter, for whom the means of respectable subsistence must be procured. Le Sage's character was one of independence, and he seems to have had a preference for the fruits of honest industry at a time when place and pension were eagerly and unscrupulously sought for by literary men in France. High as his reputation had now become, he was not ashamed to employ about six-and-twenty years of his life –1713 to 1738 – in writing small pieces for the theatrical exhibitions at the fairs of St. Germain and St. Laurent. Fuzolier, D'Orneval, Autrau, Piron, Lafont, and Fromaget were his fellow-labourers. Upwards of one hundred pieces were produced in the period above mentioned, of which Le Sage was the sole author of twenty-four, and conjointly of many of the others. These pieces, with hardly an exception, were excessively popular. He published the greater part of them, in conjunction with D'Orneval, in a collection which they called the 'Théâtre de la Foire,' 9 vols. 12mo, and 10 vols. 12mo.

In the meantime however Le Sage was occupied with other compositions. His 'Roland l'Amoureux,' an imitation rather than a version of Bojardo's 'Orlando Innamorato,' was published in numbers from 1717 to 1721. He is said to have got rid of most of the exaggerations of the Italian, but to have lost his fire. In 1732 appeared 'Les Adventures de Guzman d'Alfarache,' a compressed imitation of 'La Vida y Hechos del Picaro Guzman de Alfarache' of Aleman, but superior to the original, and which has entirely superseded the previous translations. In the same year he published 'Les Adventures de Robert dit le Chevalier de Beauchesne,' 2 vols. 12mo. This work is not properly a fiction, but a narrative of the extraordinary adventures of a pirate, extracted from the memorials furnished by his widow. This was followed in 1734 by the two first parts of 'L'Histoire d'Estevanille Gonzales, surnommé le Garçon de bonne Humeur,' 2 vols. 12mo, which Le Sage professes to be an imitation of 'El Escudero Obregon' before mentioned, but to which it bears little resemblance except in a few circumstances of narrative which have been borrowed. In 1735 he published 'Une Journée des Parques,' 12mo, a dialogue full of philosophy and wit, the thoughts bold and original, and expressed with great energy. This was also the year in which he completed 'Gil Blas,' a work which he seems to have written especially for posterity, and to which he devoted a large portion of the best period of his life. In 1738, the year in which he produced the last of his little operas, he published 'Le Bachelier de Salamanca,' 2 vols. 12mo, and in 1740 'La Valise trouvée,' 12mo, anonymously, which consists of about thirty letters, supposed to be written by different persons, on satirical subjects. His last work was 'Un Mélange amusant de Saillies d'Esprit et de Traits Historiques les plus frappants,' 1 vol. 12mo.

Le Sage appears to have passed his life of literary activity in great domestic happiness, which was only disturbed by his eldest and his third son having become actors, a profession to which Le Sage had a strong dislike. He had brought his eldest son up to the bar, but he left it, and, under the assumed name of Montménil, acquired a high reputation as an actor. Le Sage had ceased to have any intercourse with him; but the second son, who had obtained the preferment of a canon at Boulogne-sur-Mer, contrived, by a manœuvre, to get the old man to see his son play a character in 'Turcaret,' with which he was so much delighted that a reconciliation took place, and they afterwards lived on terms of the greatest friendship. It is related that while Montménil was at the theatre, Le Sage passed his evenings at a café in the neighbourhood of his residence, where the company used to assemble round him, and to get upon chairs and tables to listen to "the old man eloquent." The death however of this favourite son, in September 1743, at the age of forty-eight, was a severe blow for him.

At the end of 1743 he retired to Boulogne, with his wife and daughter, in order to be near his son the canon, and here he died November 17, 1747. His wife survived till 1752: both of them died at the age of eighty.

The great work of Le Sage is his 'Gil Blas,' perhaps of its kind the first of all novels, and one that has the rare merit of always being read with new pleasure. This superiority is not owing to the interest of the story, for when a story is well known a novel loses that part of its attraction, and its permanent success must depend on other qualities. When a person has finished a chapter of 'Gil Blas,' he will generally have nearly equal pleasure in beginning to read it over again; and the reason is this—'Gil Blas' is a series of pictures of human life under all its aspects. The various adventures of Gil Blas concern us little; we only recollect him because of the persons with whom through him we become acquainted. We neither like him nor dislike him; we certainly do not admire or respect him. He introduces us to a great variety of personages of all classes and conditions, whose failings and vices are painted in enduring colours. Though somewhat of the interest of the novel arises from the great variety of adventures, and the delineation of manners peculiar to Spain, it is as a gallery of portraits that the work will always maintain its interest. It is true that the author generally gives us the portraits of rogues or fools, or of persons whose distinguishing trait is some weakness of character; but it is also true that the portraits are likenesses, and represent a large class. As in all great works of the kind, the author is never obtruded on us. We think not of the wonderful art which has produced what appears to be completely simple and natural. It would be difficult to find an idle or unmeaning phrase in the whole book– at least in the first two volumes, which in many respects are the best. The expression is suited to the thought with perfect propriety; there is nothing superfluous, and nothing wanted in the way of explanation. While we admire the innumerable delicate touches which make up the whole of a picture, we find them blended in one harmonious whole, to which each part bears its just proportion; a merit which arises from the author's clear perception of what was required for the delineation of each character, and the exquisite taste which guided him to the adoption of a pure, simple, and nervous style of expression. A great work or a great intellectual power of any kind is always the fruit of mature years. Le Sage, as already observed, published the first two volumes of 'Gil Blas' in 1715, when he was forty-seven years of age, and the fourth and last in 1735, when he had attained his sixty-seventh year.

The greater part of the works of Le Sage were collected and published under the title of 'Œuvres Choisies de Le Sage,' 15 vols. 8vo, Paris, 1783, and 16 vols. 8vo, 1810. Most of his novels have been frequently reprinted, but especially 'Gil Blas,' which has appeared in all forms, from the most splendid typography and embellishments to the humblest. It has been translated into all the languages of Europe: the English translation is by Dr. Smollett. 'Le Diablo Boiteux' is translated into English under the title of 'The Devil on Two Sticks;' and we have also translations of the 'Bachelor of Salamanca,' and of most of the other novels.

SAID IBN BATRIC, the name of a person more commonly known by the appellation of EUTYCHIUS (Εὐτύχιος, Arabicè EFTISHIOUS), which signifies 'Happy' in Greek, as 'Said' does in Arabic. He was born A.H. 263 (A.D. 875), at Fostat in Egypt, and was originally brought up as a physician; and we are told by Ibn Abi Osaibiah ('Oioún Al-Ambá fi Tabacát Al-Atebbá,' 'Fontes Relationum De Classibus Medicorum,' cap. 14, sec. 10) that he excelled both in the theory and practice of that profession, and that he composed a work on the subject of medicine. But it is as an historian that he is best known, and as one of the Melchite patriarchs of Alexander, to which dignity he was raised A.H. 321 (A.D. 933), and assumed upon the occasion the name of Eutychius. He died A.H. 328 (A.D. 940). His principal work is a general history of the world, from the creation to his own time, written in Arabic, and edited by Pocock, 2 vols. 4to, Oxon, 1656, Arab. and Lat., with the title 'Nadhm Al-Jauáhir: Contextio Gemmarum, sive Eutychii Patriarchæ Alexandrini Annales' (both the title and the date however vary very much in different copies: see Nicoll and Pusey, 'Catal. MSS. Arab. Bodl. Biblioth.,' pp. 47 and 501). This is styled by Gibbon, chap. 51, note m., "a pompous edition of an indifferent author, translated by Pocock to gratify the Presbyterian prejudices of his friend Selden," who defrayed the expense of the work, and promised to add some annotations, which however his death in 1654 prevented

him from contributing. He had himself published a small portion of the same work, entitled 'Eutychii Ægyptii, Patriarchæ Orthodoxorum Alexandrini—Ecclesiæ suæ Origines,' Arab. and Lat., 4to, Lond., 1642, with a learned commentary. He selected this particular chapter, because his "Presbyterian prejudices" were delighted at finding in it that St. Mark, in founding the church at Alexandria, appointed a college of twelve presbyters, or elders, who, whenever the patriarchate was vacant, elected one of their own number to fill the office. This little extract of Selden's was very severely criticised in a work entitled 'Eutychius Patriarcha Alexandrinus vindicatus, et suis restitutus Orientalibus; sive Responsio ad Joannis Seldeni Origines, auctore Abrahamo Ecchellensi, Maronita ex Libano,' 4to, Romæ, 1661. Three other smaller works are mentioned in Wüstenfeld, 'Gesch. der Arab. Aerzte,' but this only has been published. (Nicoll and Pusey, *Catal. MSS. Arab. Biblioth. Bodl.*; D'Herbelot, *Biblioth. Orient.*; Schnurrer, *Biblioth. Arab.*, p. 144.)

SAINT-ARNAUD, MARÉCHAL LEROY DE, was born in Paris, of poor parents, on the 20th of August 1798. Having entered the Royal Body-Guards at the age of sixteen, he rose to the rank of sub-lieutenant in the infantry of the line in 1818. Owing to some youthful vagaries, he left the army shortly after and embraced the theatrical profession, when he first performed at the suburban Théatre des Batignolles. In this new vocation he continued upwards of ten years, but the revolution of July revived his taste for martial life; he returned to the army in 1831, and having entered the 64th regiment as sub-lieutenant, was made full lieutenant within six weeks. The insurrection of the partisans of the Duchesse de Berri, in La Vendée, soon afforded him an opportunity of earning the favourable notice of Marshal Bugeaud. He was subsequently appointed to the charge of the citadel of St. Blaye, where the Duchesse de Berri was confined—a post in itself from the circumstances somewhat painful to an honourable man, and his conduct in it incurred for him considerable odium.

In 1836 Saint-Arnaud was sent to join the army in Algiers, with the rank of captain; he behaved with much gallantry at the siege of Constantine, and received the decoration of the Legion of Honour. The brilliant courage he displayed in these campaigns obtained for him the rank of commandant of the 18th regiment of infantry in 1840, but his erratic disposition induced him to quit it to enter the Zouaves the same year. In 1842 he was created lieutenant colonel; and in 1844, on the recommendation of Bugeaud, he became colonel of the 32nd regiment. During the next three years he was constantly in the field, his reputation increased, and he was made major-general in 1847. In 1850 he was appointed to command the province of Constantina, which was then in a very unsettled state; but he subdued the whole country within the year. In the early part of 1851 General Saint-Arnaud was despatched on an expedition against the Kabyles, which was entirely successful, and was considered one of the most brilliant campaigns of the French in Algeria. His little army did not amount to 7000 men, and with this he overran that rugged country, and in spite of a desperate resistance he conquered the whole province. This was the service which fixed upon him the attention of the president of the republic.

Saint-Arnaud returned to Paris in the autumn of 1851 as general of division. Louis Napoleon at once took him into his confidence, giving him the command of the second division of the army of Paris immediately after his arrival, and then appointing him minister of war. He acted cordially with the prince-president: "Nothing," he wrote to his mother, November 19, 1851—"nothing in this world is wanting, but to go straight forward and be bold." In the famous coup d'état of the 2nd of December following he was the prince's chief adviser and instrument. Honours now accumulated upon him: he was made marshal of France, then a senator, and received the grand cross of the Legion of Honour in 1852. His health had gradually declined under so harassing a life; yet he so strongly solicited the command of the French army intended for the east, at the outbreak of the war with Russia, that his request was granted. The events of that war are so recent that we need not dwell upon them. It will be enough to say that Marshal Saint-Arnaud entered upon it with the utmost eagerness. He evidently felt that a splendid chance was afforded of professional distinction. For a time his impetuosity enabled him to bear up under his constantly-increasing malady. The landing in the Crimea, which he calls his "favourite idea," he tried to the utmost to hasten forward; and fearing at last that his life was ebbing, he insisted on forward movements, regardless of the opinions of his colleagues. On the morning of September 20, 1854, Marshal Saint-Arnaud mounted his horse with great difficulty, and by the constant exercise of great spirit sustained all the fatigues of command during the battle of the Alma. He exhibited the same energy in his despatch after the victory, but the intensity of his feelings is only fully seen in his letters to his wife, published in the collection referred to below. But the effort proved too much for his remaining strength: his malady increased daily, and on the 27th he was obliged to embark on board the Berthollet to return to Constantinople. He died on the 29th of September, whilst yet on his passage.

The career of Marshal Saint-Arnaud, almost up to the outbreak of the Russian war, shows him too much in the light of a daring and not very scrupulous adventurer; and he did not live long enough, when a nobler field was opened to his ambition, to show whether he possessed the abilities of a great general. But while in his last days, as in his earlier, he exhibited the most brilliant and dashing courage, combined with judgment and energy, devotion to his duty was never so strongly evinced as at the close of his career. Two volumes of his private letters have been published by his brother, 'Lettres du Maréchal de St.-Arnaud,' Paris, 1855, which, though exhibiting many suppressions, give much curious information respecting the last twenty-five years of his remarkable career.

SAINT-CYR, MARÉCHAL LAURENT-GOUVION DE, was a native of Toul, where he was born, April 13, 1764. His father, though but a poor tanner, contrived to give his son a good education. Young Gouvion, who had a natural taste for drawing, desired at first to become an artist, and spent some years as a professional drawing-master. In 1785 he was induced to try his fortune on the stage, and frequently appeared at the Salle-Beaumarchais, in the Marais, in the part of a brigand. His fine stature appeared to favour his pretensions; but he was shy and nervous, and lisped a good deal.

In 1789, after the capture of the Bastille, Saint-Cyr embraced with ardour the principles of the revolution. In August 1792 he enlisted as a chasseur, and was sent to the frontier; but his large stature, and the advantages he derived from a good education, drew notice upon him, and in 1793 he was already a captain. He then became assistant (adjoint) to the adjutant-generals, and whilst in that post served under Custine, Beauharnais, Landremont, Carlen, and others, most of whom were sent to the guillotine. For a time he steadily refused promotion, and courted obscurity to save his life; but the year 1794 saw him both a general of brigade and a general of division. In 1796 he served under Jourdan on the Rhine, and then under Moreau, both of whom he has since severely criticised in his military 'Memoirs.' In 1797 the Directory appointed him commander-in-chief of the army of Rome, where the cruel extortions of Massena had excited great murmurs. In 1804 he was made colonel general of the Cuirassiers, and in 1805 grand officer of the Legion of Honour. General Gouvion Saint-Cyr behaved with great gallantry at Castel-Franco, November 18, 1805; and having again distinguished himself during the campaigns of Prussia and Poland, he was named governor of Warsaw in 1807.

He was next sent to the peninsula, where he added to his reputation by the defeat of Castro, and the capture of Barcelona. He now stood very high in the confidence of Napoleon I., and having been called to take part in the campaign of 1812, on the invasion of Russia, he received the command of the 6th corps d'armée, with generals De Wrede and Deroi as his lieutenants. On the 18th of August 1812 he fought the battle of Polotsk against Wittgenstein, defeated that general with the loss of 7000 Russians, and left the field with a loss on his side of scarcely 2000 men. For this brilliant achievement he was at once created a marshal. After the battle of Leipzig, Marshal Saint-Cyr was under the necessity of capitulating with his corps of 16,000 men. He took no part during the Hundred Days; and having joined the fortune of the Bourbons, and stedfastly adhered to them, he was loaded with favours by Louis XVIII. and Charles X. In 1817 he was appointed governor of the 5th Military Division; he then received the grand cross of the order of St. Louis; and was made a count, and finally a marquis. In September 1818 he became minister of war. Marshal Gouvion de Saint-Cyr died at the Hières on the 12th of March 1830, and his body having been removed to Paris, he was buried in the noble church of the Invalids, between Turenne and Lannes. He was the author of several military works which are still held in high esteem.

ST. EVREMOND. [EVREMOND, ST.]

*SAINT-HILAIRE, AUGUSTE, a French botanist of eminence, was born at Orleans (Loire), in France, on the 4th of October 1799. He is more especially known for his travels in the Brazils and his great work on the Brazilian Flora, entitled 'Flora Brasilicæ Meridionales,' which was published with plates in folio at Paris in 1825. He has also published smaller works on the more remarkable plants of the Brazils, and those which are most common in that country. His travels in the diamond districts of the Brazils and in the provinces of Rio de Janeiro and Minas Geraes have been published in separate volumes. They contain a large amount of information on the natural products as well as of the inhabitants and other particulars of the interior of this part of South America. His works have deservedly obtained for him a high position amongst travellers and botanists. He is a member of most of the great Societies of Europe that cultivate the natural sciences. Besides the works above mentioned he has contributed a large number of papers, more especially on botanical subjects, to the scientific journals of Paris. He has also published on the plants of France, and is extensively acquainted with the plants of Europe.

SAINT-HILAIRE, GEOFFROY-ETIENNE, was born at Étampes, in France, the 15th of April 1772. He was destined by his father for the church, and received the appointment to a canonry in his twelfth year. He was however sent to the college of Navarre, where Brisson lectured on experimental philosophy, and under him he acquired a taste for the natural sciences. He first devoted himself to mineralogy, in which Haüy was his preceptor. On coming to Paris he studied very diligently, and in 1793 was appointed subcurator and demonstrator of the Natural History cabinet, in the Jardin des Plantes. He was subsequently appointed professor of zoology, and lectured conjointly with Cuvier. In 1798 he accompanied the French expedition

to Egypt. He was made a member of the Institute in 1807, and appointed professor of anatomy and physiology in the faculty of sciences in 1809. He was sent by the government on a scientific expedition to Portugal in 1808. In 1815 he was returned as a member of the Chamber of Deputies for his native city of Etampes. He died at Paris in July 1844.

Geoffroy St.-Hilaire was one of the most assiduous cultivators and ablest expounders of what is called philosophical anatomy. The idea on which this department of science was founded had been developed in Germany, and successfully applied to zoology and comparative anatomy during the latter part of the last century. It was however amongst the rich collections of the Jardin des Plantes, and the activity and zeal of such men as Cuvier, Lamarck, Temminck, Desmarest, Valenciennes, Serres, and St.-Hilaire, that it received its most important applications and its greatest development. The fundamental idea of this system is the unity of the composition of the various parts of an organic body, and that this unity is capable of expression in a few simple laws. What, in fact, might be predicated in botany of the various parts of a plant by a knowledge of the structure of the leaf, might, in the same way, be predicated of the structure of animals by a knowledge of certain fundamental parts of their organisation. Thus Geoffroy St.-Hilaire, amongst his other labours, established the fact that the numerous bones of the head of the fish, and by consequence those of the higher animals, were transformations of the simple vertebræ; and that the laws of development which applied to the one applied to the other.

These views equally applicable to every organ of the body, were generally developed by St. Hilaire in a work published in 1818, entitled 'Philosophic Anatomique,' which was illustrated with an Atlas of folio plates. He also published several papers and essays on the principles of philosophical anatomy. In 1828 a small work appeared as an introduction to the lectures delivered on natural history in the Jardin des Plantes on the principle of the unity of organic composition, with the title, 'Sur le Principe de l'Unité de Composition Organique,' 8vo. Although previous to the time of Geoffroy the morphological idea lying at the basis of philosophical anatomy had been applied to the explanation of the phenomena of abnormal forms of animals, just as it had been of plants, yet the subject had not been fully developed. In 1822 he published his great work on the anatomical philosophy of human monsters. These beings, which had formerly been regarded as mere unaccountable freaks of nature, were now found to be the result of the action of fixed laws, and their various forms susceptible of the strictest classification. This work contained a new classification of monsters, with a description and comparison of their different forms, and a history of the various causes supposed to produce them. It also comprehended some new views on the nutrition of the fœtus, and an accurate estimate of the phenomena attending the development of the sexual organs in the male and female fœtus, in which the author pointed out the fact of a unity of composition in the reproductive apparatus of the two sexes in birds and mammalia.

A list of the papers which St.-Hilaire contributed to the various departments of natural history would be very long. There is scarcely a branch of zoology to which he did not successfully apply the great principles of his anatomical philosophy; and few indeed are the works on natural history published during the present century that do not bear testimony to the great influence he has exerted. At the same time the views held by the school, at the head of which Geoffroy St.-Hilaire may be justly placed, have led to great controversy. Fully as Cuvier was impressed with the importance of Geoffroy's works, he opposed him in some of his conclusions, and this led to a controversy which developed, in these inquiries, a theological element; Geoffroy St.-Hilaire opposed the doctrine of final causes, as being in opposition to the theory of a unity of composition. In his philosophy he states that he knows nothing of 'intentions' or 'objects' in creation; and when Cuvier spoke of the part an animal "had to play" in nature, he rejoined that there were no "animals which had a part to play in nature." This controversy has since, in this country, assumed a popular form; and it is obvious, from the use made by the advocates of the doctrine of final causes, of the principles of the 'Anatomical Philosophy,' that this theory is not incompatible with their views. We may add that Owen and other great comparative anatomists of the present day are strongly opposed to many of the conclusions of M. Geoffroy St.-Hilaire.

A complete edition of the works of Geoffroy St.-Hilaire has been published in France under the title of 'Professional Studies of a Naturalist,' in 42 volumes. Etienne Geoffroy St.-Hilaire left behind him a son, Isidore, who has successfully cultivated the favourite science of his father. A complete list of Etienne Geoffroy St.-Hilaire's works will be found in Callisen's 'Medicinisches-Schriftsteller Lexicon.'

ST. JOHN. [BOLINGBROKE.]

* ST. JOHN, JAMES AUGUSTUS, was born in Caermarthenshire, about the beginning, or a little before the commencement of the present century. He was instructed in the village grammar-school, where he distinguished himself by his early proficiency, and by his efforts at self-culture, acquiring, in addition to the classics there taught, a knowledge of the French, Italian, Spanish, Arabic, and Persian languages. When only seventeen he came to London, and commenced writing for the press, an occupation he has since steadily followed. For a while he was editor of a newspaper published at Plymouth in which he advocated principles of freedom far in advance of those then in fashion. His first work was 'Abdallah,' an oriental poem; and soon after returning to London, he became sub-editor of the 'Oriental Herald,' then issued by Mr. James Silk Buckingham; and for this he wrote a history of the rise and progress of the British power in India. In 1827, in conjunction with Mr. D. L. Richardson, he started the 'Weekly Review,' in opposition to the 'Literary Gazette,' but it failed of success. In 1829, he with his family, visited Normandy, and a 'Residence in Normandy' was the result, published in two volumes. In 1830 he removed to Paris, where he wrote 'The Lives of Celebrated Travellers,' for Colburn's 'National Library,' and published a collection of his earlier essays under the title of 'The Anatomy of Society.' In 1832 he went to Switzerland, where he left his wife and family, and travelled over a great part of Egypt, visiting on his way back Malta, Sicily, and Naples. On his return to England in 1834 he published the result of his travels in a work called 'Description of Egypt and Nubia;' and in 1834-35 were published 'The Hindoos,' in two volumes, for 'The Entertaining Library,' issued under the superintendence of the Society for the Diffusion of Useful Knowledge. In 1835 he returned to France, taking up his abode at Chantilly, where he prepared his work 'On the Manners and Customs of the Ancient Greeks,' which however was not published till 1842, in three volumes. In the latter part of his labours on this work he was afflicted with blindness, and his son Bayle St. John acted as his amanuensis. He has also written three novels, 'Tales of the Ramadhan,' 'Margaret Ravenscroft,' and 'Sir Cosmo Digby;' with other works, as 'Isis, an Egyptian Pilgrimage,' 'There and Back Again,' 'The Nemesis of Power, or Causes and Forms of Revolution,' 'Philosophy at the Foot of the Cross,' with innumerable contributions to periodical works. He has likewise edited the works of Locke, the prose works of Milton, Sir Thomas More's 'Utopia,' Sir Thomas Brown's 'Religio Medici,' and Bunyan's 'Pilgrim's Progress.' Three of his sons, Bayle, Percy, and Horace, have also attained some celebrity in the literary world.

* ST. LEONARDS, EDWARD BURTENSHAW SUGDEN, BARON, was born in London in 1781, devoted himself to the study of the law, entered himself at Lincoln's Inn, and was called to the bar in 1807. But earlier than this he had manifested his eminent qualifications for the profession he had chosen by the publication, in 1805, of 'A Concise and Practical Treatise of the Law of Vendors and Purchasers of Estates.' This work "was certainly the foundation of my early success in life," as he himself states in a thirteenth edition, published in 1857. It supplied a want, its value was recognised by all professional men, fresh editions were repeatedly called for, and the author took care, by improving upon each, to add to his reputation, which also concurred to increase his practice as a conveyancer, to which branch of his profession he at first confined himself. In 1808 he published his 'Practical Treatise on Powers,' which has gone through seven editions; and which possesses great legal excellence, but like the previous work, derives its character and its value from his knowledge and exposition of laws, orders, precedents, and decisions, rather than from any wide view of the equitable principles upon which they are founded, or ought to be founded. Of a more popular character was his next work, 'A Series of Letters to a Man of Property, on Sales, Purchases, Mortgages, Leases, Settlements, and Devises of Estates,' a small volume published in 1809, of which several editions have been printed. The letters were intended as a practical guide to unprofessional men, and were written so as to be intelligible to all, enabling any one to judge how far he could depend upon his own ability in managing his transactions, and where he should have recourse to professional assistance. In 1811 he published 'The Law of Uses and Trusts,' a posthumous work of Chief Baron Gilbert, the principal value of which consists in the Introduction and Notes supplied by the editor. The character of these various works had procured for him an extremely large business as conveyancer and chamber counsel, with frequent occasions for acting as counsel in the common law courts, and he ceased to appear as an author, except in occasional pamphlets upon legal subjects, and in preparing new editions of his previous works. In 1817 he gave up his chamber practice and confined himself to that of the chancery bar, where in a short time his assistance was eagerly sought in all the most complicated cases, and when in 1822 he was made king's counsel he obtained the leading business in that court. In 1828 he entered Parliament as member for Weymouth. He was not distinguished as a debater, but his knowledge of law made him a valuable adherent, and in 1829 he was promoted to the office of solicitor-general and knighted under the administration of the Duke of Wellington. His tenure of office only lasted till the accession to office of Earl Grey and the Whigs in 1831. In 1835, during the short administration of Sir Robert Peel, Sir Edward Sugden was Lord Chancellor of Ireland. Returning to England he took an active part in the House of Commons as member for Ripon, and on Sir Robert Peel's accession to office again in September 1841 he resumed the duties of Lord Chancellor of Ireland, which he continued to perform with general satisfaction till July 1846, when Lord John Russell succeeded Sir Robert Peel. During his release from professional duties, he prepared a volume entitled 'A Treatise on the Law of Property,

as administered in the House of Lords,' published early in 1849, in which he examines and criticises the decisions given in the House of Lords, when acting as a court of appeal; and in 1851 'An Essay on the New Real Property Statutes.' In February 1852, on the accession of the Earl of Derby to the ministry, Sir Edward Sugden was appointed Lord Chancellor of England, and created a peer, as Lord St. Leonards. While acting in this capacity he issued a set of rules and orders for proceedings in Chancery, of which the advantages were considered very doubtful, but his judgments were generally prompt, and the reasons assigned for them clear and satisfactory. In December of the same year, he had again to resign his post, but has continued to take an active part in politics as an adherent of the party that looks up to the Earl of Derby as its head.

SAINT-SIMON, LOUIS DE ROUVROY, DUC DE, the writer of the celebrated 'Memoirs of the Court of France under Louis XIV. and his Successors,' was born of a family who claimed descent from the old counts of Vermandois, on the 16th of January 1675. He was presented at the font by Louis XIV. and Maria Therèse of Austria, and received a careful education at home. When quite a youth he was entered in the corps of Mousquetaires, made his first campaign under Marshal Luxembourg in 1692, and distinguished himself by his valour at the siege of Namur and at the battles of Fleurus and Neerwinden. He rose rapidly to the rank of major-general, obtained the government of St. Blaye, and on the death of his father succeeded to his title. He then abandoned the military career, and resolved to devote himself to the court and diplomacy, for which his tastes and his talents more peculiarly fitted him. He had married, in 1695, the daughter of the Marshal de Lorges, his connections were high, and no one seemed more likely to succeed in his new course than himself; but Louis XIV. overlooked him, chiefly it is said on account of his independent character, so that, having abandoned arms and receiving no other employment, he occupied himself in studying and recording the characters of the court, the courtiers, and the ministers. A staunch aristocrat and a supporter of Jansenism in the latter days of Louis XIV., he became an opponent of Madame de Maintenon and the legitimate princes, a friend of Fénélon, and an active adherent of the Duke of Orleans, whose claims to the regency he powerfully advocated among the nobility of France even before the death of Louis. On the accession of Orleans to the regency he was made one of the council, and possessed considerable influence over the regent; but he declined being appointed governor to the young king. St. Simon however, though esteemed by the regent, and supporting his measures generally, was too independent to follow him servilely. He opposed the pretensions of the Jesuits; he strongly advised Orleans to preserve the parliament from its threatened destruction by Cardinal Dubois; he remonstrated against the financial projects of Law; but he was a peer and an aristocrat, though an honest one, and he equally opposed all measures of reform. In 1721 he was sent to Spain to negociate a marriage of Louis XV. with the infanta, and another of the Prince of Asturias with a daughter of Orleans; and though the first failed, and the second was unhappy, he received testimonies from both courts of their satisfaction with him, and was created a grandee of Spain and knight of the Golden Fleece. On Louis XV. coming of age, in February 1723, the regency of Orleans terminated, and he died in the same year. With the death of Orleans the political life of St. Simon ended; he retired to privacy at his estate of La Ferté, occupied himself in writing his 'Memoirs,' and died at Paris on the 2nd of March 1755. His 'Memoirs' terminate with the death of the regent, though the writer lived so long after. The work, written with his own hand, was deemed by his family unfit for immediate publication (and indeed Saint-Simon had forbidden it), as many of the characters described were yet alive. They accordingly applied for and obtained a *lettre de cachet* for the deposition of the original manuscript among the national archives. Various applications were subsequently made at intervals by the family for the restoration of the manuscript, but ineffectually. After one of these applications, on the accession of Louis XVI., the Abbé Voisenon was appointed to examine it. The work was retained, but he made copious extracts and copies of it; these were surreptitiously obtained by means of a faithless servant, and printed in 7 vols. in 1788 and 1789. When the liberty of the press was proclaimed, Soulavie issued an edition in 1791, increased by some useless notes, in better order, but still incomplete, in 13 vols. 8vo. It was not till 1829-30 that, by the liberality of Louis XVIII., a complete edition was given under the title of 'Mémoires complets et authentiques du Duc de Saint-Simon sur le Siècle de Louis XIV. et la Régence; publiés pour le première fois sur le manuscrit original, entièrement écrit de la main de l'auteur, par M. le Marquis de Saint-Simon, Pair de France, &c., &c.,' in 21 vols. 8vo. In 1856-57 a new edition, printed in the first style of typography, collated with the original manuscript by M. de Chéruel, with an introductory notice by M. Sainte-Beuve of the French Academy, was issued at Paris in 20 vols., and no less than five other editions were published in Paris at the same time. The ground-work of the 'Memoirs' is the life of the author, but it is neither a history, journal, or a series of biographical characters, but a most interesting compound of all three. The style is somewhat rough, but the sincerity and honesty of the author, joined to his clear-sightedness in all that did not come into conflict with his immediate prejudices, and even these do not mislead his love of truth, his vivid perception and lively delineation of character, and his store of illustrative anecdotes, constitute the work an invaluable picture of the historical events and of the life and manners of the age of Louis XIV. and of the regency. A translation by Bayle St. John of select portions of the 'Memoirs,' is now (May 1857) in the press.

SAINT-SIMON, CLAUDE-HENRI, COMTE DE, a man whose influence on the social philosophy of modern France, and to some extent also on the general thought of Europe, has been very great, was born at Paris on the 17th of October 1760. His grandfather was the Duc de Saint-Simon of the preceding article; but his father having lost the ducal title and property, St.-Simon began life from a lower rank among the old French noblesse. After having received a general training under D'Alembert and other teachers, he adopted the course of life usual with young French nobles, and in 1777 went to America as an officer in the French army sent by Louis XVI. to assist the American colonists in their revolt against Great Britain. Even at this early age he was remarkable for restlessness, eccentricity, and a conviction that he was born to play a great part. His servant had instructions to awaken him every morning with these words: "Levez-vous, M. le Comte, vous avez de grandes choses à faire." After serving under Bouillé and Washington, and travelling in Mexico and other parts of the American continent, he returned to France. Here he held the honorary rank of colonel, but sought no farther opportunity of active service; being already convinced, he says, that his proper business was to "study the march of the human spirit in order eventually to labour for the advancement of human civilisation." His father's death in 1783 left him more his own master; and in 1785 and subsequent years he travelled in Holland and Spain. While in Spain he availed himself of his connections with the court there to press some projects for the material improvement of the country, and among them, one for making a canal to unite Madrid with the sea. The passion for social rectification was already strongly developed in him; but as yet there was little appearance of its assuming any definite or systematic form. Though he had returned to France in 1789, just before the outbreak of the revolution, and though—notwithstanding his aristocratic birth—his sympathies seem to have been wholly on the side of the movement, he did not, like Mirabeau and others of his order, take any direct part in it, but looked on as a mere spectator. In partnership indeed with a Prussian, Count de Redem, he bought a large quantity of the confiscated national lands, with some notion of founding a great scientific and industrial school; but the scheme came to nothing, and in 1797 Saint-Simon separated from Redem, and backed out of the speculation with a sum of 145,000 livres (6800*l.*) as the amount of his remaining fortune.

It was about this time, when he was already in his thirty-eighth year, that he began in earnest his career as a social theorist and reformer, or rather his studies preparatory to that career. His life, hitherto, had been vague and erratic; he had a conviction that human society required radical changes, and that men ought to be directed into new paths of activity; but, as to the precise nature of the social changes to be effected, or of the principles that ought to regulate men for the future, he was still ignorant. A "physico-political" reformation was necessary—that was all he could say; except this besides, that he felt himself called upon to be the reformer. For this purpose, he must educate himself systematically, furnishing himself with all the knowledge of the world up to his own day, so that he might start from the exact point at which humanity had arrived. In this extraordinary course of education he spent about ten years. It divided itself into two parts—first, that which was sheerly theoretical and intellectual; and, secondly, that which was experimental and emotional. 1. 'Theoretical Education.' This must consist, he said, in thoroughly acquiring all those contemporary scientific generalities in which the entire knowledge of the race was condensed and formulised. In this, notwithstanding his early education under D'Alembert and others, he considered himself deficient, and he set about remedying the deficiency. "Taking up his residence near the École Polytechnique, he devoted his whole attention for three years, according to his own methods, and with all the appliances that money could purchase, to the study of the physical sciences—mathematics, astronomy, general physics, and chemistry. Satisfied with his progress in these, he removed in 1801 to the neighbourhood of the École de Médécine, in order, in a similar manner to add to his stock of ideas regarding inorganic nature all the general science attainable regarding organised beings. Here, accordingly, in the company of eminent savans, he traversed the whole field of physiological science. Having thus imbibed all the contemporary scientific thought of France, it was necessary, according to his plan, that he should visit England and Germany, lest, in either country, any ideas should be lurking of decided European value, though France had not recognised them." Out of these countries however he derived nothing which he thought important out of the circle of principles already accessible in France; and he accordingly "concluded that, in having made these principles fully his own, he had taken in the entire essence of all the contemporary thought of the world." 2. 'Experimental Education.' This, as distinct from the first, was to consist in "the actual realisation in his own person of the whole range of human situations and emotions," so as to break down the limits which begirt him as a nobleman and a Frenchman, and enable him to fraternise with humanity in every phase. One of his first experiments

was marriage. The lady he married was Mademoiselle de Champgrand, the daughter of one of his fellow officers in the American expedition. The experiment did not answer; it was ended after a few years by a divorce by mutual consent; and, childless by the first marriage, the lady contracted a second. "Both during and after his marriage," says one of Saint-Simon's biographers, "he continued to pursue, in the most indefatigable manner, his prescribed career of experimentation. Balls and dinners followed each other in rapid succession; every new situation that money could create was devised and prepared; good and evil were confounded, play, discussion, and debauch were alike gone into; the experience of years was crushed into a short space; even old age was artificially realised by medicaments; and, that the loathsome might not be wanting, this enthusiast for the universal would inoculate himself with contagious diseases." Such a course Saint-Simon justified to himself by distinguishing between a man who undertook it from sheer love of pleasure and a man who undertook it in the spirit of the highest theoretical philosophy and for great ends. The one was going to perdition; the other would emerge supremely virtuous. Saint-Simon himself, at all events, emerged supremely poor. In 1807, about which time his course of education ended, he was in such abject poverty that he was glad to accept the post of clerk in a Mont de Piété, or Government Loan-office, at a salary of about 40*l.* a year. Subsequently he lived on the charity of an old friend named Diard; on whose death, in 1812, he was again destitute.

It was high time now that Saint-Simon should be setting about his "mission." He was now fifty-two years of age, about which time, according to his own scheme of a model life, a man, after having gone through the process of education, ought to begin "to resume his observations and to establish theories." Accordingly it was in 1812, when his circumstances were at their worst, that he gave to the world his first publication, entitled 'Letters from an Inhabitant of Geneva to his Contemporaries.' In this work he propounded the germs of his social philosophy, and in particular that peculiar distinction between the spiritual and the temporal powers to which his system attached so much importance—the distinction being in fact an adaptation of the mediæval distinction of the Romish Church to modern society, so as to make all men of thought take the place of the spiritual order, while the rest of society should constitute the temporal. "The spiritual power in the hands of the *savans;* the temporal power in the hands of the men of property; the power of naming the individuals called to perform the functions of leaders in the hands of the masses; for salary to the governing class, the consideration which they receive." Such was the compendium given of the Saint-Simonian politics. The 'Letters' were followed by an 'Introduction to the Scientific Labours of the Nineteenth Century,' suggested by the demand which Napoleon I. had addressed to the Institute, for a general account of the progress of science in Europe since 1789. In this work, Saint-Simon denounced what he called the "anarchy" prevalent in the intellectual world, and propounded his notions as to the means of attaining intellectual order.

It was about the time of the Restoration that, struck by the originality of the thought and the style of the foregoing works, a few ardent young men gathered round Saint-Simon, as pupils round a master. Among his first disciples were M. Olinde Rodrigues, a young Jew; M. Augustin Thierry, since so well known as a historian; and M. Auguste Comte, the future author of the so called 'Positive Philosophy.' Such pupils probably brought as much as they received; but Saint-Simon exercised over them the fascination of an enthusiast, and implanting in them his general doctrines, he directed their efforts and prescribed their separate tasks. In 1814, there appeared, 'The Reorganisation of European Society; or on the necessity and the means of uniting the peoples of Europe into one body-politic, preserving to each its own nationality; by Henri Saint-Simon and Augustin Thierry.' Besides this work in conjunction with Thierry, Saint-Simon published in 1819 a small pamphlet entitled 'Parabole,' in which the superiority of the industrial classes on the one hand and the intellectual classes on the other, over the classes usually held in social esteem, was asserted with much pungency and wit. A prosecution was grounded on this tract as being of revolutionary tendency; but the result was an acquittal. The doctrines of this tract were more methodically expressed in subsequent writings—particularly in the 'Catechisme des Industriels.' In this work "he takes a retrospective view of the course of French history, dividing it into several epochs and showing what interests were predominant in each. Then, having established these two propositions—first, that the industrial classes are the most useful to society; and secondly, that the proportion of these classes to the rest of society has been continually increasing—he proceeds to predict the downfall of the existing military and feudal régime and the establishment in its stead of a new or industrial régime." In this work Saint-Simon announced another, in which the 'Scientific System of Education' corresponding to the coming era should be discussed theoretically, under his auspices, by his pupil M. Auguste Comte. When the 'Système de Politique Positive' of M. Comte however did appear (the germ of the work subsequently developed into the well-known 'Cours de Philosophie Positive' of the same author) Saint-Simon was but partially pleased with it. It expounded his system of politics, he said, from the Aristotelian point of view, and neglected too much the sentimental and religious elements.

New pupils—including M. Bazard and M. Enfantin—were attaching themselves to the little Saint-Simonian band; but still the progress was so small, that the founder in his poverty and obscurity began to despond. On the 9th of March 1823 he attempted suicide; but, the pistol being misdirected, he recovered with the loss of an eye. Clearly by this time his faith in his own views and in his own destiny, had passed the ordinary bounds of intellectual dogmatism and had assumed something of the character of a 'craze.' His last bequest to the world was to be a new Religion! The exposition of this new Religion was given forth in his 'Nouveau Christianisme' (1825), which may be regarded as Saint-Simon's own final summary of his views. "In this work the ruling idea is that Christianity is a great progressive system, rolling, as it were, over the ages, acting on the thoughts and actions of men, but continually imbibing in return fresh power out of the mind of the race and retaining only as its eternal and immutable principle this one adage 'Love one another.' Of this great progress of Christianity, the first stage, according to Saint-Simon had been Catholicism. After it had come the Protestantism of Luther. Lastly, he, Saint-Simon, was the harbinger of a new and triumphant stage—the Saint-Simonian phase of Christianity." So far as the nature of this new or Saint-Simonian Religion was defined, its peculiarity was to rest on two principles—the one relating to the end after which humanity was to strive; the other to the means whereby this end was to be attained. "The most rapid possible amelioration, physical and moral, of the condition of the class the most numerous and poor,"—such was the first principle, defining the *end* prescribed by the new Religion for all the efforts and labours of humanity. To the attainment of this end, however, a right organisation of society was indispensable; and the principle of this organisation or reconstruction was formulised as follows:—"To each man a vocation according to his capacity, and to each capacity a recompense according to its works." From this last principle it will be seen that Saint-Simon was the reverse of an Equalitarian or Communist. The cardinal maxim of his system, indeed, was that nature had made men unequal in capacities, and that the right organisation of society was that of a hierarchy of ranks, graduated according to capacity and not according to any artificial method.

In order to assist in the popular diffusion of his views, Saint-Simon, with the assistance of his pupils, founded a journal called 'Le Producteur.' This was the last act of his life. On the 19th of May 1825, he died, after much ill-health and suffering, at the age of sixty-five. His favourite pupils—Rodrigues, Thierry, Comte, Bazard, and Enfantin—were with him to receive his last instructions. "It has been imagined," he said, "that all religion must disappear. But religion cannot disappear from the world: it can only change its form. Do not forget this, and remember that, in order to do great things, one must be enthusiastic (pour faire de grandes choses il faut être passionné)." This was said especially to Rodrigues, and probably with some reference to Comte, whose difference from his master in the matter in question was already decided.

The history of Saint-Simonianism after Saint-Simon's death is very curious. The 'Producteur' was carried on by Rodrigues, with the help of Bazard, Enfantin, and others, while Comte seceded and struck out a career of his own, in the course of which, according to some, he has been rather unfair to the memory of his master. In the 'Producteur' however there were expounded only the more practical views of Saint-Simon relating to the re-organisation of industry and the like: the more esoteric views being kept back. Some of the liberal politicians of France who had no affection for Saint-Simon or his doctrines—as, for example, Armand Carrel—were thus among the writers in the journal. Meanwhile, however, the more fanatical Saint-Simonians were active in other ways; and Saint-Simonianism, as a religion, and not a mere collection of doctrines which might be criticised and discussed, was spreading among the younger minds of France. At last, M. Bazard, clothing himself in the mantle of his dead master, announced himself as his successor, and advertised a course of lectures on his creed. Rodrigues and Enfantin joined him, and fresh pupils attached themselves, some of whom, as MM. Hypolite Carnot, Michel Chevalier, and Charles Duveyrier, have since acquired a high name in France, quite apart from Saint-Simonianism. These formed a little church; a kind of mystical theosophy was propounded, with the ideas of Saint-Simon in the middle of it; and the believers regaled each other with speculations as to the coming future of the world, when society should be arranged on Saint-Simonian principles, and the supreme law should reside in a Saint-Simonian pontiff or universal chief, topping a magnificent hierarchy of intellectual men, all working and all paid according to their capacities. While indulging in these dreams however the sect did not lose sight of actual society and actual politics. They directed their assaults in particular against the law of inheritance, as a part of the existing system which, in the interests of Saint-Simonianism, they ought to break down. That men should bequeath property, and thus place their heirs in artificial places of power, was contrary, they said, to the true idea of hierarchy according to personal merit.

In 1830 the Associates started a weekly journal in Paris called 'L'Organisateur.' They also dwelt together in the Rue Monsigny—Bazard and Enfantin acting as joint-presidents of the establishment. These two men were very different in character—Bazard being the more shrewd and logical, Enfantin the more fervid and fanatical

Scarcely had the Saint-Simonian establishment been formed, when the revolution of July 1830 occurred. The Associates, like other sects, did not miss the opportunity of making a demonstration; and for some days all Paris was puzzled with a placard signed "Bazard-Enfantin," which was posted on the walls. When the government of Louis-Philippe was established, some inquiries were made as to the proceedings of the Saint-Simonians, and they were denounced in the Chamber of Deputies as holding and propagating dangerous doctrines, more especially the doctrines of communism and of community of women. In reply they stated that, while they desired some changes in the laws of property, their system was based on principles directly contradictory of community; also, that they did not attack the institution of marriage, but desired to see women possessed of full social and civil rights. On the whole, the sect made great progress during the first months of Louis-Philippe's reign. Among their most celebrated converts was M. Pierre Leroux, then at the height of his reputation as a philosopher and editor of 'The Globe' newspaper. By his accession this important journal became the professed organ of Saint-Simonian opinions (January 1831). The result was an immense increase of the sect in Paris and all over France; the recruits being chiefly from the young of the highly-educated classes and among literary men and artists. Branch establishments were set up in Lyons, Montpellier, and other towns in connection with the parent church of Paris; and Saint-Simonianism, both pure and applied, was preached in every possible manner.

A schism soon occurred in the Saint-Simonian church itself—the cause of the schism being differences among the leading men on several points of doctrine, but most of all, on the subject of the future of women—Enfantin held extreme views on this subject, urging that Saint-Simonianism ought to decree the complete social equality of the sexes, and that, meanwhile, man should impose no laws upon women "The only position of the true Saint-Simonian," he said, "in regard to woman, is to declare himself incompetent to judge her. The woman must herself reveal to us all that she thinks, all that she desires as to the future." Bazard and others, including Leroux, differed from Enfantin on these points so decisively that they at last (November 19, 1831), formally seceded, leaving Enfantin, with Rodrigues as his subordinate, to carry on the society after his own fashion. The doctrine of "the coming woman," for a time caused great excitement in Paris; and Père Enfantin and his lectures and evening-parties, were the topics of the day. A prosecution instituted by government, want of money, and farther differences between Enfantin and Rodrigues, led at length to the dissolution of the Society of the Rue Monsigny; and the publication of the 'Globe' ceased at the same time.

The final vagary of Saint-Simonianism was the most curious of all. Enfantin, with about forty faithful adherents (among whom were Michel Chevalier and Charles Duveyrier) removed to a house, with large grounds attached, at Menilmontant, near Paris, and constituted themselves into a kind of Saint-Simonian monastery, of which Enfantin was abbot. They all dressed alike in a peculiar costume of which a red cap formed a part; and they divided their time between manual labours and intellectual exercises, which were to a great extent of a mystical religious character. A prosecution was instituted against this establishment; and on the 27th of August 1832, the whole body appeared in court. Judgment was given against them, and Enfantin was sentenced to a term of imprisonment. From that time Saint-Simonianism as a society, or even as a creed, was extinct; but it is interesting to remark how largely the Saint-Simonian notions have tinged modern French thought, and how many of the men who have been eminent in France, in all departments, during the last twenty years, belonged at one time to the Saint-Simonian school. In the subsequent career of most of those there is no trace of that flightiness which the fact of their having been Saint-Simonians might be supposed to argue. The quondam Saint-Simonian chiefs, we believe, have also proved themselves able men of business, and have been largely connected with railways and other such undertakings, conducting themselves on ordinary principles, whatever may be their speculative recreations. For more minute information respecting Saint-Simon and Saint-Simonianism, the works mentioned in this notice must themselves be consulted; there are, however, various popular sketches of the subject, of which that by M. Louis Reybaud in his 'Études sur les Reformateurs Contemporains,' is one of the best.

SALADIN. [SALAH-ED-DEEN.]

SALAH-ED-DEEN (MALEK-AL-NASSER SALAH-ED-DEEN ABU-MODHAFFER YUSEF), better known to European readers by the famous name of SALADIN, was born A. D. 1137 (A. H. 532), in the Castle of Tecrit on the Tigris, of which his father Ayub, a Koord of the tribe of Ravendooz, was governor for the Seljookian sovereign of Persia. Ayub and his brother Shirakoh subsequently transferred themselves to the service of Zenghi, 'atabek' of Syria, by whose son, the famous sultan Noor-ed-deen [NOUREDDIN], they were raised to high military honours; and when Shirakoh (in 1163) was appointed general of the troops designed to reinstate the vizir Shawer in Egypt, a subordinate command was entrusted to his nephew, whose disinclination to the service was overruled by the express mandate of Noor-ed-deen. In 1166 he again accompanied Shirakoh into Egypt, where his defence of Alexandria for three months against the superior forces of the Franks of Palestine established his military reputation, and gained for him, according to the Christian writers, the honour of knighthood from the king of Jerusalem, Amawry; but the Syrian forces were again compelled to evacuate the country, and it was not till the third expedition (1168) that the subjugation of Egypt was completed. Shirakoh now became, with the nominal rank of vizir to the Fatimide caliph, viceroy of the kingdom for Noor-ed-deen; but dying the same year, bequeathed his authority to his nephew, who continued to govern Egypt, assisted by the advice and experience of his father Ayub, who had been invited from Damascus to share the prosperity of his son. The last of the Fatimides, Aded Ledini'llah, still bore the title of kalif of Egypt: but even this shadow of schismatic sovereignty was hateful to the bigotry of Noor-ed-deen; and in obedience to his orders, his lieutenant deposed the Fatimide dynasty by a simple ordinance that the 'khotbah' or public prayer should be read in the name of the Abbasside caliph Mostadhi; and Aded opportunely dying eleven days after, this important revolution was effected (A. D. 1171, A. H. 567) "without so much" (in the words of Abulfeda) "as two goats butting at each other."

The extinction of the Fatimides left Salah-ed-deen virtually sovereign of Egypt; and though in compliance with the prudent counsels of his father he continued to render every external mark of allegiance to Noor-ed-deen, he pertinaciously evaded all the requisitions for military assistance addressed to him by his liege lord, who was preparing to enforce obedience by arms, when Salah-ed-deen was spared the odium of this ungrateful contest by the death of Noor-ed-deen, A.D. 1173, A.H. 569. Malek-al-Saleh Ismail, Noor-ed-deen's heir, a boy eleven years old, was inadequate to the weight of empire: disputes speedily arose among his emirs, and Salah-ed-deen availed himself of the confusion to seize Damascus, which he occupied unopposed (1174). Emesa, Hamah, and other towns dependent on Damascus shared its fate; and when Malek-al-Saleh attempted to regain them by the aid of his cousin Seif-ed-deen Ghazi, atabek of Mosul, the combined forces were routed in two great battles, and Malek-al-Saleh, besieged in Aleppo, was forced to purchase peace by the cession of all southern Syria.

Salah-ed-deen now assumed the title of Sultan and all the prerogatives of established royalty, and extended his dominions by the conquest of most of the petty sovereignties on the frontiers of Syria and Mesopotamia. The Ismailis, or Assassins of Lebanon, whose emissaries had attempted his life at the siege of Aleppo, were also chastised and reduced to submission; but in his first encounter with the Franks of Palestine he sustained a disastrous defeat near Ramla from Reginald de Chatillon, Nov. 1177, A.H. 573. The four next years were spent principally in Egypt, the affairs of Syria being conducted by his lieutenants; but in 1182 he quitted Cairo for the last time, and resuming his encroachments on the territories of the atabeks, captured in succession Edessa, Amida, Nisibin, &c.; and though repulsed before Moussoul, succeeded (1183) in possessing himself of the long-coveted city of Aleppo, by a convention with Amad-ed-deen Zenghi II., who had succeeded Malek-al-Saleh. From Yemen to Mount Taurus in Cilicia, and from Tripoli in Africa to the Tigris, the continuity of the rule of Salah-ed-deen was now interrupted only by the Latin kingdom of Jerusalem; and the violation by Reginald de Chatillon of a four years' truce, concluded in 1185, soon afforded a pretext for hostilities. In the famous battle of Hittin, or Tiberias (July 1187, A.H. 583), the Christians, betrayed by the Count of Tripoli, were utterly overthrown; the king, Gui de Lusignan, was taken prisoner, and received by the victor with royal generosity; while his partner in captivity, Reginald de Chatillon, was decapitated, as a punishment for his perfidy, by the hand of Salah-ed-deen himself. All the towns of the Frank kingdom, Acre, Beirout, Ascalon, now rapidly fell before the arms of the sultan; and his triumph was crowned by the capture of Jerusalem, which surrendered after a siege of fourteen days (October 2, 1187), after having been eighty-eight years subject to the Franks. The two next years were principally employed in reducing the fragments of the Latin dominion; but Tyre was successfully defended by Conrad of Montferrat, and the appearance of the third Crusade (1189) enabled the Christians again to take the field. The two years' siege of Acre (1189-91) is memorable in the history of the Crusades. The kings of France and England, Philip-Augustus and Richard Cœur-de-Lion, animated by their personal exertions the efforts of the besiegers, while the Moslems, directed by the sultan, strove with equal zeal for the relief of the invested fortress: "never" (in the words of Gibbon) "did the flame of enthusiasm burn with fiercer and more destructive rage;" but Acre was at length forced to capitulate, and the Crusaders advancing along the coast, took Cæsarea and Jaffa, while Ascalon, after an incessant battle of eleven days during the march, was only saved by being dismantled and rendered untenable.

In the spring of 1192 hostilities were resumed; and the Franks, led by the king of England, penetrated to within a short distance of Jerusalem, where Salah-ed-deen awaited their attack; but the dissensions of the Crusaders occasioned their retreat; and both sides, wearied by the never-ending struggle, were not unwilling to listen to terms of accommodation. The first extraordinary proposal of Richard, that Malek-al-Adel Seif-ed-deen, brother of Salah-ed-deen, should, after embracing Christianity, marry his sister and become king of Jerusalem, though seriously entertained for a time, was ultimately abandoned; and the three years' truce which was concluded, September 1192

(A.H. 588), left Jerusalem to the sultan, while the Christians were confirmed in possession of the coast from Jaffa to Tyre. Salah-ed-deen survived only a few months the termination of the war. His constitution was broken by the constant toil to which he had for many years been subjected; and a bilious fever which had seized him at Damascus, carried him off after twelve days' illness, March 4, A.D. 1192 (Sefer 29, Abulfeda; not 27, as stated in the 'Art de Verifier les Dates,' A.H. 589), aged fifty-seven lunar years, of which he had reigned more than twenty, reckoning from the death of Noor-ed-deen.

The popular tales of the shroud displayed for a standard as an emblem of departed greatness, and of the equal distribution of alms among Moslems, Christians, and Jews, are unnoticed by Oriental writers, and are probably fictitious. The character of Salah-ed-deen has been, like that of his predecessor Noor-ed-deen, a favourite theme for eulogy among the writers both of the East and the West. The historian Abulfeda, who was himself descended from a collateral branch of the Ayubite family, and the cadhi Bohadin (whose biography of his sovereign and friend has been rendered familiar by the edition of Schultens, Leyden, 1755), are scarcely more profuse than the Christian chronicles of the Crusades in their panegyrics on the valour, justice, and magnanimity which shone conspicuous in the life and actions of the sultan of Egypt and Syria. His ingratitude to the family of his early benefactor Noor-ed-deen, and the insatiable ambition which led him to despoil so many minor princes of his own faith, are more than atoned for in the eyes of the Orientals by his exploits in the holy war against the Frank invaders of Palestine, and by the rigid justice which he administered impartially to the meanest suppliant for redress; and his generous humanity to the helpless multitude of captives which fell into his hands at the capture of Jerusalem may be favourably contrasted with the massacre of the garrison of Acre, after the capitulation, by the orders of Cœur-de-Lion. The supremacy of his power and virtues was recognised by the voluntary homage of contemporary princes; and Abulfeda relates that on one occasion his stirrup was held by Kaissar-Shah, a Seljookian prince of Anatolia, while Ala-ed-deen, atabek of Moussoul, of the race of Zenghi, arranged his robes after he had mounted. His zeal for the improvement of his territories was attested by the erection of numerous fountains and caravanseras, particularly on the road to Mecca; and the numerous public buildings with which he decorated his first and favourite realm of Egypt, though attributed in the lapse of years, from the similarity of name, to the patriarch Joseph (Yusef), still remain as monuments of his splendour.

At the death of Salah-ed-deen, his vast dominions were again divided: the three eldest of his sixteen sons received the kingdoms of Egypt, Damascus, and Aleppo, while the others were provided with appanages under the suzeraintè of their brothers; but discord speedily succeeded, and the dominions of the first-named branches were eventually seized by their uncle Seif-ed-deen (the Saphadin of Christian writers), whose son Malek-al-Kamel was married to the only daughter of Salah-ed-deen. The branch of Aleppo maintained itself longer; and on the extinction of the Ayubites descended from Seif-ed-deen in Egypt and Damascus, by the revolt of the Baharite Mamelukes, A.D. 1250 (A.H. 648), the reigning sultan of Aleppo, a great grandson of Salah-ed-deen, and bearing, like his ancestors, the titles of Malek-al-Nasser Salah-ed-deen Yusef, succeeded in reuniting Damascus to his dominions; but ten years later his power was overthrown by the irruption of the Moguls from Persia; Malek-al-Nasser submitted to their leader Hulagu-khan, and was put to death by his orders, A.D. 1260 (A.H. 658), and with him ended the direct line of Salah-ed-deen.

(Bohadin, *Saladini Vita et Res Gestæ;* Abulfeda; Abulfarah; Isfahani; Vinisauf; D'Herbelot; De Guignes; Gibbon; Von Hammer, *History of the Assassins;* &c.)

SALE, GEORGE, a learned Oriental scholar, was born in 1680. Very little is known of his private life, except that he was a lawyer. He was a contributor to the 'Universal History,' edited by Swinton, Dr. Campbell, and others, and he wrote for that work the cosmogony, besides several valuable fragments of Oriental history, in which he was deeply versed. He was likewise one of the authors of the 'General Dictionary' (Lond., 1734, 10 vols. 4to), which contains a translation of that of Bayle. But the work by which he is best known is a translation of the Korán into English, from the original Arabic, with explanatory notes and quotations from Zamashkhari Beydáwi, and approved commentators. To this version, which in point of fidelity will bear a comparison with the excellent Latin translation by Marracci, published in 1698, Sale prefixed a preliminary discourse on the social and religious state of the Arabs, Jews, and Christians at the time of Mohammed's appearance [MOHAMMED]; on the doctrines inculcated in the Korán; on the principal sects among the Mohammedans; and on various other subjects connected with Islám (Lond., 1734, 4to). This discourse was afterwards translated into French, and prefixed to the French version of the Korán by Duryer (Antw., 1770, 2 vols. 8vo). Sir James Porter, in his 'Observations on the Religion, Law, Government, and Manners of the Turks' (Lond., 1768, p. 60), has accused Sale of making an apology for the Korán, rather than trying to point out the pernicious doctrines contained in that book. The charge however is wholly groundless, as every scholar acquainted with the writings of the Mohammedan divines will readily admit. Sale was one of the founders and a member of the first committee of a Society for the Encouragement of Learning, instituted in 1736. He died in the same year (14th November 1736), leaving one son. Soon after his death a catalogue of his Oriental MSS. was published, containing many choice articles in Arabic, Persian, and Turkish literature. They are all now in the Radcliffe Library, Oxford, for which they were purchased.

SALERNITA'NA SCHOLA, or 'School of Salerno,' the earliest school in Christian Europe where medicine was professed, taught, and practised. Salerno, from its connection with Constantinople and the Saracens, became the centre of the united learning of the Latins, the Greeks, and the Arabians; and hence it was one of the first cities in Europe where the sciences awoke from the slumber of barbarism. Amongst other arts, it was celebrated very early for the profession of medicine, and its first fame was derived from the extraordinary cures said to have been performed by the relics of Saint Archelais. This lady, with two other holy virgins, Thecla and Susanna, suffered martyrdom in the persecution of Diocletian, about the year 293, and their remains were at length deposited in the church of the Benedictine nuns of Saint George at Salerno. (Anton. Mazza, 'Histor. Epit. de Rebus Salern.,' Neap., 4to, cap. vi., 1681.) In an ancient chronicle, quoted by Mazza, it is said that the first founders of the school of Salerno were Rabinus Elinus, a Jew; Pontus, a Greek; Adala, a Saracen; and Salernus, a Latin, who taught medicine in their respective languages, but at what era is not mentioned. (Anton. Mazza, 'Salern. Hist.,' cap. ix.) Though medical works had never been wanting in the dark ages, and the works of Hippocrates and Galen were translated into Latin as early as the 6th century, yet this art was principally derived from the Arabians, who likewise learned it from the Greeks. After that warlike people had softened into habits of peace and luxury, by the encouragement of their kalifs, and particularly of Al-Mamoún, at the beginning of the 9th century, they applied themselves to learning. Many of the Greek writers were translated into Arabic; and the philosophy of Aristotle, and the art of medicine by Hippocrates and Galen, became their favourite studies. In their frequent visits to the port of Salerno, the knowledge which they freely communicated was eagerly received there and diligently cultivated. For many centuries the most able professors of medicine were the higher prelates and the superior monks. Subsequently, by the councils of Lateran in 1139, of Tours in 1163, and the decree of Honorius III. in 1216, the clergy and monks were prohibited from exercising the professions of advocates and physicians, but they still continued the practice.

Connected with the city of Salerno by its vicinity, and the similarity of its literary pursuits, was the monastery of Mount Casino. Here and at Salerno great progress in the sciences had been made, when the arrival of *Constantinus Afer* commenced a new era of learning and fame. This celebrated man was born at Carthage. After thirty-nine years spent in study at Baghdad and in travel, he returned to his native country, master of all the learning then current in the world, and particularly of medicine. His talents excited the jealousy of his rivals, he was obliged to fly, and took refuge at Salerno in 1060. He was discovered by the brother of the kalif of Egypt, who happened to be in that city, and who recommended him to Robert Guiscard. By this prince he was patronised, and made his secretary. Having been converted to Christianity, he became a monk, and retired to the monastery of Mount Casino about the year 1075, where Desiderius was the abbot. He died in 1087, after having, by his wonderful cures, the multitude of books he wrote, and the number and fame of his scholars, raised the reputation of the School of Salerno to the greatest height. Some of his works have been printed (Basil., 2 vols. folio, 1536, 1539), and others remain in manuscript. The names of few of his disciples have been recorded. We find mention however of Atto, chaplain to the Empress Agnes, who translated the works of his master from various languages into Latin. (Pet. Diac., 'De Viris Illustr.,' cap. xxix.) Another of his pupils was John, the physician, an eloquent and learned man, who published a book of aphorisms, and died at Naples, where he deposited the books written by his master. Gariopontus seems likewise to have been a contemporary. (Moreau, 'Prolegom.,' p. 11.)

It may not be uninteresting to ascertain the other celebrated physicians of Salerno in the 12th century, and soon after the time when the 'Regimen Sanitatis Salernitanum' was written. The earliest whose name occurs is Nicolaus, who, amongst other works, wrote a book, still extant, entitled 'Antidotarium,' upon medicines, which was thought to have been the summit of medical knowledge. [NICOLAUS PRÆPOSITUS.] It was commented upon by John Platearius, in the middle of the 12th century, and many other writers. Musandinus wrote upon diet, Maurus upon urine and phlebotomy. The specific works of John Castalius, Matthew Solomon, and Ricardus Senior are not enumerated. There were other learned men who studied medicine at Salerno in that century, but removed to other places, such as Saint Bruno, bishop of Signia, afterwards abbot of Casino, and again bishop, who died in 1126: Romualdus the second, archbishop of Salerno from 1157 to 1181, who attended William, king of Sicily, as his physician, in 1127; Saladinus Asculanus, physician to the Prince of Tarentum in 1163. (Aegidius Corbol.; Petrus Diac.; Mazza; &c.) Nor was the healing art confined to men only: there were many of the fair sex who were celebrated for their medical skill. The time when most of them lived is uncertain, but probably in the 11th, 12th, and 13th

centuries. Ordericus Vitalis speaks of a woman unequalled in medicine in 1059: "Rodulfus cognomento Mala Corona, Physicæ scientiam tam copiose habuit, ut in urbe Psalernitanâ, ubi maximæ medicorum scholæ ab antiquo tempore habentur, neminem in medicinali arte, præter quandam sapientem matronam, sibi parem inveniret" ('Hist. Eccl.,' lib. iii., ad an. 1509, p. 477). Abella wrote a poem in two books, 'De Atrabile et de Naturâ Seminis Humani.' Mercuralis composed books 'De Crisibus,' 'De Febre Pestilenti,' 'De Curatione Vulnerum,' 'De Unguentis.' Rebecca, a work 'De Febribus, de Urinis, et de Embryone.' Trotta or Trottula's book 'De Mulierum Passionibus ante, in, et post Partum' is allowed to be a forgery. Sentia Guerna lectured on medicine, and Constantia Calenda received the honour of the doctorate.

It would be tedious to mention all the learned men who studied physic at Salerno after the 12th century, of whom Mazza has given a long catalogue. From these we may however except John de Procida, a nobleman and physician of Salerno, the friend and physician of Manfred, king of Sicily, and the adviser of the Sicilian Vespers.

When the 'Regimen Sanitatis' was written, the professors contented themselves with the humble title of the School of Salerno. By the privileges of subsequent sovereigns, it was gradually constituted a regular university. Ruggiero, king of Sicily, about the year 1137, enacted a law that all who designed to practise medicine should be examined and approved by his officials and judges, under the penalty of the confiscation of all their goods. By 'officials' it is supposed that the physicians of Salerno were understood, as he had recently given great privileges to that city. The Emperor Frederic II., having established likewise a university at Naples, published edicts for its government, which were finally promulgated in 1231. The study of physic and lectures in that art were restrained to those two universities. Students were to apply themselves to logic for three years before they commenced the study of medicine, which they were to pursue for five years; nor were they then admitted till they had practised for one year under an expert physician. After a public examination, the University of Salerno had full power to grant a licence to practise: that of Naples could only certify the sufficiency of the candidate to the king or his chancellor, who granted the licence. The names of 'doctor' and master were not then known as specific titles of honour, but were used in their original significations for teachers or persons skilled in their art.

The licensed practitioners took an oath to observe the regulations respecting medicines, to inform the court if apothecaries did not prepare their drugs properly, and to give advice to the poor gratis. Every physician was to visit his patient at least twice a day, and once in the night if necessary, and was not to receive for his attendance more than half a golden tarena (a gold coin which weighed twenty grains, and would now be worth four shillings and twopence) daily; or if called out of the city, three tarenæ and his expenses, or four tarenæ to provide himself. He was not to undertake to cure a disorder for a specific sum, or to keep an apothecary's shop, or to be in partnership with an apothecary. Surgeons were to study for one year, and to be perfect in anatomy before they were admitted to practise. Apothecaries were to take an oath to compound their medicines according to the forms prescribed, and for a fixed price, which for simple drugs was three tarenæ an ounce. Such were the regulations of the emperor Frederic. The three professions appear to have been kept distinct as early as the time of Avenzoar, who was born at Seville in the 11th century, and even in the time of Celsus. (Freind, 'Historia Medicinæ,' ed. Paris, 4to, 1735, p. 253; Le Clerc, 'Hist. de la Med.,' p. 334.) These constitutions, and the privileges of the university of Salerno, were confirmed and extended by other princes, and were in force in modern times. They are the most ancient medical statutes in Europe, and show the state of the medical professions in those early times. When fully established, the university consisted of ten doctors, of whom the eldest had the title of prior. Their common seal bore the image of St. Matthew, their patron saint, whose body had been given to them by Robert Guiscard, and the inscription of 'Civitas Hippocratis.' Students were admitted to the doctorate by the solemn form of having a book put into their hands, a ring on their fingers, a crown of laurel on their heads, and a kiss on their cheeks. (Mazza, cap. ix.; Freind, 'Hist. Med.')

The medical science of the Arabians, thus introduced into Salerno, was in substance that of the Greeks, from whom it was derived. In the theory and cure of diseases they followed the opinions of Hippocrates and Galen; not indeed in their native simplicity, but often corrupted by their own vain and fanciful inventions, by the superstitions of astrology, and the follies of alchemy. (Freind, p. 479; Gian., vol. ii., p. 119, sec. 3.) Yet it is admitted that the modern science of medicine owes much to their improvements. They greatly extended the Materia Medica by the introduction of many efficacious remedies. They added to the list of medical plants. The first but very gradual introduction of chemistry into medicine is wholly theirs (as all the chemistry that is to be found in Greek writers relates to the fusion or transmutation of metals), and many of their formulæ of compound medicines still retain a place in modern dispensatories. In many points of practice they ventured to differ from their masters, as in less copious bleedings, in milder purgatives, in substituting sugar for honey in their syrups; and they first gratified the eyes and the taste of their patients by clothing their prescriptions in gold and silver leaf—a luxury which continued till within the last few years.

Under the title 'Regimen Sanitatis Salernitanum,' we possess a collection of dietetical precepts, written chiefly in Latin rhyming hexameters. The poem is dedicated, by the Medical School at Salerno, to Robert, son of William the Conqueror, who is styled king of England, and was probably composed by a physician of Salerno, at the beginning of the 11th century. Johannes de Mediolano is generally supposed to be the author of it, which opinion was first started, in 1649, by Zacharias Sylvius, on account of some manuscripts (one of them as old as 1418) which had his name in the inscription; however neither the earliest commentators and editors, nor the oldest manuscripts make any mention of his name. The number of the verses varies much in different manuscripts, as the poem in the middle ages received by degrees many spurious additions. The oldest editions, with the commentary of Arnaldus de Villanova, have only three hundred and sixty-four verses, which may therefore be considered as the only genuine ones, since Arnaldus, who lived in the 14th century, and passed some time at Salerno, had certainly an opportunity of examining the most accurate copy of the poem. The whole work was much esteemed, not only in the middle ages, but also as late as the 17th century, and it is at the present time an important source of information respecting the state of medicine in that age. As it was not designed for physicians, but for an unlearned sovereign, and for general use, its object was rather the preservation of health than the cure of diseases. The means prescribed for this purpose consist in the due observation of the six non-naturals (strangely so called because they are external, and not parts of the natural body), air, food, exercise, sleep, the excretions, and the passions. To these heads may be reduced the various rules of living in a salubrious air and observing the changeful seasons; the minute detail of all kinds of meat and drink, and the qualities of herbs, which constitute the great bulk of the poem; frequent exercise and ablutions, avoiding sleep at improper times, not neglecting the calls of nature, and avoiding cares and all other violent agitations of the mind. The number of editions that have been published of this work is immense. A complete list of them is prefixed to Ackermann's edition, 8vo, Stendal, 1790; Sir Alexander Croke's, crown 8vo, Oxford, 1830; and in Choulant's 'Handbuch der Bucherkunde für die Aeltere Medecin,' 8vo, Leipz., 1828 (from which two last works the preceding account has been principally abridged). The best commentary is that by Arnaldus de Villa Nova, which has been very frequently reprinted, and which has formed the basis of most of the editions since published. It was first published at Montpelier, 4to, 1480. Two of the most useful and valuable editions (though without the Commentary of Arnaldus) are Ackermann's and Croke's mentioned above. The work has also been translated into German, French, English, Italian, Dutch, &c.; and upon the whole no medical work appears ever to have enjoyed greater popularity.

SALES, DE, FRANCIS, SAINT, was born at the castle of Sales, near Annecy, in Savoy, on the 21st of August 1567. His parents, the Count and Countess de Sales, are described as having adorned a noble birth and elevated station by a life of the strictest piety. The early years of Francis, their eldest son, were spent in acquiring the rudiments of learning at the colleges of La Roche and Annecy. The more effectually to pursue his studies, he was, in 1578, sent to Paris, and placed under the care of the Jesuits. He soon became a proficient in rhetoric and philosophy, and at the same time he did not neglect those arts which are calculated to adorn an intercourse with society, though in doing so he appears rather to have obeyed the wishes of his father than to have followed his natural inclination. He remained in Paris till 1584, when he was sent to Padua to study civil law under Guy Panciroli. At Padua he formed an acquaintance, which afterwards increased into friendship, with the Jesuit Antonio Possevino, under whose spiritual direction he placed himself. His success at Padua exceeded the expectations of his friends, and, at the age of twenty-four, he left that university with a high reputation for learning and piety. He afterwards spent some time in Italy, and made a pilgrimage to Notre Dame of Loretto. On his return to his native country he found that his father had obtained for him from the Duke of Savoy the appointment of counsellor in the senate of Chambery, and was desirous of uniting him with a rich heiress, whose fortune would enable him to support the title which he was to inherit. The mind of Francis, for a long time directed towards theological pursuits, had however gradually acquired a disposition which could only be satisfied by an entire devotion to them, and he was anxious to enter the Church; but accustomed from childhood to yield obedience to his father's wishes, he feared to make him acquainted with his desire. In this difficulty he consulted a relation, Louis de Sales, who was canon of the Church of Geneva, and through his mediation the Count de Sales was induced to abandon his favourite project, and allowed his son to devote himself to the ministry of the Church. After receiving the first orders he was permitted by the bishop to preach. The greatest success attended his first efforts in pulpit oratory. He possessed indeed all the qualities calculated to gain the attention of his hearers: a voice powerful and pleasing, an animated and persuasive action, an earnestness which gave evidence that he was himself deeply convinced of the truths he was advocating, were heightened in their

effect by a strikingly handsome person and a mild and modest demeanour. In the fulfilment of his pastoral duties he was not less remarkable: he united the most untiring activity in visiting his flock and in relieving the wants of the sick and poor with an unaffected solicitude and evangelical patience, and he was repaid by a most remarkable amount of esteem and affection.

We must now present him exercising these qualities in a larger sphere, and applying them to the conversion of those who differed from him in religious faith. The better to understand the peculiarly difficult nature of the mission with which he was intrusted, it will be necessary to give some account of the scene of his labours. The city of Geneva had long renounced the authority of its bishop and that of the Duke of Savoy; it was an independent republic, and the stronghold of the Calvinistic party. It had become possessed of the ancient duchy of Chablais, together with the territories of Gex, Terni, and Gaillard: coincident with these changes was a substitution among the inhabitants of the creed of Calvin for the faith of Rome. In 1590, Charles Emmanuel, duke of Savoy, had wrested from the Genoese this ancient portion of his duchy, and his first care was to attempt to bring back the inhabitants to their former religion. (De Thou, 'Hist. Univ.,' l. xcix.) For this purpose he applied to the titular bishop of Geneva, Claude de Granier, to send missionaries over the conquered country. Francis de Sales, and his relation Louis, the canon of Geneva, were among the first to undertake an enterprise in the prosecution of which much opposition and some personal danger were to be apprehended.

On the 9th of September 1594 the two missionaries arrived at the frontiers of Chablais, where they dismissed their servants and equipages and determined to travel on foot, in order more nearly to conform to the example of the Apostles. The town of Tonon, the capital of the Chablais, which contained only seven Roman Catholics, was the first place in which they exercised their mission; the fruit of it may be judged of from the fact that on the Christmas-eve of 1597 eight hundred persons were admitted to the communion of the Eucharist in the church of St. Hippolytus in that town. But the most important object Francis had in view was the conversion of the leaders of the Calvinistic party. To effect it he first solicited an interview with Theodore de Beza [BEZA], who was then fast sinking under the weight of age and infirmities. Several conferences took place between them at Geneva, and the result of them is very differently related according to the religious persuasions of the narrators. If any change however took place in the mind of Beza through his intercourse with Francis, which is extremely improbable, it is certain that it was accompanied by no public profession. Michelet, without however citing his authority, remarks, that the Roman Catholic missionary added to his spiritual inducements the weight of temporal advantages, and made him an offer of a pension of 4000 crowns if he would conform to his church.

On the return of Francis to Annecy, in 1596, he was appointed coadjutor to Claude Granier, the bishop of Geneva, with the title of Bishop of Nicopolis 'in partibus infidelium;' this dignity he for a long time refused to accept, and only yielded on the earnest solicitation of the pope, Innocent IX. In 1602 he visited the court of France for the purpose of obtaining permission from the king, Henri IV., to pursue his missionary labours in the territory of Gex, which had been given up to France by a treaty of peace concluded between Henri and the Duke of Savoy. A course of Lent sermons, which he preached in the chapel of the Louvre, is said to have created considerable sensation, and to have become the means of recalling several of the most influential of the Calvinistic nobility to a belief in their ancient faith. The king, desirous of retaining him in France, made him the offer of the first bishopric which might become vacant, and the immediate enjoyment of a considerable pension. These offers however he declined, declaring that his chief wish was to be permitted to live and die among those whom Providence had intrusted to his care.

On his return to his native country, after a residence of nine months in Paris, he was, by the death of De Granier, appointed to the bishopric of Geneva. He prepared himself by a close retirement of twenty days at the castle of Sales, for his consecration to this important office. In this retirement he framed for himself a rule of life by which he was in future to be guided; the details of it are given with elaborate minuteness by his biographers. On the 8th of December 1602 he was consecrated bishop of Geneva. His first care was to introduce a uniformity of usage among the clergy of his diocese, and to reform various abuses which time had gradually introduced; these measures he chiefly effected by the issue of mandates, in which judicious advice was conveyed in the language of Christian charity. In short, he showed himself a worthy disciple of St. Charles Borromeo, whom he professed to take as his model in the discharge of his episcopal duties. [BORROMEO, ST. CHARLES.] In 1605 he devoted himself effectually to the task of reforming the monasteries in his diocese. The following year he preached during Lent at Dijon in France, where he was again successful in making several converts from Calvinism. On this occasion likewise he refused the repeated offers of advancement from the French king, while at the time he gave proof of his consistency in declining the proffered honour of a cardinal's hat from the pope, Leo XI. In 1607 he was applied to by the reigning pontiff, Paul V., to express his opinions on the extent of the efficacy of Divine Grace on the free will of man. It was principally on this question that the Dominicans and Jesuits were divided. His answer is expressed with so much caution that it is difficult to discover from it his real sentiments; they are however more clearly shown in his other writings, especially in his treatise on the Love of God. About this period was published his 'Introduction to a Religious Life,' a book which still maintains a merited popularity. The style, though perhaps too full of metaphor for modern taste, is devoid of affectation, and breathes throughout the genuine spirit of Christian simplicity.

In 1609, Jean Pierre Camus was named Bishop of Bellay, and he wrote to the Bishop of Geneva to request him to perform the ceremony of his consecration. Between these two remarkable men, whose habits and dispositions were very dissimilar, the closest friendship ever after subsisted. It is to Camus that we are indebted for a most interesting work, 'The Spirit of St. Francis de Sales,' which, more than any other, developes the private excellences of the saint. The following year Francis founded a religious order for females, called the Order of the Visitation, and placed it under the superintendence of a pious lady, Madame de Chantal, sister of the Archbishop of Bourges, with whom he had become acquainted on his visit to Dijon. The fervent admiration of this lady for the qualities of the Bishop of Geneva, to whom she had intrusted the guidance of her spiritual life, the letters of perhaps too impassioned piety which she so frequently addressed to him, and which may be seen in the collection published at Paris in 1660, have been maliguly dwelt upon by some writers. The increasing infirmities of the Bishop of Geneva, arising from the constant application to the duties of his office, obliged him, in 1618, to seek for the assistance of a coadjutor bishop; and, at the suggestion of Cardinal Frederick Borromeo, his brother, John Francis de Sales, was consecrated to that charge with the title of Bishop of Chalcedon. In 1619 he accompanied to Paris the Cardinal de Savoy, to whom the mission had been intrusted of soliciting for the Prince of Piedmont the hand of Christina, sister of Louis XIII. On the marriage of this princess he was appointed her almoner, an office which he at first declined, and only accepted on condition that it should not be allowed to interfere with the discharge of his other duties. But the undiminished energy of such a spirit was too overpowering for so feeble a frame. In 1622 he foresaw his approaching end, and prepared himself for it by severer mortifications and a closer communion with God. He preached for the last time on the Christmas-eve of that year; the next day he was seized with a paralytic attack, under which he succumbed on the 28th of December, 1622. He was buried in the Church of the Visitation at Lyon, but his remains were afterwards transferred to Annecy. In 1665, his memory was canonised by the pope, Alexander VII., who appointed the 29th of January, the day on which his body was conveyed to Annecy, as his festival in the Roman calendar.

The claims of St. Francis de Sales as a devoted servant of the Roman Catholic Church have never been disputed, though they have been differently esteemed and represented. Humility and zeal were the two prominent virtues by which he was distinguished; the former taught him to forget himself, the latter to be ever mindful of the wants of others. Between him and Fenelon a closer comparison might perhaps be made than with any other name celebrated in the annals of sanctity. They possessed in common noble birth and a high station, with the tone and manner which these advantages are calculated to produce; the same talent in captivating the attention and winning the sympathies of those among whom they laboured; in the discharge of their pastoral duties they were alike successful, and by the use of the same means, a careful adaptation of advice to the temper and disposition of the advised. While however it must be admitted that Fenelon was superior to De Sales as a writer and a theologian, he was probably inferior to him in genuine disinterestedness and the practice of self-denial: he loved rather to labour among the rich and great than, like De Sales, to abandon the court in order to mingle with the crowd of the poor and suffering. Fenelon, it is true, performed with zeal those essential duties of a pastor when he was banished to his diocese; De Sales was continually separating himself from the court in order to perform them. [FENELON.]

The most known of his writings, which are not very numerous, have been noticed in this article; the best edition of them is that of Paris, 1641, 2 vols. folio.

His principal biographers are his nephew, Charles Augustus De Sales, Henri De Maupas, Bishop of Evreux, Le Père Goulu, Mad. De Bussy Rabutin, and the Jansenist Biuet. See also Alban Butler's *Lives of the Saints;* Moreri, *Dict. Historique;* and the *Biographie Universelle.*

SALIE'RI, ANTONIO, a composer of great eminence in his day, was born at Legnano, in the Venetian territory, in 1750. When only fifteen years of age he lost his father, a respectable merchant, and then immediately determined to make music, which he had studied only as an accomplishment, his profession. His first master was Giovanni Pescetti, and his next Leopold Gasmann. The latter took his pupil to Vienna, where he made the acquaintance of Gluck, who, at that time declining in health, intrusted Salieri with the charge of composing 'Les Danaïdes,' which the great German master had engaged to produce for the Académie Royale de Musique. It was performed with the most

brilliant success in Paris, and not only made the reputation of the author, but added nearly 20,000 francs to his fortune. He afterwards brought out at different theatres many operas, among which his 'Tarare,' or 'Axus, Roi d'Ormus,' and 'La Grotta di Trofonio,' were the most popular, and are now best known. He died at Vienna in 1823. Salieri was a kind of rival of Mozart, and, strange to relate, his music was much preferred by the court and fashionable circles of Vienna to that of the greatest dramatic composer that then or has ever since lived.

SALIH-BEN BAHLEH (called by Abulfaraj, 'Hist. Dynast.,' p. 154, SALIH-BEN NAHLEH), an eminent Indian physician, who came to Irak and practised at Baghdad in the time of Haroún-al-Rashíd, who reigned from A.H. 170 to 193 (A.D. 786 to 808). "He was distinguished," says Ibn Abi Osaibiah, Oioún Al-Amba fi Tabacát Al-Atebba ('Fontes Relationum de Classibus Medicorum,' cap. xii., sec. 7), "amongst the learned men of India, well skilled in their methods of medical treatment, and had power and influence in the promotion of science." He acquired great reputation by discovering that Ibrahim-Ben Salih, the cousin of the kalif, whom Jabril-Ben Bachtishua had pronounced to be dead, was only apparently so; of which event the same author gives a curious and circumstantial account. It appears that he first went alone into the room where Ibrahim lay, and immediately there was "heard a sound as of one striking the body with the palm of the hand." Then the kalif and some others were admitted, and, in order to prove that Ibrahim was alive, "Salih took out a needle that he had with him, and thrust it in between the nail and the flesh of the thumb of his left hand, when he immediately plucked away his hand and drew it towards his body." He then ordered that his burial clothes should be taken off him, and that he should be washed till the scent of the hanút (the scent that is mixed for dead bodies) was removed; after which he called for some 'kundus,' and blew some of it up his nose. In about ten minutes his body began to move; then he sneezed, and sat up in his bed, supposing that he had been asleep, and complaining only that he had been bitten by a dog in the thumb, and that he still felt the pain, at the same time showing the thumb into which Salih had thrust the needle. Ibrahim lived a long time after this circumstance, and married the Princess Alabbasah, daughter of Almahadi, and obtained the government of Egypt and Palestine, and died in Egypt.

With respect to the kundus, we are told in the 'Kamus' that "it is the root of a plant which is yellow inside and black out. It operates as an emetic and a purging medicine, and clears away the ringworm. When it is reduced to powder and blown up the nose, it causes sneezing and enlightens the weary eyes, and stops blindness." See Avicenna ('Canon,' lib. ii., tract 2, cap. 137, p. 280, ed. Venet., 1564), where a description of its medical properties is given. Sprengel ('Comment. in Dioscor. de Mater. Med.,' lib. ii., cap. 192) supposes it to be the same as the Greek στρόυθιον, on which there is a chapter in Dioscorides (*loco cit.*), and which he identifies with the *Saponaria officinalis*, or soapwort.

SALI'NAS, FRANCISCUS, a learned musical theorist, was born in 1613 at Burgos, the capital of Old Castile, of which city his father was quæstor, or treasurer. Blind from his birth, he had recourse to the study of music, an art to which his deprivation naturally led him. In this his progress was, as is usual in such cases, rapid, and he became a superior organist. While yet a boy he was instructed in Latin by a young woman famous for her knowledge of that language. His success in it led to his being entered at the University of Salamanca, where he applied most assiduously to the Greek language, as well as to philosophy. He then commenced reading the Greek authors on the science of music, with whose writings he made himself thoroughly acquainted, commenting on them in an equally learned and ingenious manner, and correcting errors not before detected, but seen and admitted on his pointing them out in his great work, 'De Musica,' &c., a treatise in seven books, published at Salamanca in 1677. The first book of this is on musical ratios; the second on musical intervals; the third is a clear description of the various ancient *genera*; and the fourth is on the diapason and octave, and on the doctrines of Pythagoras, Aristoxenus, Ptolemy, &c. The remaining three books chiefly relate to rhythm and the feet of the Greek and Roman versification.

Salinas died, according to Thuanus, in 1690. He was highly esteemed by Pope Paul IV., who created him abbot of St. Pancratio, in the kingdom of Naples. A full and clear analysis of his work is given by Sir John Hawkins ('History of Music,' iii. 123), to which Dr. Burney has made some interesting additions in the third volume (p. 290) of his 'History.'

SALLU'STIUS, or SAL'USTIUS, with his full name CAIUS SALLUSTIUS CRISPUS, was born in B.C. 86, in the seventh consulship of Marius, at Amiternum, a town in the country of the Sabines, near the sources of the Aternus. He was of a plebeian family; but his parents seem to have been in affluent circumstances. He received instruction from the grammarian Atteius Philologus, who is said to have supplied him with an epitome of Roman history, from which he might choose subjects for his own composition. (Suet., 'De Ill. Gramm.,' c. 10.) The year in which he obtained the quæstorship is not known, but he was tribune of the plebs in B.C. 52, in which year Clodius was killed by Milo.

Sallust was a strong opponent of the aristocratical party, and accordingly in his tribuneship took an active part in the proceedings instituted against Milo. (Asconius, in 'Ciceron. Milon.,' pp. 36, 45, 49, 50, 51, ed. Orelli.) In B.C. 50, he was expelled from the senate by the censors Appius Claudius and Piso (Dion, xl. 63), in consequence, it is said, of his immoral life; but there is no good authority for this statement of the grounds of his expulsion, while we know that Appius Claudius belonged to the Pompeian party, and that Sallust only shared the general fate of all Cæsar's friends. After his expulsion from the senate, Sallust seems to have repaired to Cæsar's camp in Gaul, and to have accompanied him in his invasion of Italy. According to some accounts he was made quæstor again after the battle of Pharsalia (B.C. 48); but we know for certain that he was prætor in the following year (B.C. 47), and was present at the mutiny of Cæsar's troops in Campania, on which occasion he narrowly escaped with his life. (Dion. xlii. 52.) He accompanied Cæsar the same year into Africa, where he was actively employed in the war (Hirt., 'De Bell. Afric.,' c. 8, 34), and when Cæsar quitted Africa in the following year (B.C. 46), he left Sallust governor of the province (Hirt., Ibid., c. 97), where, according to Dion Cassius (xliii. 9), he acquired immense wealth by the plunder of the country. On his return home, Sallust built the famous palace at Rome, which was afterwards used by the emperors, and was not destroyed till the time of Alaric. About this time he is said to have married Terentia, the divorced wife of Cicero. He died, B.C. 34, four years before the battle of Actium.

The moral character of Sallust has been drawn in the darkest colours by many writers. He has been accused of the most unbounded profligacy, which has been represented as the more inexcusable on account of the praises he has bestowed in his works upon virtue and temperance. These accusations however do not rest upon any sufficient authority, unless we except the tale told by Varro, that Sallust was detected in adultery with Milo's wife, and severely punished by the husband (Aul. Gell., xvii. 18), to which circumstance the words of Horace ('Sat.,' i. 2, 41), "illo flagellis ad mortem cæsis," refer, according to one of the ancient scholiasts.

Sallust was a strong party-man. He thoroughly despised and hated the aristocratical party, and took no pains to conceal his opinion. He had designated Pompey, the leader of the aristocracy, as a man "oris improbi, animo inverecundo," and accordingly it was only to be expected that his own character should be attacked and traduced in every possible manner. Lenæus, the freedman of Pompey, wrote a work expressly against Sallust (Suet., 'De Ill. Gramm.,' 15); and a rhetorician under the early emperors, when it had become the fashion to praise the old Pompeian party, wrote a declamation against the character of Sallust, which is still extant, and falsely ascribed to Cicero. That Sallust was not better than his contemporaries may easily be believed, and there seems no reason for doubting the statement of Dion Cassius, that he followed the example of his contemporaries in plundering the province of which he was governor.

Sallust wrote a history of Catiline's conspiracy, and of the war with Jugurtha, and also a general history of Roman affairs from the death of Sulla (B.C. 78) to the appointment of Pompey to the command of the Mithridatic war (B.C. 67). The two first works have come down to us entire; but of the latter we have only fragments; and its loss is the more to be regretted as it contained an account of one of the most important periods of Roman history, respecting which our information is very meagre and unsatisfactory. It was written in five or six books, addressed to Lucullus, and appears to have contained an introduction in which an account was given of the civil wars between Sulla and Marius. It connected his histories of the Jugurthine war and the Catilinarian conspiracy. The only fragments of it of any length are four orations and two letters, which are characterised by Sallust's usual style.

The merits of Sallust, both as an historian and a philosopher, have been rated very low by many modern critics. The objections which have been made to the moral reflections and dissertations in Sallust's writings as unsuitable to the nature of historical compositions, have arisen from a want of due attention to the object which the historian had in view. This does not appear to have been so much the narration of the particular events which he chose as the subjects of his history, as the elucidation of certain great political facts. In his 'Jugurtha' his object was to show the venality and total want of principle in the aristocratical party, and how both their private and public profligacy at length deprived them of the power which they had possessed since the time of the Gracchi. In his 'Catiline' he had the same object to a certain extent in view, though here it was not to show how the vices of the aristocratical party occasioned their loss of power, but rather to describe the consequences to which those vices had at length led; for it must be remembered that Catiline and his associates had been brought up in the school of Sulla, and belonged to the aristocracy.

In estimating the value of Sallust's writings, it should also be borne in mind that the Romans possessed no works worthy of the name of histories before his time. Preceding writers merely narrated events according to the order of the years in which they happened, without any attempt to trace the causes and results of the events which they recorded. Sallust studiously avoided the annalistic style of his predecessors, and appears to have made Thucydides his model, to whom he is sometimes compared by the ancients themselves. The fastidious critics of the Augustan age objected to the use of the antiquated words and expressions which Sallust sometimes employed (Suet., 'De

Ill. Gramm.,' 10), but it is no small proof of the excellence of Sallust's style that Tacitus closely imitated it.

Besides the works already mentioned, two epistles have come down to us under the name of Sallust, addressed to Julius Cæsar, on the management of the state ('De Republica Ordinanda'); but these are evidently not the work of Sallust, and are supposed by Niebuhr to have been written, at the latest, in the second century of the Christian era. ('Römische Geschichte,' vol. iii., p. 401.) There is also extant a declamation against Cicero, falsely ascribed to Sallust.

The first edition of Sallust was published at Venice, in 1470. The edition of Cortius, which was published at Leipzig, 4to, in 1724, with a valuable commentary, has formed the basis of most of the subsequent editions. The best modern editions are those of Kritz, 2 vols. 8vo, Leipzig, 1828-1834, which does not however contain the fragments, and of Gerlach, Basel, 3 vols. 4to, 1823-1831. An accurate edition of the text, with the principal various readings, but without explanatory notes, was published by Orellius, Zürich, 12mo, 1840. The principal translations of Sallust into the European languages are, in English, by Gordon, Lond., 4to, 1769; by Rose, 8vo, 1757; and by Sir Henry Stewart, 2 vols. 4to; in French, by De Brosses; in Spanish, by Gabriel de Bourbon, the son of the king of Spain, Madrid, 4to, 1772; in Italian, by Alfieri; and in German, by Gerlach, Prenzlau, 1827.

SALLUSTIUS, a Platonic philosopher, who lived in the fourth century of the Christian era. He wrote a work in Greek, 'On the Gods and the World,' which was originally published by Leo Allatius, 12mo, Rome, 1638. The best edition of this work is by Orelli, 8vo, Zurich, 1821. It has been translated into French by Formey, 8vo, Berlin, 1748, and into German, by Schulthess, 8vo, Zürich, 1779.

SALMA'SIUS, CLAU'DIUS, the Latinised form of his real name CLAUDE DE SAUMAISE, was born near Sémur in Auxois, in the year 1588 or 1596, more probably the latter. His father, who was a member of the parliament of Burgundy, was a person of considerable learning; he translated the work of Dionysius of Alexandria into French verse, 12mo, Paris, 1597. Young Salmasius was educated at home by his father, and is said to have made such astonishing progress in his studies as to be able to read Pindar at ten years of age, and to write Greek and Latin verses with fluency and correctness. At the age of sixteen he was sent to Paris to prosecute his studies, where he became acquainted with Casaubon, by whose influence he was induced, contrary to the wish of his father, to embrace the Reformed faith. From Paris he went to Heidelberg, where he made a formal renunciation of the Roman Catholic religion, in which he had been educated. At Heidelberg he obtained the friendship of the jurist Denys Godefroy and of Gruter, who appreciated his talents, and recommended him to the notice of all the great literary men in Germany. During his stay in this city, he prosecuted his studies with the greatest perseverance, and perused not only the Greek and Latin writers which were then published, but also numerous others, which existed in manuscript in the university library. He devoted the whole of every third night entirely to study, till at length his excessive application occasioned a long and serious attack of illness. About this time (1608) his first publication appeared, which was an edition of a treatise in Greek by Nilus, archbishop of Thessalonica, on the primacy of the pope, and also of another work on the same subject, by a monk of the name of Barlaam, both of which were accompanied with a Latin version and a few notes. He published soon afterwards an edition of Florus, 8vo, Paris, 1609, which he dedicated to Gruter. After spending three years in Germany, he returned to France, and shortly after his return published a short treatise 'De Suburbicariis Regionibus et Ecclesiis,' in opposition to Sirmondus. In 1620 he published his edition of the 'Historiæ Augustæ Scriptores Sex,' folio, which Casaubon, shortly before his death, had intended to edit as a sequel to his edition of Suetonius. The commentary of Salmasius on these writers is full of valuable information, and may still be consulted with profit. In 1622 Salmasius published his edition of Tertullian's work 'De Pallio,' with a commentary, in which he treats at great length of the different garments worn by the ancients.

In the following year (1623) Salmasius married the daughter of Mercier, who was a person of elevated rank, and is frequently mentioned by his son-in-law in terms of the highest praise both for his learning and talents. From the time of his marriage Salmasius resided for many years in the neighbourhood of Paris, chiefly engaged in the preparation of his great work, which was published at Paris in 1629, folio, 2 vols., under the title of 'Plinianæ Exercitationes in Caii Julii Solini Polyhistora,' and reprinted at Leyden in 1689, with an appendix entitled 'De Homonymis Hyles Iatricæ Exercitationes, necnon de Manna et Saccharo.' The treatise of Solinus [SOLINUS] was evidently selected by Salmasius on account of its treating of so many various subjects in antiquity, and thus enabling him to discuss without the trouble of systematic arrangement almost any subject which he chose. It is a work of astonishing erudition; not only does it embrace questions connected with Greek and Roman history, geography, and archæology, but it also treats at great length of the plants, herbs, and minerals known to the ancients. In order to qualify himself more completely for the work, Salmasius studied the Hebrew, Persian, and Arabic languages, with which he shows an extensive acquaintance. The work is however written in a very confused manner, and embraces too many subjects to be thoroughly treated of by one man. In this, as well as in most of his other writings, Salmasius frequently shows great carelessness in the statement of facts, combined with much arrogance and pretension.

Upon the publication of this work the reputation of Salmasius reached its greatest height. He was solicited by various princes and states to settle in their dominions. He was invited by the Venetians, by the university of Oxford, and even by the pope; but he declined all these invitations, and at length settled at Leyden in 1632, where he received a public salary, but did not discharge any duties as professor.

Upon the death of his father in 1640, Salmasius returned to France to settle his father's affairs; and while there Richelieu pressed him to remain in his native country, and also offered him a very large pension if he would write his Life. After the death of Richelieu, Mazarin renewed the offers of Richelieu, but Salmasius resisted all their solicitations, and returned to Leyden, where he remained till 1650, when he went to Sweden to pay a visit to Queen Christina, who had written him the most pressing invitation, and had said she could not live happy without him. The climate of Sweden however did not agree with him, and he accordingly returned in the following year.

After the death of Charles I. of England, Salmasius was employed by Charles II., who was then in Holland, to write a defence of his father and of monarchy, and which he accordingly did, and published under the title of 'Defensio Regia pro Carolo I.,' 1649; to which Milton made a most powerful reply in his 'Defensio pro Populo Anglicano.' [MILTON.] Salmasius prepared a reply to Milton, but did not live to finish it. He died in September 1653.

In addition to the works which have been mentioned in the course of this article, Salmasius also wrote and edited the following works: 'De Usuris,' 8vo, Leyden, 1638; 'De Modo Usurarum,' 8vo, Leyden, 1639; 'Dissertatio de Fœnere Trapezitico, in tres libros divisa,' Leyden, 1640; 'Notæ in Pervigilium Veneris,' 12mo, Leyden, 1638; 'Commentarius in Simplicii Enchiridion Epicteti,' 4to, Leyden, 1640: 'Interpretatio Hippocratei Aphorismi de Calculo,' 8vo, Leyden, 1640; 'De Hellenistica Commentarius Controversiam de Lingua Hellenistica decidens, et plenissime pertractans Origines et Dialectos Græcæ Linguæ,' 8vo, Leyden, 1645; 'Observationes in Jus Atticum et Romanum,' 8vo, Leyden, 1645. A collection of Salmasius's Letters was published by Antony Clement after his death, to which his Life is prefixed, Leyden, 1656.

SALMON, NATHANIEL, the son of the Rev. Thomas Salmon, was admitted of Corpus Christi College, Cambridge, in 1690. He entered into holy orders, and obtained a curacy in Hertfordshire, but abandoned the clerical profession for that of medicine, in the practice of which, and in the study of antiquities, he passed the remainder of his life. He died on the 2nd of April 1742. His principal works are: 'A Survey of the Roman Stations in Britain according to the Roman Itinerary,' 8vo, 1721; 'A Survey of the Roman Stations in the Midland Counties in England,' 8vo, 1726; 'History of Hertfordshire,' London, fol., 1728; 'Antiquities of Surrey,' London, 8vo, 1736; 'History and Antiquities of Essex, from the collections of Mr. Strangeman,' London, fol., 1740.

SALOMON, JOHANN-PETER, a composer of merit, a violinist of the highest rank, and an active and enterprising promoter of music, was born at Bonn, in 1745. He was educated for the profession of the civil law; but was eventually allowed to indulge his inclination for music, and soon became celebrated not only for his performance on the violin, but for his knowledge of the harmonic art in all its branches.

When young he entered the service of Prince Henry of Prussia, at Berlin, who became much attached to his youthful musician. For this accomplished and amiable prince he composed several French operas. He afterwards accepted an invitation to Paris, in 1781, where he met with an abundance of praise, but speedily sought the English shores, in hope of obtaining more solid reward, and was not disappointed. Arriving in London, he was immediately introduced to the more eminent amateurs, among whom were many of the nobility, and his cheerful disposition, superior manners, and good sense soon obtained for him the friendship of those who at first patronised him on account of his professional talents. In 1790 he formed the project of giving a series of subscription-concerts, and carried it into effect, in the most spirited manner, the following year. Those constitute an epoch in musical history, for they led to the production of the twelve grand symphonies by Haydn, known everywhere as "composed for Salomon's Concerts"—works of an imperishable nature, because founded on immutable principles, and embodying all that is beautiful in the class of art to which they belong. A further account of these, and of the concerts, will be found in our biographical sketch of HAYDN.

In 1798 the oratorio of 'The Creation' was produced at the Opera concert-room, at the risk and under the direction of Mr. Salomon. In 1801 he, in conjunction with Dr. Arnold and Madame Mara, opened the Haymarket theatre, during Lent, with oratorios; and in the same year gave five subscription-concerts. As a professional man he now retired from public life, and chiefly occupied his time in attending at Carlton House, in composing two sets of canzonets, some songs, glees, &c., and in publishing these, together with six violin solos and two grand violin concertos, arranged for the pianoforte. But at the formation of the Philharmonic Society, in 1813, he contributed his services as a

dilettante, and led the first concert "with a zeal and ability that age had in no degree impaired." He died in 1815, and his remains were deposited in the great cloister of Westminster Abbey.

SALVANDY, NARCISSE-ACHILLE, COUNT DE, was born at Condom, in the department of Gers, June 11, 1795, but was sent to Paris in early youth, and educated at the Lycée Napoleon. He enlisted as a volunteer in 1812, and served with so much distinction during the campaigns of 1813-14, that on the 6th of April 1814, the emperor bestowed upon him, with his own hands, the decoration of the Legion of Honour.

After the restoration of the Bourbons, in 1814, M. de Salvandy was made an officer of the royal household, and in March 1815, attended Louis XVIII. to the frontiers. About this time, in his twentieth year, he began that long series of argumentative pamphlets, for which he afterwards became so celebrated, by the publication of two brochures, one called 'Mémoire sur les Griefs et les Vœux de la France,' the other 'Observations sur le Champ de Mai.' In 1816 he brought out 'la Coalition et la France,' in which he displayed considerable talent. It produced a great sensation in more than one court.

In 1819, he became a member of the conseil d'état, holding the office of Maître des Requêtes. But he was incapable of submission to any control. The measure presented by M. Barthélémi, on the 'Loi des Electeurs,' appeared to him an organic change unfavourable to the constituency, he therefore published his 'Vues Politiques,' in which, regardless of place and emoluments, he fully described the nature of political parties, their power, influence, and objects. This act of independence was followed by several others, as the restored family seemed to advance in their system of aggression upon public liberty, until the startling pamphlet 'Sur les Dangers de la Situation présente,' produced a rupture between him and the ministry.

In 1824, M. de Salvandy went to Spain, and shortly afterwards married Mademoiselle Oberkampf. The result of this journey was a work of more than usual length, 'Don Alonzo, ou L'Espagne,' comprising a full account of the Peninsula, and its various political changes. It was in the course of the same year, 1824, that he began to write his well-known articles in the 'Journal des Débats,' the most conspicuous of which at that period were entitled 'Les Funérailles de Louis XVIII.' and 'Le Nouveau Règne et l'ancien Ministère,' recommending a course of constitutional policy to Charles X. Like Châteaubriand, Armand Carrel, and other independent political writers, he steers a middle course between the opposite parties, and flatters neither of them. Ever constant to his principles, and equally averse to arbitrary rule and anarchical divisions, he maintained for forty-two years the same moderate opinions of equity and justice. In all his writings he took for his basis, the maxim—there is no security for France but in constitutional monarchy. His style is energetic, and his arguments are expressed in warm language; yet he never abandons the fundamental principle; notwithstanding the strong measures adopted by the French government to embarrass him, especially by the revival of the 'censure.'

In 1827, during the short liberal ministry of M. de Martignac, M. de Salvandy was created Conseiller d'Etat, on which occasion Charles X. said to him: "you must admit that you have sometimes gone a little too far." But when the Polignac cabinet was formed, in 1829, he resigned immediately.

From 1830 to 1848, during the whole reign of Louis Philippe, M. de Salvandy continued to publish his separate pamphlets, and his articles in the 'Journal des Debats.' Amongst these few have been more admired than his 'Seize mois; ou la Révolution de 1830 et les Révolutionnaires.' M. de Salvandy became a deputé in 1832, when he observed the same course of moderate and liberal policy as in his writings. He was more than once called to fill some of the highest ministerial offices of state, during the reign of the Citizen King. He likewise became a member of the French academy, and was created a count. After the coup d'état, in December 1851, he withdrew, like most of his eminent fellow-countrymen, into comparative retirement. He died December 15, 1856, at the age of sixty-one.

SALVATOR ROSA. [Rosa, Salvator.]

SALVIATI, IL (Francesco Rossi), so called from having been patronised and protected by the Cardinal Salviati, was the son of Michel Angiolo Rossi, and was born at Florence in 1510. He studied painting first under Andrea del Sarto, and afterwards under Baccio Bandinelli, and was fellow-student with Giorgio Vasari, between whom and himself there existed a strict intimacy. They studied together at Rome, and although the superior genius of Salviati prompted him to a higher class of design than that to which Vasari attained, the latter, with a remarkable freedom from jealousy, always in his writings celebrated the eminence of his friend. Indeed in his 'Le Vite di più excellenti Pittori,' he speaks of the work of his fellow-pupil and countryman in the Palazzo Grimaldi at Venice, representing the history of Psyche, as the finest work in Venice. Whilst at Rome Salviati painted the 'Annunciation' and 'Christ appearing to St. Peter' in the church of La Pace, and he embellished the vault of the chapel of his patron the cardinal with a series of frescoes representing the life of St. John the Baptist; he painted for the Prince Farnese a set of cartoons for the tapestry of his palace, displaying the principal events of the history of Alexander the Great, and, in conjunction with Vasari, he ornamented the Cancellaria with several fresco works.

From Rome he went to Venice, and thence to Mantua and Florence; and in the latter city was employed by the grand duke to decorate one of the saloons of the Palazzo Vecchio, where he painted the 'Victory and Triumph of Furius Camillus.' He did not long remain at Florence, but upon the invitation of the Cardinal de Lorraine visited France, where he painted for Francis I. some part of the château of Fontainebleau. In Paris he executed a fine work for the church of the Celestines, representing the 'Taking down from the Cross;' but not feeling satisfied with his situation in the dominions of Francis, he returned to Rome, where he died, in the year 1563.

The violence and turbulence of Salviati's disposition caused him to be frequently embroiled in quarrels, and his envious and illiberal disposition towards the merits of his brother artists provoked from them a very unfair comparison of his works with those of others. Though received in France by Primaticcio, the superintendent of the works at Fontainebleau, with respect and kindness, he acted towards that person with ingratitude; and when he returned to Rome he fell into virulent disputes with Daniello di Volterra, Pietro Legorio, and others; and carried his violence to such excess that it is said to have brought on a fever, which proved fatal to him. In invention Salviati was rich and fertile; in composition, original and copious; and though inferior in his general colouring, his carnations are delicate and tender. He showed great skill in the management of his draperies and architectural accessories.

SAMANIANS, a Persian dynasty under the kalifs, of which the founder, Ismael, was the first who had the title of Padishah (king). As the Mohammedan possessions increased in extent, the governors of the provinces gradually usurped a more extended and less dependent power, sometimes refusing to their spiritual and temporal superior the nominal allegiance which at others they were content to pay. Amru Laith, a governor of this class, ruled Khorasan, Fars, and Irak, and his extent of dominion raised the jealousy of the kalif Motadhedh, who stirred up against him Ismael Samani, a chief who had been for some time rising into a power, of which the first foundation had been laid by his grandfather Saman. Ismael passed the Oxus into the states of his rival, and prepared to dispute his possessions by arms; but the contest was decided in a more unusual manner. The horse of Amru took the bit in his teeth and carried his rider into the camp of the enemy. His soldiers, left without a commander, fled, and thus a large portion of Persia was added to the dominions of the fortunate conqueror. It is said that Ismael sent an officer to console and comfort his prisoner; a kindness which Amru returned by sending to his captor a list of the places where he had stored his treasures. Ismael however refused even to look at this; treating the offer as an attempt to throw upon him the guilt incurred in the unjust accumulation of these treasures. The ultimate cause of their discovery, say the historians of this dynasty, was as singular as any part of this extraordinary correspondence. The ruby necklace of one of the wives of Ismael was carried off by a bird of prey, who took it for a piece of flesh. Pursued by soldiers with shouts and clashing of arms, he dropped the splendid booty into a well, and in this well were found, after a diligent search, the treasure in question. Ismael was recognised as king by Motadhedh in 287 of the Hejira (A.D. 900), and reigned seven years. His descendants who held this kingdom from father to son, except in the last two instances, in which it passed from one brother to another, were Ahmed, Nasser, Noah I., Abdalmelek I., Mansor I., Noah II., Mansor II., and Abdalmelek II. The dynasty was superseded by Mahmoud of Ghizni, who incorporated their dominions with his own empire, after they had held the greater part of Persia for more than a hundred years.

SAMSÖE, OLE JOHAN, was born on the 2nd of March 1759, at Nestved, where his father was a person in easy circumstances. At first he was educated at home by a private tutor, but was afterwards sent to the school at Colding, of which Justitsraad Thorlacius was then the rector. He proceeded thence to the University of Copenhagen, where he distinguished himself by his superior abilities and attainments, and where he formed some literary friendships. One of his most intimate associates was Rahbek, with whom he set out on a tour through Germany in the summer of 1782. The two friends visited Paris on their return in the autumn of 1784. It was now necessary that he should form some decisive plans for the future, for though his father had left him what was at the time a considerable property, it was vested in Indian stock, which had fallen very greatly in the interim, while the expenses of travelling, of which he seems to have borne the greater share, had made some inroad into his finances. At the advice therefore of a friend, he applied for the post of teacher to the royal pages, but did not hold it longer than about five years. His salary however was continued to him as a pension.

In 1793 he was made one of the masters of the Latin school, but resigned that situation in the following spring, his motive for accepting it having been chiefly to make such addition to his income as would enable him to marry a lady to whom he was attached; yet though all preparations had been made, and the day itself fixed, the marriage was broken off by mutual consent, and without breach of good understanding between the parties. Thus released from the duty of providing for a family, Samsöe gave up his other engagements, and applied himself entirely to literary studies. Besides his Scandinavian tales, the first of which, 'Frithiof,' had been composed by him while at the university, he commenced a translation of Cicero's 'Offices,' and another

of Garve's work on morals. His proficiency in Greek literature, and his admiration of Plutarch, suggested to him the idea of writing a work on ancient history, thrown chiefly into the form of biographies of the most conspicuous personages, connected by succinct narratives of intermediate events. Unfortunately he did not execute or even begin it, for nothing of the kind was discovered among his manuscripts. He now tried his talent in a different walk of literature, where success brings with it more sudden and more brilliant popularity. The enthusiasm with which his tragedy of 'Dyvecke' (founded on the history of the beautiful mistress of Christian II. and her ambitious mother) was received, would doubtless have led him at once to prosecute that career, and indeed the plans of two other dramas on national subjects were found among his papers. But he did not live even to be assured of his triumph, as he died January 24th, 1796, just a week before the first representation of his piece, which took place on the day of his funeral. 'Dyvecke' makes an epoch in the annals of the Danish stage: written in prose, and divested of those pompous conventionalities which often serve merely to disguise feebleness, this drama captivates by the intrinsic interest of dialogues and situations, and by its forcible pathos. It is true that criticism has alleged many defects against it; yet if not perfect, it furnished a model which did not previously exist in the language; and both on that account, and as being the only dramatic attempt of the author, it deserves to be estimated by its beauties and its merits. This tragedy and his Tales form the two volumes of his posthumous pieces, edited by his friend Rahbek.

SAMUEL, the prophet and judge of Israel, was the son of Elkanah by Hannah, his wife, and was born in B.C. 1171. He had been granted to his mother's earnest prayers, she having been long barren, and she had vowed to devote him to the service of the Lord. He was accordingly brought up in the tabernacle, and when only twelve years old was made the messenger of the Lord to announce the punishment on Eli and his sons, because they were "vile, and he restrained them not." At the end of ten years the punishment was inflicted. In a battle with the Philistines the Israelites were defeated, the ark was taken, Eli's two sons were slain, and he, on hearing the news, fell backward from his seat and broke his neck. The ark which the Philistines had captured proved to them a source of calamity, and they were soon glad to restore it; but the Hebrews continued in subjection to the Philistines for twenty years. During this time the influence of Samuel increased, and on condition of the people abandoning idolatry he promised them deliverance; assembled them at Mizpeh, where he was created judge; and soon after totally defeated the Philistines, who were compelled to restore all their conquests from the Israelites. His administration alone lasted twelve years, when the ill-conduct of his sons to whom he had intrusted subordinate governments, his advancing years, and the unsettled state of the country, induced the elders to resort to him at Ramah to demand that a king should be set over them. Samuel forcibly represented the evils to which they would be exposed under the rule of a despotic sovereign, but they persisted, and the first election of a king was appointed to take place in 1110. Saul, in conformity to a revelation, was anointed by Samuel; and when the tribes met at Gilgal he was chosen king by acclamation, though Samuel continued judge and priest for the remaining thirty-eight years of his life. On the occasion of the confirmation of Saul as king, after the defeat of the Ammonites, Samuel appealed to the people whether he had ever oppressed or defrauded any, and they replied that he had not. He then exhorted them to obedience, adding, "I will teach you the good and the right way." Saul however seems to have been desirous of superseding him. In prospect of a battle with the Philistines he took upon himself to offer sacrifice, for which he was reprehended by Samuel. Again, when Saul was ordered to destroy the Amalekites, he spared the king, and preserved the booty; but Samuel caused the king to be put to death, and foretold that for his disobedience the kingdom would be rent from Saul. After a time, though Samuel lamented for Saul, he was commanded to anoint David [DAVID], which he did; and two years before the death of Saul he died, B.C. 1072, aged ninety, having governed Israel fifty years, twelve years alone and thirty-eight in conjunction with Saul.

Of the two canonical books of the Old Testament which bear his name, the first containing the history of Israel from the birth of the Prophet Samuel to the death of Saul (B.C. 1171-1055), and the second the history of David's reign for about forty years (B.C. 1055-1017), the Jews and most Christian writers ascribe a portion to Samuel (who, from the nature of their contents, could not have written the whole), and the remainder to the prophets Gad and Nathan, chiefly on the ground of the following passage in 1 Chron. xxix. 29:—"Now the acts of David the king, first and last, behold, they are written in the book of Samuel the seer, and in the book of Nathan the prophet, and in the book of Gad the seer." The first twenty-four chapters of the first book of Samuel, from Samuel's birth nearly to his death, are ascribed to Samuel himself. As to the remainder, it cannot be exactly determined what part was written by Gad, and what part by Nathan; but it is conjectured that Gad, who was very probably a pupil of Samuel, and a companion of David in his wanderings during the life of Saul (1 Sam. xxii. 5), wrote the history of David, from the death of Samuel to his being made king in Hebron (1 Sam. xxv.; 2 Sam. v.); and that the remaining part of the second book was written by Nathan. These three portions then were collected by Ezra when he formed the canon into one book, for in the Jewish canon the two books of Samuel form only one. Jahn, on the contrary, ascribes the books of Samuel and of Kings to the same author, and places their publication about the forty-fourth year of the Babylonish captivity. In the Septuagint these books are called the first and second books of Kings, or of the Kingdoms.

SANADON, NOEL-ETIENNE, was born at Rouen, February 16, 1676. Having entered early into the order of Jesuits, he became professor of rhetoric first at Caen, and afterwards at Paris. On the death of Père Ducerceau, he was appointed tutor to the Prince de Conti, through whose influence he became, in 1728, librarian of the Collège de Louis le Grand, which situation he held till his death, October 22, 1733.

The Père Sanadon was possessed of considerable erudition, and was on terms of intimacy with Huet and most of the other learned men of his time. He is the author of a prose translation of Horace, 'Les Poésies d'Horace, disposées suivant l'Ordre chronologique, et traduites en Français, avec des Remarques et des Dissertations critiques,' 2 vols. 4to, Paris and Amsterdam, 1728. There is a subsequent edition in 3 vols. 12mo, 1759. This translation is better than that of Dacier, and has smoothed the way for following translators, but it possesses few of the beauties of Horace. Sanadon is the author of a Latin heroic poem, 'Nicanor Moriens,' which contains some pleasing imitations of Theocritus, Anacreon, and other Greek poets. He wrote also some Latin lyric poems, 'Carminum Libri Quatuor,' 12mo, Paris, 1715, and translated the 'Pervigilium Veneris,' 12mo, Paris, 1728. Many of his Latin verses and Latin discourses have been published separately, of which a detail is given in Moreri's 'Dictionnaire Historique,' edition of 1759.

SANCHEZ DE ARE'VALO, RODRI'GO, generally known as Rodericus Sanctius, a Spanish prelate, much admired for his writings on ecclesiastical history and other subjects, was born at Santa Maria de Nieva, in the diocese of Segovia, in 1404. After receiving his classical education at the university of Salamanca, and obtaining the degree of doctor, he entered the church, and was made successively archdeacon of Treviño in the diocese of Burgos, dean of Leon, and dean of Seville. About 1440, John II., king of Castile, wishing to send an ambassador to Frederic III., chose Sanchez for that purpose. Sanchez succeeded so well in the object of his mission, that when Calixtus III. became pope, he was sent by Henry IV. of Castile to congratulate his holiness on his accession. In all his embassies Sanchez made Latin harangues to the different princes to whom he was sent. These harangues are still preserved in manuscript in the Vatican library. On the accession of Paul II., Sanchez, who had been prevailed upon by his predecessor to settle at Rome, was appointed by that pope governor of the castle of St. Angelo, and keeper of the jewels and treasures of the Roman church; and in course of time promoted to the bishoprics of Zamora, Calahorra, and Palencia, which he however governed without quitting Rome. He employed all the time he could spare from his official duties in composing several works, most of which have never been printed. He died at Rome, October 4th 1470, and was interred in the church of Santiago dei Spagnuoli. He wrote the following works:—'Speculum Vitæ Humanæ, &c.,' being a treatise on morals, divided into two books, in which very heavy censure is passed on the clergy, folio, Rome, 1468; 'Epistola de Expugnatione Nigropontis,' folio, without date, but probably before the author's death. 'Compendiosa Historia Hispanica' (4to, Rome, 1470), dedicated to Henry IV. of Castile; this was subsequently reprinted in the collection entitled 'Hispania Illustrata,' by Andrea Schott, vol. i. (Frankfurt, 1603). 'Liber de Origine ac Differentia Principatus, &c.,' being a treatise wherein the author labours to prove the supremacy of the pope over all other sovereigns, Rome, 1521. He also wrote many more works on different subjects, which are still in manuscript in the Vatican library, and the catalogue of which may be seen in Nicolas Antonio, 'Bib.,' vol. i., p. 297.

SANCHEZ, FRANCISCO, commonly called 'El Brocense,' an eminent classical scholar, was born at Las Broças, in the province of Estremadura in Spain, in 1523. He commenced his studies at the university of Valladolid, where he took his degree of bachelor of arts in 1551. From thence he went to Salamanca, where, having been incorporated in the university, he obtained, in 1554, the chair of rhetoric, and also taught Greek and Latin with the highest reputation. Justus Lipsius, Scioppius, and other learned scholars of his time speak in the highest terms of him. The former bestows on him the epithets 'divine' and 'admirable,' and in one of his letters ('Ad Italos et Hispanos,' p. 89) calls him 'Mercurius atque Apollo Hispaniæ.' In 1574 Sanchez took the doctor's degree. He had already edited Persius, Pomponius Mela, the 'Ibis' of Ovidius, Virgil's 'Bucolica,' and Horace's 'Art of Poetry.' He now devoted all his leisure to the composition of the work which gained him most reputation, namely, his 'Minerva; seu de Causis Linguæ Latinæ Commentarius,' which appeared for the first time at Salamanca in 8vo, 1587, and was often reprinted during the 16th century, and in more modern times at Amsterdam, 8vo, 1754, 1761, with remarks by Scioppius and numerous annotations by James Voorbroek. [PERIZONIUS.] Another edition was published at Utrecht, 1795, with the additions of Everard Scheid. The 'Minerva' is a work in which the rules of Latin syntax are

explained by means of quotations from the classic authors. It gained its author great reputation among the learned of his time. In 1593 Sanchez resigned the chair of rhetoric in favour of his son-in-law Bartholomé de Cespedes, and reserved for himself those of Latin and Greek grammar, which he filled till the time of his death. Sanchez died on the 17th of January 1601, at the age of seventy-seven, and was buried in the church of the convent of San Francisco. Besides the above-mentioned he wrote the following works:—'Verae brevisque Grammatices Latinae Institutiones' 8vo, Salamanca, 1587, which he subsequently published in Spanish under the title 'Arte para saber Latin,' 8vo, Salam., 1595; 'Grammaticae Graecae Compendium,' 8vo, Salam., 1592, Antw., 1581; 'De Arte Dicendi,' Salam., 1556; 'De Interpretandis Auctoribus, sive de Exercitatione,' Antw., 1582 and 1592; 'Paradoxa,' 8vo, Antw., 1582; 'Organum Dialecticum et Rhetoricum,' 8vo, Salam., 1588; 'De Nonnullis Porphyrii aliorumque in Dialectica Erroribus Scholae Dialecticae,' Salam., 1588 and 1597. He also published a very learned Commentary on the 'Emblems' of Andrea Alciati, Leyden, 1563; on the 'Sylvae' of Angelo Politiano, Salam., 1554; on the Poems of Juan de Mena [MENA]; on the works of Garcilaso de la Vega, Salam., 1574. All his minor works, with the exception of the 'Minerva,' were collected and published at Geneva in 4 vols. 8vo, 1766; prefixed to the first volume is the life of the author by Gregorio Mayans.

SANCHEZ, FRANCISCO, an eminent physician, who lived at the same time as the subject of the preceding article, has often been mistaken for him. He was born of Jewish parents, but embraced the Christian religion. He died in 1632. His works, among which is a valuable Commentary on the Physics of Aristotle, were published after his death, Toulouse, 4to, 1636.

SANCHEZ, THOMAS, a learned theologian, was born at Cordova in 1550, of noble parents. At the age of sixteen he entered the Society of the Jesuits, and in course of time became director of the noviciate at Granada. His reputation for sanctity and theological learning was such that he was consulted on difficult cases of conscience by persons from all parts of Spain and Italy. This induced him to write his 'Disputationes de Sancto Matrimonii Sacramento,' which he intended as a sort of manual for confessors. This work, in which the author displayed great learning, has been the subject of much animadversion, owing to the free manner in which the subject is treated. It was first printed at Geneva, folio, 1602, and has subsequently gone through fifteen different editions. He also wrote 'Opus Morale in Praecepta Decalogi,' Mad., 1613; and 'Consilia, seu Opuscula Moralia,' Lyon, 1634-35. Sanchez died 19th of May 1610, at Granada, where he was interred with great pomp.

SANCHUNIATHON, a Phoenician writer, whose era is not certain; some make him a contemporary of Queen Semiramis (Euseb., 'Praep. Evang.,' i. p. 31; x. p. 485), and others say that he lived about the time of the Trojan war. (Porphyr. ap. Euseb., l. c.; Suidas, s. v. Σαγχωνιάθων.) His birthplace, according to the general opinion, was Berytus, though Athenaeus (iii. p. 126, where however the common reading is Σουνιαίθων) and Suidas call him a Tyrian. He was the contemporary of Adonilibnas, a king of Byblos, to whom he was engaged as secretary; and it was at the request of this king that he wrote his principal work. Suidas mentions the titles of two works of Sanchuniathon, one called περὶ τῆς Ἑρμοῦ φυσιολογίας; another Αἰγυπτιακὴ θεολογία. Athenaeus speaks of the Φοινικικά of Sanchuniathon, that is, 'A History of Phoenicia,' which by other ancient writers is called Φοινικικὴ ἱστορία, or Φοινίκων θεολογία. (Porphyr., 'De Abstin. ab Anim.,' ii. p. 94; Theodoret, p. 34.) But these three titles probably refer to different portions of the same work, namely, to his 'History of Phoenicia,' in which he described the religious as well as the profane history of his own country, and also the theology of Egypt. He is said to have derived most of his information from the books of Taaut (Hermes), or from Hierombal, a priest of the god Ἰευώ (perhaps Jehovah); and if the latter be the same as Jerobaal (Gideon) in the book of Judges, Sanchuniathon must have lived in the 14th century before the Christian era. But little confidence can be placed in these and similar conjectures, and some critics have gone so far as to deny the existence of Sanchuniathon.

The original works of Sanchuniathon, which were written in the Phoenician language, are now lost, and even the ancients who speak of them do not appear to have been acquainted with them in the original language, but they speak of a Greek translation made by Philo of Byblus, a grammarian who lived during the latter half of the first century of our era. The original work of Sanchuniathon is said to have consisted of eight books (Porphyr., 'De Abstinent.,' ii. p. 94), but the translation of Philo was divided into nine books. (Euseb., 'Praep. Evang.,' i. p. 31.) The work of Eusebius just referred to contains a considerable fragment of the history of Sanchuniathon, which gives an account of the gods of the Phoenicians and Egyptians, and till within the last few years this and a few other fragments, as translated by Philo, were the only parts of the work of Sanchuniathon which were known. A very useful edition of these fragments was published at Leipzig in 1826, by J. C. Orelli, under the title 'Sanchoniathonis Berytii Fragmenta de Cosmogonia et Theologia Phoenicium, Gr. et Lat. recogn. emend. not. sel. Scaligeri., Bocharti, G. J. Vossii, Cumberlandi aliorumque permult. suisque animdv., illustr. J. C. Orelli.' But in the year 1835 a manuscript containing the whole of the nine books of Philo's translation of Sanchuniathon was said to have been discovered in the convent of Santa Maria de Merinhao, in the province of Entre Douro e Minho in Portugal, by Colonel Pereira, or, according to others, by a German surgeon. The announcement of the discovery of so important a work created a great sensation throughout Europe; but the opinions of scholars were divided: some declared the work to be a forgery of Philo, while others, and especially Grotefend, exerted their utmost to prove that the work was the real translation of Sanchuniathon made by Philo. The controversy was at the time carried on with great zeal in Germany, and the result was, that at last almost all scholars agreed that the work was spurious. In 1836 Wagenfeld published a German translation of it, with an introductory discourse by Grotefend, under the title 'Sanchuniathon's Urgeschichte der Phoenizier in einem Auszuge aus der wieder aufgefundenen Handschrift von Philo's vollstand. Uebersetzung nebst Bemerkungen von Fr. Wagenfeld mit einem Vorworte von. G. F. Grotefend, mit einem Facsimile,' Hanover, 1836. The year following there appeared 'Sanchuniathonis Historiarum Phoenicia libros novem, Graece versos à Philone Biblio, edidit Latinaque versione donavit F. Wagenfeld,' 8vo, Bremae, 1837; and another German translation, 'Sanchuniathon's Phoenicische Geschichte; nach der Griechischen Bearbeitung des Philo von Byblos ins Deutsche ubersetzt, mit einer Vorrede,' 8vo, Lübeck, 1837. Compare, on Sanchuniathon in general, J. A. Fabricius, 'Biblioth. Graec.,' vol. i., p. 222, &c.; and respecting the controversy on the new discovery, C. L. Grotefend, 'Die Sanchuniathonische Streitfrage nach ungedruckten Briefen gewürdigt,' 8vo, Hanover, 1836; Schmidt, 'Der neuentdeckte Sanchuniathon, ein Briefwechsel,' 8vo, Altona, 1838; and Movers, 'Die Phönizier,' p. 116, &c.

SANCROFT, WILLIAM, an eminent and learned prelate of the English Church, was born at Fresingfield in Suffolk, on the 13th of January 1616. Being remarked while at school for his piety and extraordinary powers and attainments, he was early destined for the Church, and sent to study in Emmanuel College, Cambridge. He was living in the university in 1642, but some time after lost his fellowship at Emmanuel College in consequence of his refusal to take the Solemn League and Covenant.

While in the university he was a most diligent student. We are not informed what he did from the time when he lost his fellowship to the return of the king; but it was during this period that he produced the work entitled 'Modern Policies and Practices,' a work containing statements of general principles in politics, but intended plainly to bear on the prevalent doctrines and principles of the day. Some part of the time was spent abroad. A little before the king's return he was in England, and chosen one of the university preachers; in the same year he was collated to the rectory of Houghton-le-Spring, and made a prebendary of the church of Durham. His rise was now rapid: in 1662 he was made Master of Emmanuel; in 1663, Dean of York; in 1664, Dean of St. Paul's; in 1668, Archdeacon of Canterbury; and in 1678, Archbishop of Canterbury.

While in this high dignity he performed many useful works. But a change was at hand. King James II. found no countenance from the archbishop in his designs to introduce Popery, nor passive acquiescence, and when he had issued his declaration for liberty of conscience, and required the clergy to publish it, Sancroft refused, and, accompanied by six other bishops, presented a petition to the king against the declaration. This petition was treated as a libel, and the seven prelates were committed to the Tower, but on their trial were acquitted. In the same year he was much employed in endeavouring to effect a comprehension of the Dissenters and the Church. He concurred in the declaration for a free parliament when King James had withdrawn himself; but when the Prince and Princess of Orange were declared king and queen, he, together with several other of the prelates and many of the inferior clergy, refused to take the required oaths, and he was in consequence deprived of his dignity.

Tillotson was nominated his successor; and as to Sancroft himself, he did not long survive. Retiring to Fresingfield, the place of his birth, he lived there in a state of great seclusion till his death, which occurred on the 24th of November 1693. He was buried in the churchyard of that place, under a tomb, the inscription on which, written by himself, is characteristic and remarkable:—"William Sancroft, born in this parish; afterwards, by the providence of God, archbishop of Canterbury; at last, deprived of all which he could not keep with a good conscience, returned hither to end his life, and professeth here, at the foot of his tomb, that as naked he came forth, so naked he must return, the Lord gave, and the Lord hath given away (as the Lord pleases, so things come to pass), blessed be the name of the Lord." There is more of it, but this is the most striking part. Sancroft published a few sermons; dialogues entitled 'Fur praedestinatus,' 12mo, 1651; 'Modern Politics,' and one or two other works of little permanent value.

SA'NCTIUS. [SANCHEZ, DE AREVALO.]

SANCTO'RIUS, the Latinised form of the name of an eminent Italian physician, who was called in his own language Santorio. He was born in 1561, at Capo d' Istria, studied medicine and took his degree at Padua, and then settled at Venice as a practitioner, where he had considerable success. In 1611 he was recalled to Padua, and appointed professor of the theory of medicine in that university. He there commenced a series of observations on insensible perspiration,

which have made his name known throughout Europe, even among those who do not belong to the medical profession. "For the better carrying on these experiments," says Addison, in the 'Spectator,' No. 25, "he contrived a certain mathematical chair, which was so artificially hung upon springs that it would weigh anything as well as a pair of scales. By this means he discovered how many ounces of his food passed by perspiration, what quantity of it was turned into nourishment, and how much went away by the other channels and distributions of nature." He continued to lecture at Padua to numerous audiences for thirteen years, until his reputation occasioning his being frequently sent for to Venice by the people of distinction in that city, he resigned his professorship, in order to dedicate all his time to medical practice. His resignation was accepted, but the salary continued; and with this testimony of the public esteem he removed and settled finally at Venice, where he died in 1636, aged seventy-five. A marble statue was erected to his honour in the cloister of the Servites, where he was interred; and the College of Physicians at Venice, in return for a legacy which he bequeathed them, annually commemorate him in a laudatory harangue. He was the author of the following works:—1, 'Methodus vitandorum Errorum omnium qui in Arte Medicâ contingunt Libri XV.,' Venet., folio, 1602, and several times reprinted. Haller, who gives a short analysis of its contents ('Biblioth. Medic. Pract.,' tom. ii., p. 351), says that there is much useful matter in it, and calls it "magni moment. opus, etsi raro citatur." 2, 'Commentarius in Artem Medicinalem Galeni,' Venet., folio, 1612. "Fusissimum opus," says Haller, "ut tædium lectionis vix feras." 3, 'Ars de Staticâ Medicinâ Sectionibus Aphorismorum Septem comprehensa,' Venet., 12mo, 1614. This is the work by which his name is best known, of which there are numerous editions, and which was translated into several modern languages. The latest edition that the writer has seen quoted is that with a Commentary by A. C. Lorry, Paris, 12mo, 1770. There is a French translation by Le Breton, Paris, 8vo, 1722, and by Pierre Noguez, 12mo, 2 vols., 1725; an Italian one by F. Chiori, Venice, 1743; a German one, Bremen, 8vo, 1736; and an English one, London, 12mo, 1676, and another by Dr. Quincy, third edition, London, 8vo, 1723. It contains the results of a long series of observations made upon the weight of his own body, and the external causes which influenced its increase and diminution. He treats especially of insensible perspiration, on the due amount of which he makes health and disease depend. There is much curious and valuable matter in the work, though the advances of modern science have thrown some doubt upon the infallibility of some of his aphorisms. He unquestionably conferred a benefit on medical science by directing the observations of medical men to the functions of the skin; but unfortunately the doctrines were extended much too far; and coinciding with the mechanical principles which were coming into vogue after the discovery of the circulation of the blood, as well as with the chemical notions which were not yet exploded, they contributed to complete the establishment of the 'humoral pathology,' under the shackles of which the practice of medicine continued almost to our own times. 4, 'Commentarius in Primum Fen Primi Libri Canonis Avicennæ,' Venet., folio, 1626. "Memorabile opus," says Haller, "plenumque propriorum inventorum et cogitationum apud auctorem primum natarum." In it he describes an instrument that he had invented for measuring the force of the pulse, and several new instruments of surgery. He was also the first physician who attempted to measure by the thermometer (then newly invented) the heat of the skin in different diseases, and at different periods of the same disease. 5, 'Commentarius in Primam Sectionem Aphorismorum Hippocratis,' Venet., 8vo, 1629. A work not of much value. 6, 'Liber de Remediorum Inventione,' Venet., 8vo, 1629, contains nothing remarkable except the account of some post mortem examinations. A letter by Sanctorius, 'De Calculo,' is inserted in Jo. van Beverwyck's 'De Calculo Renum et Vesicæ Liber Singularis, cum Epistolis et Consultationibus Magnorum Virorum,' Lugd. Bat., 12mo, 1638. All his works were collected and published in four volumes, 4to, Venet., 1660.

SANDBY, PAUL, R.A., was descended from a branch of the family of Sandby of Babworth, and was born at Nottingham in 1725. In 1746 he came to London, and commenced his artist studies at the drawing school at the Tower. Two years afterwards he was appointed by the Duke of Cumberland draughtsman to the survey of the Highlands, under General Watson, and although chiefly employed in drawing plans, he made a large number of sketches, which he afterwards etched in Edinburgh, and published in folio in London in 1752. A series of seventy engravings of Windsor and Eton, taken during his residence at Windsor with his brother Thomas Sandby, afterwards obtained for him the patronage of Sir Joseph Banks, F.R.S., who purchased the whole of them at a very liberal price, and invited Sandby to accompany him and the Hon. Charles Greville on a tour through Wales. In the scenery of that country he found abundant material for his pencil, and of the fruits of this journey he subsequently dedicated to these, his early patrons, forty-eight plates engraved by himself in aquatinta from the drawings he then made.

In 1753-54, when the scheme for creating a public academy for the arts was first proposed, he was a member of the St. Martin's Lane Academy, and, warmly engaging in the controversy which arose, he ridiculed the opposition of Hogarth to the plan, in a series of etchings published anonymously, which signally exhibited his power as a caricaturist. After the controversy was over, he withdrew the prints, and caused the plates to be destroyed. As a member of the Society of Artists he was a constant contributor to their exhibitions from 1760 to 1764. Subsequently, when the society obtained a royal charter of incorporation he was one of the twenty directors, but withdrew from that office after the dissension which followed, and in 1768 became one of the foundation members of the Royal Academy. In the same year he was appointed by the Master-General of the Ordnance chief drawing-master to the Royal Military Academy at Woolwich. This office he held till the close of his life with honour to himself and advantage to the institution. As a teacher of drawing he was eminently successful, and among his pupils and friends he subsequently numbered as correspondents the Earl of Buchan, Lord Harcourt, Lord Nuneham, Dr. Norbury (the provost of Eton), and the poets Mason and Gray; while among the professional artists under his instruction were M. A. Rooker, William Watts the engraver, and the father of Mr. J. D. Harding.

Paul Sandby painted in oil as well as in opaque colours with great success, but his name will be remembered chiefly as the founder of the English school of water-colour painting, he being the first to show the capability of that material to produce finished pictures. He went to nature for his prototype, and being thoroughly acquainted with the principles of linear perspective, he drew on their respective sites his views of cities, castles, and other objects, with characteristic truth and pictorial taste. In his early drawings the process by which he produced the cheerful daylight effects apparent in his landscapes, was to pen carefully the outline of every part of the composition without diminution of tint, distributing the shadows with Indian ink, and afterwards throwing a wash of colour over the whole. Although wanting the richness and brilliancy of modern water-colour painting, his works bear the impress of an original mind, and are efficient in all that regards light and shade, form and composition. As he advanced in years his colouring was more rich and varied, and his later drawings especially exhibit a pleasing harmony of tints.

Paul Sandby was the first English artist who adopted the method of aquatint engraving, which he brought to great perfection. The best specimens of this class are his views of the Encampments in the Parks in 1780, and of Windsor and Eton, engraved from his own drawings; the Sports of the Carnival at Rome, after David Allan; and Views in Italy and Asia Minor, after Clerisseau, &c. His etchings are also numerous, chiefly of views and compositions, but occasionally designs of subjects, as those illustrating the 'Cries of London,' Ramsay's 'Gentle Shepherd,' &c. Of his larger works on copper, the plates in the style of Piranesi, from Collins's paintings illustrating Tasso's 'Jerusalem Delivered,' and views in the West Indies and America, are the best.

A volume of 150 engravings, copied from his views in England and Wales,' was published as 'The Virtuosi's Museum' in 1778. He died, regretted by a large circle of friends, to whom his warm-hearted kindness and benignity of disposition had endeared him, at his house No. 4, St. George's Row, Hyde Park, on the 9th of November 1809, and was interred in the burial-ground of St. George's, Hanover-square.

SANDBY, THOMAS, R.A., brother of the preceding, was born at Nottingham in 1721, and is said to have first had his thoughts directed to the arts as a profession, by having perseveringly pursued a new system of perspective which he brought to a state of great perfection and readiness of application. Encouraged by the reputation he acquired by a drawing of his native town made upon these novel rules, he came to London, and was in 1743 appointed draughtsman to the Chief Engineer in Scotland. In this capacity he was at Fort William in the Highlands when the Pretender landed, and was the first person who conveyed intelligence of that event to Government in 1745. In recognition of his merits and his services, William, duke of Cumberland, appointed him his peculiar draughtsman, and after the termination of the struggle in Scotland, he followed the Duke in his campaigns in Flanders. In 1746 he was made Deputy Ranger of Windsor Great Park, an appointment which he held for fifty-two years. In this capacity, combined with his professional position as architect to the king, he planned in 1754, the construction of the Virginia Water, the largest artificial lake in the kingdom, and shortly afterwards published a series of eight folio views illustrating the improvements and alterations in Windsor Great Park effected by his labours.

In 1755 he was one of the committee of artists who combined to propose a plan for the foundation of a public academy for the cultivation of the arts; in 1766 he belonged to the Society of Incorporated Artists of Great Britain; and in 1768, on the formation of the Royal Academy, he was appointed the first professor of architecture at that institution, in which capacity he continued annually until 1798 to deliver lectures on architecture, largely illustrated by his own drawings. These lectures were never published, but the original manuscript was presented by the late John Britton to the library of the Royal Institute of British Architects. A large number of his drawings are in the Soane Museum and the print-room of the British Museum, and display both architectural correctness and pictorial taste. Freemasons' Hall in London was built from his design in 1775; and in 1768 he gained the first prize in the competition for the erection of the Royal Exchange in Dublin equally with Cooley, but the latter being an Irishman obtained the commission. A design by him for an ornamental bridge

[illegible] the The[illegible] Somerset House attracted great attention at the [illegible] but it wa[illegible] proposed to be erected from the great expense which would hav[illegible]ended its construction.

[illegible] Sandby died at the deputy-ranger's lodge in Windsor Great [illegible] on the 25th of June 1798, in his seventy-seventh year, and was [illegible] at Old Windsor.

SANDEMAN, ROBERT, a native of Perth in Scotland, was born [illegible]. Having married Catherine, daughter of Mr. John Glas, a [illegible] in the Presbyterian church, who was removed in the year [illegible] from his office on account of certain peculiarities of religious [illegible], Mr. Sandeman adopted the views of his father-in-law and [illegible] himself to their promulgation. In 1757 he published his Letters on the 'Theron and Aspasia' of Mr. James Hervey, in which the peculiarities of the Glassite system are exhibited in a popular manner. In 1758 he began a correspondence with Mr. Samuel Pike, an independent minister of note in London, who adopted his views, and in 1760 he removed to London, where he preached in various places, and attracted much notice. He formed a congregation in London in 1762. In 1764 he removed to the American Colonies, where he continued till his death. The leading doctrine of the Sandemanians is thus expressed in the epitaph on Mr. Sandeman's tomb at Danbury in New England:—"Here lies, until the resurrection, the body of Robert Sandeman, who, in the face of continual opposition from all sorts of men, long and boldly contended for the ancient faith, that the bare death of Jesus Christ, without a deed or thought on the part of man, is sufficient to present the chief of sinners spotless before God." Sandeman, in reference to the nature of justifying faith, describes it as no more than a simple 'assent' to the divine testimony, passively received by the understanding.

The Sandemanians in London met first for public worship at the hall of the Glovers' Company, afterwards at an old meeting-house of the Quakers in Bull and Mouth Street, and from 1778 at a chapel in Paul's Alley, Barbican. The best account which has been given of this sect is to be found in 'The History and Antiquities of the Dissenting Churches in London,' by Walter Wilson, in 4 vols. 8vo (vol. iii. p. 261-276). After giving a more detailed account of the faith of this body of persons, he proceeds "to unfold some of those practices by which they are distinguished from other Christians: these are, their weekly administration of the Lord's supper; their love-feasts, of which every member is not only allowed but required to partake, and which consist in dining either in the vestry of their meeting-house or at each other's houses in the interval between the morning and afternoon services; their kiss of charity at the admission of a new member, and at other times when they deem it necessary and proper; their weekly collections before the Lord's supper, for the support of the poor and defraying other expenses; mutual exhortation; abstinence from blood and things strangled; washing each other's feet, when, as a deed of mercy, it might be an expression of love; community of goods, by which any one is to consider the whole of his property liable to the calls of the poor and of the church; and the unlawfulness of laying up treasures upon earth, by setting them apart for any distant, future, and uncertain use. Agreeably to this, they do not allow of putting out money to interest. They allow of public and private diversions, so far as they are not connected with circumstances really sinful; and, apprehending a lot to be a thing sacred, they disapprove of lotteries and games of chance." At the census, taken in 1851, the Sandemanians in England numbered six congregations, with an attendance on the Census Sunday of 439 in the morning, 256 in the afternoon, and 61 in the evening. In Scotland the number of congregations was six, with a maximum attendance of 554. In America the Census report does not specify the number of Sandemanian congregations, and they are therefore probably very few.

SANDERSON, ROBERT, Bishop of Lincoln, was born at Rotherham in Yorkshire, September 19, 1587. So rapid was the progress he made at the grammar-school of his native town, that at the age of thirteen he was sent to Lincoln College, Oxford. In 1606 he was elected fellow, and in 1608 reader in logic in that college: his logic lectures were published under the title 'Logicæ Artis Compendium' in 1615, and passed through several editions. Having some [illegible] earlier taken holy orders, he was in 1615 presented by his cousin, [illegible] Castleton, to the rectory of Wibberton, near Boston, Lincolnshire, but exchanged it the following year for the rectory of Boothby Pannell, in the same county, which he retained for above forty years. He now resigned his fellowship, and married; was made prebend of Southwell, and in 1629 of Lincoln. He was also chosen as clerk in convocation for the diocese of Lincoln.

Having become known to Laud, then Bishop of London, that prelate recommended him as one extremely skilled in casuistical learning to Charles I., who appointed him his chaplain, and soon conceived a great esteem for him. Being with the king at Oxford, in 1636, he was created D.D. In 1642 he was appointed by the king regius professor of divinity at Oxford, but the state of public affairs did not permit him to enter upon that office till 1646, and he was then unable to hold it for more than a year. In 1643 the parliament named him one of the Assembly of Divines, but he never sat amongst them, and as he refused to sign the Covenant his living was sequestered; indeed to Sanderson is ascribed the principal share in drawing up 'The Reasons of the University of Oxford against the Solemn League and Covenant, the Negative Oath, and the Ordinances concerning Discipline and Worship.'

When the parliament made their "proposals to the king for a peace in Church and State," Dr. Sanderson was one of the four divines whom Charles requested to be allowed to attend him for the satisfaction of his conscience as to how far he might yield assent to these proposals. The request was refused at the time, but afterwards Sanderson was permitted to attend him both at Hampton Court and the Isle of Wight; and the result of their private conferences is said by Walton to have been that the king laid on Sanderson an injunction to consider and report on the proposition for the abolition of episcopacy, and also to write on certain cases of conscience. The result of these requests was the preparation of Sanderson's treatise, 'Episcopacy as established by Law in England not prejudicial to Regal Power,' 8vo, published in 1661 and 1663; and also his celebrated 'Nine Cases of Conscience Resolved,' printed at different times, but first collected in 1678.

On being ejected by the parliamentary visitors from his professorship in 1648, Dr. Sanderson retired to his living of Boothby Pannell; but this was placed under sequestration, and he was arrested. He was however soon after exchanged for a puritan divine held in custody by the royalists, and his living restored under certain conditions, though he was several times afterwards molested and on one occasion wounded by a party of soldiers. At the restoration Dr. Sanderson was reinstated in his professorship, and shortly after made Bishop of Lincoln. His liberal conduct in this office gained him general esteem, but he enjoyed it little more than two years, dying on the 29th of January 1663 in his seventy sixth year.

Besides the works above mentioned, Bishop Sanderson wrote 'De Juramenti Obligatione,' 8vo, 1647, and several times reprinted: Charles I., is said to have translated this work during his imprisonment in Carisbrook Castle, his version being printed at London in 1655; 'De Obligatione Conscientiæ,' 4to, 1661; 'Censure of Mr. Antony Ascham his book of the Confusions and Revolutions of Government,' 8vo, 1649; 'The Power communicated by God to the Prince and the Obedience required of the Subject,' and 'Clavi Trabales: or Nails fastened by some great Masters of Assemblies, concerning the King's supremacy, the Subject's duty, and Church Government by Bishops,' 4to, 1661—both inserted in a collection of treatises by Archbishop Usher. The following were published posthumously. 'Sermons (36 in number), preached and printed at different times,' with the Author's life by Izaak Walton prefixed, folio, 1681, at the end of the memoir is printed 'Pax Ecclesiæ: about Predestination;' 'Discourse concerning the Church in these particulars; first concerning the true Church, secondly concerning the Church of Rome,' published by Dr. Asheton in 1688. Bishop Sanderson has always been esteemed one of the most able and clear-headed of the writers on casuistry produced by the English church, but his writings are probably little read now.

SANDOVA'L, FRAY PRUDENCIO DE, an eminent Spanish historian, was born at Valladolid, others say at Monterey in the province of Galicia, about 1560. His parents having educated him for the church, he took the monastic orders at the Benedictine convent of Santa Maria la Real de Naxera, where he passed several years, devoting all his attention to the study of the civil and ecclesiastical antiquities of Spain. Having gained some reputation by his writings, he was made abbot of San Isidro de Guengua at Valladolid, and soon after appointed historiographer to Philip III. This monarch charged him with the continuation of the 'Cronica General' of Ambrosio de Morales [MORALES], which Sandoval published under the title of 'Historia de los Reyes de Castilla y de Leon.' Other historical works, which he published at the same time, attracted the notice of Philip, and he was rewarded by him with the bishopric of Tuy in Galicia, which Sandoval held until he was translated to that of Pamplona in 1612. Sandoval's whole life was spent in visiting the public archives and principal libraries in Spain, where he found many interesting documents. He died at Pamplona, March 17, 1621, at the age of sixty-one. Besides the above, Sandoval wrote several other works on the history and antiquities of his native country, among which the following are the most deserving of notice:—'Cronica del Inclyto Emperador de España Don Alonso VII.,' fol., Mad. 1600: this is a chronicle of Alfonso, king of Castile and Leon, surnamed "the Emperor." 'Historia de la Vida y Hechos del Emperador Carlos V.,' in two parts (fol., Valladolid, 1604), Pamplona, 1614, and Antw. 1681. This is a work of great value: there are two old English translations, or rather abridgments, of it; one by James Wadsworth, under the title of 'The Civil Wars of Spain,' fol., Lond., 1652; the other by Captain John Stevens, 'History of Charles V.,' 8vo, Lond., 1703. 'Antiguedad de la Ciudad y Iglesia Cathedral de Tuy,' 4to, Braga, 1620. 'Catalogo de los Obispos de Pamplona,' fol., Pamp., 1604. 'Regla e Instruccion de San Leandro,' 8vo, Valladolid, 1604. He also edited the chronicles of Isidorus Pacensis, Sebastianus Salmanticensis, Sampirus, bishop of Astorga, and Pelagius Ovetensis, all writers of the twelfth century, the whole being published in a volume under the title of 'Las Cronicas de los Quatro Obispos,' fol., 1615 and 1634. Sandoval is justly considered by Spaniards one of their best historians. His style is clear and unaffected, and his erudition vast, though, like most writers of his time, he is occasionally led away by a strong spirit of nationality.

SANDRART, JOACHIM VON, well known as a painter and engraver, but more celebrated for his writings on the arts, was born at Frankfurt on the Main, in 1606. Having received a good general education, he devoted himself to the study of the arts, and was first instructed in engraving by Theodore de Bry and Matthew Merian. When he was only fifteen years of age, he went to Prague, where he was for some time instructed in engraving by Giles Sadeler, who however advised him to apply to painting, which he judged to be better suited to his genius. He accordingly went to Utrecht, where he became a pupil of Gerhard Honthorst. Under this able teacher he made great progress, so as to be shortly able to assist his master in many of his most important works.

Descamps affirms that when Honthorst was invited to England by Charles I., he engaged Sandrart to accompany him, that the king bespoke many pictures of him, that he copied several portraits by Holbein for the Earl of Arundel, and that he remained in England till 1627 (in which case he would have been only twenty-one years of age), when he went to Venice. Pilkington's Dictionary, edited by Fuseli (1818), gives a similar account. But Bryan (1816) says "there appears to be very little authority for this account. No picture of Sandrart's is mentioned in king Charles's collection, and what renders the story of his having been in England more improbable, is that he takes no notice of it himself in his 'Life of Honthorst,' though he mentions that artist's journey to England, and gives an account of his works here." It is certain that he spent several years in Italy. At Venice he copied the finest pictures of Titian and Paul Veronese, and at Rome was much employed by Cardinal Barberini and Prince Giustiniani. After a long residence in Italy he returned to Frankfurt, and executed many considerable works for the emperor Ferdinand, and for Maximilian, duke of Bavaria. He passed the latter years of his life at Nürnberg, where he died in 1683, aged 77 years. At Nurnberg he published several works, particularly his Lives of the Painters, under the title of 'Academia Artis Pictoriæ.'

SANDYS, GEORGE, an English poet, was born in 1577, at the palace of Bishopsthorpe, his father, Dr. Edwin Sandys, being then Archbishop of York. In 1589, the year after his father's death, he was sent to Oxford, and became a member, first of St. Mary Hall, and was afterwards, as Wood thinks, of Corpus Christi College. ('Athen. Oxon.') We have no account how he passed his time between this period and the year 1610, when he commenced his travels in the East, returning, as Wood supposes, "in 1612, or after, much improved in several respects, being master of several languages, of a fluent and ready discourse, and of excellent comportment; having naturally a poetical fancy, and a zealous inclination to all human learning, which made his company desired and most acceptable to most virtuous men and scholars of his time." His account of his travels was published in 1615, being dedicated to Charles, then Prince of Wales, and entitled 'A Relation of a Journey begun in 1610, in Four Books, containing a Description of the Turkish Empire, of Egypt, of the Holy Land, and of the remote parts of Italy and islands adjoining.'

After this Sandys went to America, and appears to have succeeded his brother as treasurer for the English colony of Virginia. During his residence he completed his translation of the 'Metamorphosis' of Ovid, on which he had been for some time engaged. On his return to England he was appointed one of the gentlemen of the privy chamber to the king. In 1636 he published a 'Paraphrase upon the Psalms,' and two years afterwards 'Paraphrases on the Book of Job, Ecclesiastes, the Lamentations of Jeremiah, and Songs selected out of the Old and New Testament;' in 1639 a translation of 'Christ's Passion,' a tragedy by Grotius. His last work was the the poetical version of the 'Song of Solomon,' in 1642. He died at Bexley Abbey, in Kent, March 1643-44.

The writings of Sandys are simple, earnest, and devout; his travels are learned without pedantry, and circumstantial without being tedious; and are valuable for the picture they give of the East in his time, particularly of Jerusalem. His poetical writings contributed, like those of Carew and Herrick, to the formation of a well-tuned and harmonious versification, the natural accompaniment of the refined purity of thought and expression for which they are distinguished. His merits in this respect have been acknowledged by Waller, Dryden, and Warton. Specimens of his most beautiful compositions, both in poetry and prose, are given in the Memoir of his Life, by the Rev. H. J. Todd, prefixed to 'Selections from Sandy's Metrical Paraphrases,' &c., London, 1839, from which biography this sketch is taken.

SANGALLO, or SAN GALLO, a family of distinguished Italian artists and architects, whose original name was Giamberti.

1. GIULIANO GIAMBERTI, born in 1443, was the son of Francisco Giamberti, who was himself an architect of some repute in the service of Cosmo de' Medici. At first both he and his brother Antonio chiefly practised carving in wood, in which they acquired some celebrity. Giuliano was next employed in the capacity of military engineer by Lorenzo de' Medici, who rated his services very highly. So patronised, Giuliano determined on pursuing architecture as his profession; and he had soon an opportunity of displaying his talent in the fore-court or cloister of the church of Santa Maddalena de' Pazzi at Florence, wherein he introduced an Ionic order, whose capitals are remarkable for having an ornamental necking, at that time an innovation, and said to have been imitated from an antique fragment found at Fiesole. He was afterwards commissioned by Lorenzo himself to erect a large convent (destroyed during the siege in 1530) near the gate of San Gallo, whence he obtained the name of 'Da San Gallo,' at first jestingly bestowed on him by his patron, and afterwards adopted by himself and the rest of his family. In 1490 he commenced the Palazzo Gondi for a wealthy merchant of that name, but, owing to the death of the latter, the building was not completed; nevertheless, what was executed is, with some imperfections, a fine specimen of the Florentine style. Among his numerous other works was a palace erected by him at Savona, for his patron the Cardinal della Rovere (now converted into the convent of Santa Chiara), besides other buildings for the same prelate. When Rovere was elevated to the pontificate by the title of Julius II., Sangallo expected to be employed as architect of the new St. Peter's church, but being supplanted by Bramante, he retired in disgust to Florence. On the election of Leo X. he returned to Rome, and on the death of Bramante was offered the appointment of architect of St. Peter's, but he declined it on account of his age and infirmities, and returning to Florence, died there two years afterwards (1517), at the age of seventy-four.

Giuliano had a son named Francesco, who is spoken of by Vasari as a skilful sculptor then living, and who executed the mausoleum erected at Monte Cassino by Clement VII. in honour of Piero de' Medici.

2. ANTONIO SANGALLO, brother of the preceding, was induced by him to quit the profession of sculpture for that of architect, and was left by him to complete the palace he had begun at Savona. He afterwards visited Rome, where he ingratiated himself with Alexander VI., to whom he proposed to convert Hadrian's mausoleum into a fortress, and he altered that building into its present form, since which time it has been called the Castle of St. Angelo. This work gave so much satisfaction, both to the pope and to his son the Duke Valentino, that the latter employed him to erect the fortress of Civita Castellana, and afterwards that of Montefiascone. He likewise erected several churches, among which that of the Madonna at Montepulciano is esteemed his best production of that class. Some time before his death, in 1534, he gave up both architecture and sculpture, and amused himself with agricultural pursuits.

3. ANTONIO SANGALLO, the most noted of the family, was nephew to the two preceding on the mother's side, from whom he received their surname, that of his father, who was a cooper at Mugello, being Bartolomeo Picconi. He was at first put to the business of a common carpenter, but the fame of his uncles determined him to set out for Rome, and become their pupil; and when they quitted that city, he found another instructor and protector in Bramante, to whom, then advanced in years, he soon rendered himself a most useful assistant. Nor was it long before his talents obtained for him the notice of persons of rank, among the rest of Cardinal Alexander Farnese (afterwards Paul III.), who employed him to rebuild his mansion in the Campo de' Fiori, the first beginning of that splendid pile, which would of itself alone have established the reputation of Sangallo. One of his earliest works was the church of la Madonna di Loretto, near Trajan's pillar; but as that edifice was begun in 1507, it is doubtful whether he did more than afterwards complete it. His other works of the same period were several private mansions or palazzi, especially one for Marchionne Baldassini; but as neither the buildings themselves are described nor their sites distinctly indicated by Vasari and his other biographers, and as many of them have repeatedly changed their names, it is now difficult to specify or ascertain them. It is equally difficult to determine their respective dates; and we may therefore break through chronological order, and mention here the house that he afterwards built for himself in the Strada Giulia, now known as the Palazzo Sacchetti.

Passing by the various works on military architecture, upon which he was employed at different times at Civitâ Vecchia, Parma, Piacenza, Ancona, and other places, we shall proceed to consider Sangallo's project for completing St. Peter's. After the works had been nearly suspended for several years, Paul III. determined that they should be resumed vigorously, and on the death of Peruzzi, in 1536, Sangallo became the sole architect. With the view of preventing those changes which had been made by all the preceding architects, the pope ordered him to prepare a model, upon such a scale and in such an expensive manner, that there should be no danger of its being either forgotten or destroyed. This model, which is said to have taken several years to execute, and to have cost upwards of 5000 crowns, is still preserved in one of the rooms of the Vatican. It is formed of wood, and is in length 35 Roman palms, or nearly 20 English feet. Little more however was done to the fabric by Sangallo than to strengthen the parts already erected; and after his death his design was abandoned altogether, not a trace of it being visible in the present structure. An elevation of Sangallo's model is given in the first volume of Wood's 'Letters of an Architect,' from which it may be seen that if it had been followed, the building would have been totally different from what it now is. The cupola would have had two orders, one around the tambour, another carried up above the spring of the dome, which would also have been of much lower proportions than the present one, while other very conspicuous features would have been two exceedingly lofty and tapering campanili, contrasting and at the same time harmonising with the cupola itself. It is true the design is broken into a multiplicity of parts, yet they are both agreeably proportioned

to each other, and picturesquely combined; and the whole is consistent in character, which is more than can be affirmed of Maderno's façade, where there is a want of agreement between the order itself and the other parts, and also a deficiency in variety of outline.

The Palazzo Farnese, begun by him for his patron Paul III. when cardinal, and afterwards greatly extended, is the most celebrated of Sangallo's works. He must however share the repute of it with Michel Angelo, who, if he did not, as some have supposed, add the third tier of windows, designed the magnificent and majestic cornicione, which alone distinguishes this edifice from every other of the kind in Rome, and, aided by the loftiness and extent of the edifice itself, gives it a colossal air. This noble structure deserves notice, if only because it has been said that the Reform Club-House, Pall-Mall, is an imitation of it, which is true only as regards style and manner; for in regard to design there are quite as many points of dissimilarity as of resemblance between them, and many of them are to the advantage of Mr. Barry's building. Sangallo begun the Porta S. Spirito at Rome, but left it unfinished, in which state it has ever since remained. He died at Terni, in October 1546, advanced in years, but at what precise age is not known. His body was carried to Rome and buried with great pomp.

SANMICHE'LI, MICHE'LE, a master equally celebrated for his works in civil and military architecture, was born in 1484 at Verona, where both his father Giovanni and his uncle Bartolomeo pursued the same profession. By them he was instructed in the elements of the art, but he caught its spirit from studying the amphitheatre and other remains of antiquity in his native city; and their influence, especially that of the former, is visible in many of his designs, wherein he greatly affected massive rusticated work. About the year 1500 he set out for Rome, and remained either there or in other parts of the ecclesiastical states till the time of Clement VII., and was intimate with all the more celebrated artists of the time—Bramante, Michel Angelo, the Sangalli, Sansovino, and others. While he was in that part of Italy he erected the cathedral of Montefiascone (the cupola of which was destroyed by fire at the beginning of the 17th century, and has since been rebuilt in a tasteless manner), and the church of San Domenico at Orvieto. Returning to the Venetian territory, he was employed by the republic (1525) to construct the new fortifications of Verona, when he first introduced the use of triangular and pentangular bastions, and thereby entirely changed the system of military architecture, that method being thenceforth adopted by other engineers. Here it will be sufficient merely to allude to his works of that class, as they belong to construction rather than design, though some of them are remarkable even in the latter respect; for instance, the stately rusticated façade of the fortress or Castello di San Andrea on the Lido at Venice, and the three fortified gates at Verona, Porta Nuova, Porta del Palio, and Porta Zenone.

He was next employed by the republic in fortifying many places in Istria and Dalmatia, Cyprus and Candia, some of which works he confided to the execution of his nephew Gian-Girolamo. In consequence of their reputation, both uncle and nephew were invited by Francis I. and the emperor Charles V. to enter their service, which flattering offers they nevertheless rejected. Whether these numerous engagements, and his divided application to two such very opposite studies, did not prevent Sanmicheli from attaining to that excellence in the latter which he might else have reached, may fairly be questioned; for, with many merits, his designs often exhibit glaring faults, which, if he had confined himself entirely to the study and practice of civil architecture, he would perhaps not have fallen into. In fact, the best of his palazzi and other works of that class are far from being models, except as to their façades and exteriors, being most inconvenient in their plans, besides abounding with monstrous deformities, such as rooms quite out of square, and sometimes with no two sides parallel; and in one instance (Palazzo Bevilacqua) he has placed the principal staircase in an open court, without any protection whatever from the weather. His exterior architecture exhibits less of mannerism, and more both of invention and nobleness of taste than that of Palladio, but also not a little that is decidedly faulty and offensive. Almost all his buildings are marked by a disagreeable inequality of design, there being a singular mixture of parts highly enriched and others nakedly plain in the same composition. His balustrades to windows and pedestals to columns are too high, and in more than one instance he has raised his columns on a second pedestal over the first one. His style shows itself to most advantage in his lofty rusticated basements, which generally possess an air of dignity. Among the palazzi erected by him are the Palazzo Grimani and the Palazzo Cornaro à San Paolo at Venice, and the palazzi Canossa, Bevilacqua, Verza, Pelligrini, and Pompei at Verona. In Verona he also built the church of the Madonna di Campagna, and the much-admired Cappella Pellegrini. While Sanmicheli was enjoying a tranquil and honourable old age, esteemed by all no less for his personal qualities than for his talents, he received the intelligence of the death of his nephew and pupil Gian-Girolamo, who died in the island of Cyprus at the age of forty-four; and it had such an effect upon him that he survived the fatal news only a few days, dying in 1559, in his seventy-fifth year.

SANNAZA'RO, JA'ÇOPO, was born at Naples July 28, 1458, of a noble family originally from Spain. He studied at Naples, and afterwards, being disappointed in love, left his country and travelled to France, where he began writing his 'Arcadia,' a pastoral fable in Italian, in which he describes in poetical colours the scenes and occupations of pastoral life. It is a mixed composition of prose and verse, and has been much admired for the elegance of the style and the purity of the language. Indeed Sannazaro is considered as one of the best Italian classics. The 'Arcadia' has gone through numerous editions. Sannazaro also wrote a Latin poem, 'De Partu Virginis,' which was highly applauded, and which obtained for the author the sanction of two popes, Leo X. and Clement VII., expressed in two briefs. He also wrote Piscatory Eclogues in Latin verse. On his return to Naples, where he was highly esteemed by King Ferdinand I. and his sons Alfonso and Frederic, he fixed his residence on the delightful shore of Mergellina, at the foot of Mount Posilipo, where Frederic, the last king of Naples of the Aragonese dynasty, had given him a country-house, and where he saw before him the daily occupations of the fishermen under a sky and in a climate which render their labours less irksome, and impart to them a sort of poetical appearance. When the Aragonese dynasty was driven away from Naples by the treachery of their relative Ferdinand the Catholic of Spain, Sannazaro accompanied his patron King Frederic in his exile, and remained with him in France till Frederic's death, after which he returned to Naples, where he died in 1530. He was buried in a church on the slope of Posilipo, which he had built and dedicated to the Virgin, and where his monument is still seen.

SANSON, NICOLAS, designated the creator of geography in France, was born at Abbeville, December 20, 1600. His father, of the same name, being passionately fond of geography, wished all his sons to cultivate that science, but Nicolas responded best to his desire. He was educated at the Jesuits' college at Amiens, on leaving which he returned to his family, and for a time devoted himself wholly to the study of geography. At an early age (barely sixteen, according to the 'Biog. Univ.'), he laid down a map of ancient Gaul, superior to those of Ortelius and Gerard Mercator; but he did not immediately publish it, lest, according to some authorities, it should be attributed to his father; or perhaps, from not thinking it sufficiently correct for publication.

Sanson married early, and applied himself to commerce, to meet the claims of his family; but so much of his time was devoted to his favourite studies, that his affairs became embarrassed, and, having suffered great losses, he ceded his remaining effects to his creditors, and in 1627 went to Paris, taking with him his map of Gaul. The talent displayed in this production, which was published in the year just mentioned, obtained for him the patronage of Richelieu, by whom he was introduced to Louis XIII., who took lessons in geography from him, and employed him as an engineer in Picardie. He soon went to his destination, examining the works of the towns in that province, and returned to Abbeville, where he superintended the repair of the fortifications. In 1638, Louis XIII. being in Picardie to direct the operations of the army, lodged, while at Abbeville, in Sanson's house, and displayed great regard for the geographer, who frequently accompanied him on his excursions, and had the honour of being several times called to the council. His duties as engineer did not diminish his zeal for geography, and he published many maps; but having disagreed with the person who managed their sale, Sanson established himself at Paris, about 1640, to superintend their publication in person. Soon after this he received the brevet of geographer to the king, and a pension of 2000 livres. He was also made a councillor of state, but did not assume the rank and titles of that office, lest his children should be induced to abandon the study of his favourite science. His incessant labours brought on an illness, of which, after lingering nearly two years, he died at Paris, July 7 (or, according to the account in 'La France Littéraire,' July 16), 1667.

The maps of Sanson are very numerous, amounting, it is said, to about three hundred; of which a great number were devoted to an accurate delineation of France. Though the services he rendered to geography were very important, he has been blamed for working too hastily, and not taking sufficient advantage of astronomical observations for the improvement of his maps. He published many works to accompany his maps, and others on geographical subjects. In a dissertation entitled 'Britannia, ou Recherches sur l'Antiquité d'Abbeville,' 8vo, 1634, he attempts to prove that Abbeville is the Britannia mentioned by Strabo (iv., p. 190, Casaub.), and that she furnished the first colony established in Great Britain, and gave her name to the country. On turning to Sanson's dissertation (p. 4), it appears that he misunderstood the original, which simply says that neither the people of Massalia (Marseille), nor those of Narbo and Corbilo, with whom Scipio conversed, could give him any information about Britannia. But "this learned and curious dissertation," as it is styled in the 'Biographie Universelle,' compels us to form a very low estimate of Sanson's critical sagacity, though these (Narbo and Corbilo) were the chief cities in this part of Gaul. His 'Tables méthodiques' of the divisions of the dominions of Christian princes, engraved on about a hundred folio plates, were first published in 1644, and passed through several editions. Sanson's map of ancient Gaul was attacked by a Jesuit, Father P. Labbe, who nevertheless copied largely from it without acknowledgment. This led to a reply, in which the mistakes and plagiarisms of Labbe were exposed; but only a portion of the reply was published, the remainder being destroyed by Sanson in consequence of the mediation of the

chancellor Seguier. His maps were collected into an atlas by his sons, and published in two folio volumes, in 1693. In the 'Bibliothèque du Roi' is preserved a manuscript dissertation by Sanson, in which he endeavours to prove that Boulogne was the Portus Itius of Cæsar. There is a portrait of Sanson, engraved by Edelinck.

Sanson had three sons, all of whom followed in his steps. Nicolas, the eldest, was killed August 27, 1648, in defending the chancellor Seguier from the fury of the populace, at the age of twenty-two. Adrien, the next son, succeeded his father as geographer to the king, and died in 1718. Guillaume, the youngest, in concert with his brother, continued the publication of maps and geographical works, and died in 1703. Adrien was succeeded in the business of publication by his nephew, P. M. Sanson.

SANSOVI'NO, JA'COPO TATTI. This eminent artist, equally distinguished as sculptor and architect, was born at Florence in 1479. He was the son of Antonio Tatti, whose surname he afterwards exchanged for that by which he is now universally known, and which he assumed out of compliment to his master, Andrea Contucci da Monte Sansovino. Contucci had just returned from Portugal, where he had acquired great reputation as a sculptor, when Jacopo, who was then twenty-one years of age, became his pupil, and afterwards greatly surpassed him. His superior talent however was so far from exciting any jealousy, that it served only to increase his instructor's attachment to him. At this time Jacopo profited greatly by his intimacy with Andrea del Sarto. They almost pursued their studies in common, and both of them copied Michel Angelo's celebrated cartoon representing an episode of the war with Pisa. Becoming acquainted with Giuliano Sangallo, then architect to Julius II., he was taken by him to Rome, where his talents procured for him the notice of Bramante and other eminent artists, and also of the pope himself. He was probably indebted to Sangallo for his first instruction in architecture—an art which he did not begin to practise till some years afterwards, but in which he ultimately attained the highest distinction. On his return to Florence he produced his Bacchus, a chef-d'œuvre in modern sculpture, but now known only from drawings and copies, it having been destroyed by a fire that broke out (1762) in the gallery at Florence, where it had been placed. During his residence at this period at Florence he had an opportunity of displaying his talents as an architect, in designing several triumphal arches, and decorating the front of the Duomo with a temporary façade adorned with Corinthian columns, niches, reliefs, &c., in honour of the public entry of Leo X. (1515), who complimented him by saying that the design deserved to be perpetuated in marble.

Sansovino returned to Rome a second time, but quitted it for ever on the city being taken and sacked by the imperial troops in 1527, and retired to Venice. He was not however entirely a stranger in that city, having visited it shortly before, when he was introduced to the doge, Andrea Gritti, whose patronage was of essential service to him. One of the first works he was employed upon was the repairing the domes of St. Mark's; after which he executed a great number of structures, both for the republic and private individuals, among which are San Giorgio de' Greci, La Scuola della Misericordia, the Palazzo Cornaro à San Maurizio (one of his best works), San Francesco della Vigna, La Zecca or Mint, the Public Library, the Loggia del Campanile, San Gemmiano (now taken down), Palazzo Delfino, Fabbriche Nuove di Rialto, &c. Among these the Zecca is considered one of his finest works, yet it certainly is deficient in character, and the windows are too large and too numerous. Inconsistencies of a different kind occur in the Loggia del Campanile, a highly ornamental piece of architecture; for while the sculptures on the exterior represent heathen deities, the Virgin Mary occupies the niche within. Still this incongruity is excusable in comparison with that exhibited by him in a magnificent bronze door in the sacristy of St. Mark's, the two principal compartments of which represent the Saviour's death and resurrection, while the smaller panels are decorated with the heads of the evangelists, besides those of some of his own friends, including that of Peter Aretin. His professional reputation was at one time in great jeopardy, for scarcely was the vaulted ceiling of the Public Library completed, when it fell down; in consequence of which he was imprisoned and fined, though shortly after liberated and restored to his former office. Notwithstanding his numerous engagements as an architect, he did not give up sculpture entirely, but he executed the two colossal figures of Mars and Neptune, which adorn what is from them called the Giants' Staircase in the ducal palace, when upwards of seventy-five years of age. He died at the age of ninety-one, November 27, 1578. According to Vasari, he enjoyed unimpaired health and strength to the last. As a sculptor, he formed many excellent scholars, and among others Daneso Cataneo and Alessandro Vittoria.

FRANCESCO SANSOVINO, a son of Jacopo, supposed to have been illegitimate, was born at Rome in 1521. He was educated to the law, took his degree at Padua, and began to practise at the bar in Venice, but with so little success that he resolved to try his fortune some other way at the court of Rome; Cardinal di Monte, his godfather, having been elected pope (Julius III.) in 1550. Yet although he was kindly received by the pontiff and made one of his chamberlains, he was so disappointed in the chimerical expectations he had formed, that he returned to Venice, where he thenceforth applied himself entirely to literature. The number of his productions, among which are several translations from the classics, histories, and historical collections, abridgments, &c., attest his industry; but the works by which he is now chiefly remembered are his 'Description of Venice,' and the 'Cento Novelle scelti de' piu nobili Scrittori della Lingua Volgare,' which last has been frequently reprinted, but though the later editions have been augmented by a hundred additional tales, they are less esteemed than those of 1565 and 1566. Francesco died at Venice, on the 28th of September 1583.

*SANTA-ANNA, ANTONIO LOPEZ, DE, the late President of Mexico, was born in Mexico within the last ten years of the 18th century. He first distinguished himself in 1821, in assisting to expel the Spanish royalists from Vera Cruz, of which town and district he became governor, but was deposed in November 1822. He then organised a movement in that province in favour of a republic, commenced hostilities against Iturbide who had proclaimed himself emperor, and ultimately succeeded in overthrowing him. His success however not satisfying his ambitious views, he placed himself at the head of the Federalist party, was defeated, and withdrew for a time to his estate of Jalapa. In 1828, on Pedrazza being elected to the office of president, he took the field as the supporter of Guerrero, the rival of Pedrazza, and Guerrero, on attaining the dignity of president, made Santa-Anna the commander of his forces. In 1830 Bustamente was chosen president, when Santa-Anna, in 1832, headed an insurrection in favour of Pedrazza, whom he had formerly opposed, defeated the army sent against him, and Pedrazza was president till April 1833, when Santa-Anna was himself nominated president. In this position, his vacillating conduct towards all parties encouraged the aristocratic section, and though a favourite with the army, who desired to proclaim him dictator, he became unpopular with the nation, and Arista and D'Arran rose in arms against him, but were soon subdued. A suspicion arose however that he was aiming at the imperial dignity, and in March 1835 a new insurrection broke out in four of the provinces, and a proclamation was issued in Texas against his government. The defeat of these reformers, as they styled themselves, in Zacatecas, enabled Santa-Anna to attain the object of his ambition, and he proclaimed himself Dictator. He did not enjoy the dignity in peace, for his opponents concentrated themselves in Texas, and towards the end of 1835 raised anew the standard of revolt. His efforts to suppress them were unsuccessful, and ended in his being taken prisoner at San Jacinto in 1836. He was liberated in 1837, and in 1838 took part in the defence of Vera Cruz against the French, on which occasion he lost a leg. After various changes of fortune, he was again elected president in 1841, and ruled till 1845, when a new revolution deprived him of his post, and he was taken prisoner near Tlacolula, Jan. 15, banished for ten years, and embarked for England in the Medway in April. The two succeeding presidents however, Herrera and Paredes, found it impossible to consolidate their power; and the war commenced against them by the United States, who had resolved to support the independence claimed by Texas, induced the nation to depose Paredes and to recall Santa-Anna to the presidentship. In February 1846 he met the American army under General Taylor at Buena Vista, where, after a conflict of two days, he was forced to retire. The Mexican army was defeated again at Matamoras on the 22nd of August. The city of Mexico fell into the hands of the enemy in August, and Texas joined the Union. The Mexican senate deposed Santa-Anna in his absence; but he refused to obey, and retired with the remains of his army to Tehuacan, whence in the following year he was recalled to the supreme command, and on the 18th of February 1847 the forts and batteries of Cerro Gordo were attacked and taken by the Americans, when Santa-Anna fled, leaving 6000 prisoners in the hands of his adversaries. D'Arran was elected president, and the successes of the United States forces rendering the danger of Mexico imminent, a peace was signed with that power February 2nd, 1848, purchased by the acknowledgment of the independence of Texas and the cession of California. General Arista succeeded D'Arran, but in September 1852 Santa-Anna was recalled, who exercised his power in a despotic manner. In 1853 he propounded a new constitution; and by a resolution of the council, founded upon the votes of various authorities, of the corporations, and of the most influential inhabitants, he was declared president for life, with the power of naming his successor. In January 1855 these resolutions were confirmed by a nearly unanimous vote of all citizens having the right of voting; but in August of the same year the feeling against him became so strong that he left the capital, and at Peroto signed his unconditional abdication. General Carrera, who had led the insurrection, was then president for six months; he abdicated in favour of General Juan Alvarez, who also abdicated on the 10th of December, and was replaced by General Comonfort, the present president. At the present time however (May 1857) a re-action is said to be taking place in favour of Santa-Anna.

SANZ, AUGUSTIN, a Spanish architect, was born at Saragossa, December 29, 1724. He studied the practical part of his profession under Raymundo Cortès, surveyor-general of the public buildings in that city, and the theoretical part in the school of design established there by the sculptor Ramirez at his own expense. But for the progress he afterwards made, and the taste he displayed, he was chiefly indebted to the instruction and advice of Ventura Rodriguez [RODRIGUEZ], when the latter was engaged at Saragossa on the chapel del

Pilar. In 1775, he was elected a member of the Academy of St. Ferdinand, and when the school instituted by Goicoechea was made an academy by the title of that of San Luis, in 1792, Sanz was appointed director, having previously given instruction in architecture there without any emolument. In his capacity of public teacher he did much towards eradicating the prejudices and corrupt taste of the preceding period, when the art was in a very degraded state in Spain; and towards introducing a better style. Nor was his influence inconsiderable, as the government appointed him to inspect all designs for public buildings proposed to be erected in Aragon. Among those erected by himself the principal are, the church of Santa Cruz, Saragossa (of the Corinthian order, and forming a Greek cross in its plan), and those at Urrea and Binaces, both of them built at the expense of the Duke de Hijar. He also designed the theatre and some other public edifices at Saragossa, besides a number of private houses. He died July 25, 1801, and left a son, Martias Sanz, who was also an architect, and who completed the façade of the church at Epila, which building had been begun by his father.

SAPPHO was a native of the island of Lesbos, though the exact place is uncertain, for according to some she was born in Eresus, and according to others in Mitylene. The time of her birth is also unknown, and there are few events of her life which can exactly be ascertained. Her own fragments, as well as those of Alcæus, show that these two greatest poets of the Æolic school were contemporaries, though Sappho must have been younger than Alcæus, for she was still alive in B.C. 568, as may be inferred from the ode that she addressed to her brother Charaxus, in which she reproached him for having purchased Rhodopis, the courtesan, from her master, and having been induced by his love for her to emancipate her. (Herod., ii. 135; Athen., xiii. p. 569.) Charaxus bought Rhodopis at Naucratis in Egypt, and in all probability not before the reign of Amasis, who ascended the throne in B.C. 569. Before this time, and when she was still in full possession of her beauty, she is said to have left her country for Sicily, but the cause of this flight is unknown. (Marm. Par., 'Ep.' 36; Ovid. 'Heroid.,' xv. 51.) It was formerly a common belief that Sappho destroyed herself by leaping into the sea from the Leucadian rock, in despair at her love being unrequited by a youth named Phaon. It is true that in her odes she frequently mentioned a youth whom she loved, who did not return her love, but there is no trace of the name of Phaon in any of her poems; and if the name did occur, it was probably the name of Adonis, the favourite of Venus, who was in some legends called Phaon or Phaeton. It is therefore not unlikely that the manner in which she described Venus addressing Phaon may have given rise to the story of her own passionate love for Phaon. The story of her "leap from the Leucadian rock" is likewise, as K. O. Muller and others have shown, a mere fiction which arose from a figurative poetical expression, for the phrase appears to have been used by some poets to express a violent love from which relief is sought by a leap from the Leucadian rock into the sea. It is not expressly stated by any of the ancients who tell the story, whether Sappho terminated her life by the leap or whether she survived it.

The genuine sources of information as to Sappho are the fragments of her own poems and some of Alcæus, and in reading them it should not be forgotten that Sappho belonged to the Æolian race, which at the time when the state of society in Attica had assumed a totally different aspect from that of the Heroic age, still retained much of the simplicity of ancient Greek manners. At Athens women lived in the strictest seclusion, and the free intercourse of women of ability, such as Sappho and her numerous friends, would lead to the opinion among Athenians that she led an immoral life. It is now superfluous to vindicate the personal character of Sappho, for this has been satisfactorily performed by F. G. Welcker, in a little work called 'Sappho von einem herrschenden Vorurtheil befreit,' Gottingen, 1816.

With the exception of one complete ode and a considerable number of short fragments, the poems of Sappho have perished; but what we possess is sufficient to justify the admiration of the ancients. In warmth and purity of feeling, in grace and sweetness, and in delicacy and beauty of diction, she has perhaps never been excelled by any lyric poet either of ancient or modern times. The loss of her works is perhaps as much to be lamented as that of any other ancient author whose writings have perished, for besides the pleasure that might have been derived from them as works of art, they would undoubtedly have thrown much light on the condition and social relations of women in some parts of Greece, a subject now involved in great obscurity. The ancients divided her poems into nine books, which consisted of erotic odes, epithalamia, hymns to the gods, and other poems. The rythmical construction of her odes was essentially the same as that of Alcæus, though with many variations, and in harmony with the softer character of her poetry. There is a verse called the Sapphic verse, which derives its name from the Greek poetess, and which she is said to have invented. The verse is as follows:—

- - - ᵕ | - ᵕ ᵕ - ᵕ - ᵕ

The Sapphic strophe consists of three Sapphic verses followed by a versus Adonicus. It has been frequently imitated by poets of ancient as well as modern times.

The fragments of the poems of Sappho are generally printed together with the poems ascribed to Anacreon. The best separate editions are: 'Sappho Lesbia, Carmina et Fragmenta, rec. comment. illustr. schemata musica adj., &c. H. F. M. Volger,' Lipsiæ, 8vo, 1810; Sappho, 'Fragm. Specimen Operæ in omnibus artis Græcorum Lyricæ reliquiis, &c., proposuit C. F. Neue,' Berlin, 4to, 1827. The best German translation is by K. L. Kannegiesser, Berlin, 1827.

(Muller, *Hist. of Greek Lit.*, i. p. 172-180; Bode, *Geschichte der Hellenischen Dichtkunst*, vol. ii. pt. 2, p. 411, &c.)

SARDANAPA'LUS is the name by which the Greek and Roman writers designate the last king of Assyria. They state that he was a wealthy and powerful king, and built two towns, Anchiale and Tarsus, in one day. (Steph. Byz., *v.* Ἀγχιάλη; Suidas, *v.* Σαρδανάπαλος; Herod., ii. 150.) But he was a man of voluptuous habits, and spent his life in his palace at Ninus or Ninive, surrounded by women. The mode in which he ended his life, at the time when his kingdom fell into the hands of the Medes, is told by Diodorus Siculus (ii. 24-27) and Justin (i. 3). Arbaces, who was his satrap in Media, one day with great difficulty obtained admission to his master, and to his astonishment found him engaged in his usual unmanly occupations among his concubines. Filled with indignation, Arbaces on his return declared to his friends that he could no longer obey such a king. A conspiracy was formed, and Arbaces, with his Medes, joined by Belesys, a Babylonian priest (probably a Chaldæan), marched against Ninive (comp. Herod., i. 95). Sardanapalus at first endeavoured to conceal himself; according to others, he marched out to meet the rebels, and was successful in three battles; and then, thinking himself safe, he gave himself up to his usual pleasures, and prepared a grand feast for his army. Arbaces however in the meantime surprised the king's camp, routed the enemy, and drove the king with a few followers back to his capital. Here Sardanapalus maintained himself for two years, though deserted by all the provinces, and when at last he saw that further resistance was useless, he caused a pyre to be raised on which he burnt himself with all his treasures and his women. Assyria thus fell into the hands of the Medes, who united it with Media. The time of this event is differently assigned; some suppose that it took place about 880, some again place it in the year 717, and others in B.C. 606. The name of King Sardanapalus, both in ancient and in modern times, has been used proverbially to express the highest degree of voluptuousness and effeminacy.

The above is the old popular account of Sardanapalus. Of late years owing to the difficulties in the statement of Ctesias, as given by Diodorus, some writers have regarded the entire account as a myth, and Sardanapalus as a fabulous personage—(K. O. Muller, for instance, has sought in an elaborate essay, 'Sandon und Sardanapal,' to identify him with the god Sandon)—but his name is believed to have been deciphered in the cuneiform inscriptions, and the annals of his reign to have been recovered from several independent texts at Nimrúd. These texts are in great detail, occupying some thousands of lines, but they differ widely as to the events of his reign. An Assyrian king is recorded to have perished in some great combustion, but it does not appear to have been Sardanapalus. His annals, with many others, the trustees of the British Museum propose to publish under the care of Sir Henry Rawlinson and Mr. Edwin Norris. It may be added that among the Assyrian remains sent within the last year or two to this country by Sir Henry Rawlinson and now in the British Museum, are fragments of a throne, which Sir Henry supposes to be that of Sardanapalus, and which certainly was the throne of the kings of Assyria.

SARTI, GIUSEPPE, a composer, once in high repute, and whose name is still too familiar to the readers of musical history to be omitted here—though his works, like most that are written to suit the fashion of the day, are, with the exception of a sacred terzetto, consigned to oblivion—was born in 1730, at Faenza. In 1756 he became Maestro di Capella at the court of Copenhagen: he afterwards composed for the court of Dresden; and finally entered into the service of Catherine of Russia, who treated him with a liberality truly imperial, at whose demise he was continued in all his appointments and emoluments by Paul, her successor. His chef-d'œuvre, 'Giulio Sabino,' an opera, which was extravagantly applauded abroad, and is highly spoken of by Dr. Burney, did not succeed in London; indeed the neglect into which it speedily fell here, and, in time, everywhere else, may be adduced as a proof of its inherent weakness, and of the want of that power in the composer which is apparent in most of his works that are known to us. Sarti produced about thirty operas, and some sacred music. Of the latter, the terzetto alluded to above, 'Amplius lava me,' is deservedly admired. He died at Berlin, in 1802.

SARTO, ANDREA VANUCCHI, called del Sarto, from the occupation of his father, who was a tailor, was born at Florence in 1488, and having shown an early predilection for drawing, was placed with a goldsmith to learn the business of engraving on plate. Being noticed by Giovanni Barile, a painter of no great celebrity, he persuaded his father to entrust his son to his care. With him young Sarto remained three years, and manifested such extraordinary talent that Barile placed him with Pietro Cosimo, who was considered one of the best painters in Italy. On leaving the school of Cosimo he formed an intimacy with Francisco Bigio, with whom he executed some works in the public buildings of Florence, which gained him considerable reputation. Lanzi observes that his improvement was not so rapid as that of many other artists, but slow and gradual. It

has been erroneously asserted that he never was at Rome, but we are assured by Vasari that he passed some time in that city. We are informed that it was after his return from Rome that he painted for the monastery of the Salvi his admired pictures of the 'Descent of the Holy Ghost,' the 'Birth of the Virgin,' and the 'Last Supper.' Of the last, Lanzi reports, that at the siege of Florence in 1529, the soldiers having destroyed the church and part of the convent, when they entered the refectory, stood motionless before it, and had not the heart to demolish it. Francis I., king of France, desirous to procure specimens of the works of the most distinguished painters in Italy, Andrea del Sarto was commissioned to paint a picture for his majesty, and sent in a 'Dead Christ,' with the Virgin, St. John, and other figures, painted in his best manner, which is now one of the chief ornaments of the Gallery of the Louvre. This picture being universally admired, the king invited the artist to Paris, where he was received with great distinction, and obtained considerable employment both from Francis and the nobility. Amidst this success he received a letter from his wife, urging him to return to Florence. He accordingly requested leave of absence for a few months, promising to return with his family and settle in France. The king granted his petition; and not only made him liberal presents, but entrusted him with large sums of money for the purchase of statues, pictures, and drawings. Andrea however on returning to Florence, squandered away the whole of the king's money as well as his own. At last he was reduced to poverty; and his conscience reproaching him with his ingratitude to his royal benefactor, he sunk into despondency, was abandoned by his wife and the false friends with whom he had spent his property, and at last his afflictions were ended by the plague, which carried him off in 1530, in the forty-second year of his age.

The churches, convents, and palaces of Florence contain many of his best works. Andrea is praised by Vasari as the prince of the Tuscan school, for having committed fewer faults than any other Florentine painter.

His colouring is distinguished by sweetness and harmony of tone; and he is remarkable for the boldness of his relief and his perfect knowledge of chiaroscuro. His draperies are easy and graceful, and his design extremely correct; but he wanted the grandeur which characterises the greatest masters.

SATURNINUS, a name of several Roman jurists.

CLAUDIUS SATURNINUS is the name of a Roman to whom two Rescripts of Antoninus Pius are addressed ('Dig.' 20, tit. 3, s. 1, § 2; 50, tit. 7, s. 4); and a person of the same name was prætor under the Divi Fratres, the successors of Pius. He is generally considered to be the author of a work in a single book, 'De Pœnis Paganorum,' which in the Florentine Index is attributed to Venuleius Saturninus. There is a single excerpt from this work in the 'Digest' (48, tit. 19, s. 16).

QUINTUS SATURNINUS is cited in the 'Digest' (34, tit. 2, s. 19, § 7) as the author of a work 'Ad Edictum,' in ten books at least. Whether he is the same as Claudius or Venuleius, or is a third person, is uncertain.

VENULEIUS SATURNINUS, a Roman jurist, who is simply called Venuleius in the Florentine Index, though in the titles of the excerpts in the 'Digest' he is often called Venuleius Saturninus. Lampridius ('Alexander Severus,' 68) says that he lived under Alexander Severus, but there is some doubt about his period. His writings mentioned in the Florentine Index are—Ten Books of Actiones, Six of Interdicta, Four on the Office of Proconsul, Three on Publica Judicia, and Nineteen of Stipulationes. The book 'De Pœnis Paganorum' has been already mentioned.

(Grotius, *Vitæ Jurisconsultorum*; Zimmern, *Geschichte des Röm. Privatrechts*, pp. 354, 379.)

SAUL, the first king of the Hebrews, was the son of Kish, apparently an influential man of the tribe of Benjamin. While wandering to find his father's asses he had recourse to Samuel for advice, was by him anointed king, and was subsequently elected by the people at Gilgal in B.C. 1110. Saul at the time is supposed to have been about forty years of age, and in stature much exceeding his fellows. He appears to have possessed a character like that of many of the oriental sovereigns; he was brave, energetic, occasionally generous, fond of magnificence, and highly ambitious, with very little of reverence for the priestly institutions of his country, no feeling of true religion, and much self-will. These qualities quickly displayed themselves. The Ammonites attacked him, and laid siege to Jabesh; but Saul rapidly summoned his forces, attacked the camp of the Ammonites, defeated, and dispersed them. He would not however consent to the expressed wish of his army that those who had opposed his elevation should be now put to death, and the people were satisfied by confirming his election. Saul's authority was now fully established, and one of his earliest acts was to embody a guard, of whom he kept 2000 with himself in Michmash and Mount Bethel; and placed the other 1000 under Jonathan, his son, in Gibeah, who with them attacked the Philistines in Geba. This occasioned the Philistines to collect a large host, before whom the Israelites fled affrighted, hiding themselves in thickets and in rocks, for they had been so completely disarmed that only Saul and Jonathan had spear or sword, and "there was no smith found throughout all the land." It was when about to oppose this host that Saul superseded Samuel in offering sacrifice. [SAMUEL.] Jonathan however, relying on divine aid, obtained a victory over it; but Saul again, without waiting for the reply of the priest, engaged in the contest, and interdicted the army from tasting anything until evening, that he might be avenged of his enemies. Jonathan unawares transgressed, and his father, attributing the delay of the priest's answer to his son's sin, sentenced him to death; but "the people rescued Jonathan, so that he died not." For six or seven years Saul continued to make war successfully against the surrounding nations, acquiring glory, and extending his power. At length, in the eleventh year of his reign, he was commissioned to destroy the Amalekites. He led his army against them, and captured their king Agag, with all their riches. These he brought to Gilgal, where Samuel met him, and where Agag was slain. [SAMUEL.] After the consecration of David the history of that king comprises all the important events of Saul's reign [DAVID] until his death, which happened in a battle with the Philistines, where himself and three of his sons, Jonathan, Abinadab, and Melchishua were slain in B.C. 1056.

SAUMASE, CLAUDE. [SALMASIUS.]

SAUNDERSON, DR. NICHOLAS, an English scholar, particularly distinguished by the extent of his acquirements in classical learning and mathematics, under the disadvantageous circumstance of having become blind from the small-pox at the age of twelve months.

He was born in 1682, at Thurleston in Yorkshire, where his father held an appointment in the Excise; and at an early age he attended the free-school at Penniston, where he was taught the rudiments of the Latin and Greek languages. It is not stated by what means the youth obtained a knowledge of the forms of letters or numbers; and probably the first instruction which he received in literature and science was conveyed to his mind by oral information only.

The elder Saunderson appears to have very soon observed the predilection of his son for mathematical subjects, and though burdened with the duties of his appointment and the cares attending a numerous family, he laboured diligently to make him acquainted with all the science which it was in his power to communicate. This consisted merely of the first elements of numbers; and low as these may be in the scale of knowledge, it will be readily conceived that the anxious parent must have had an arduous task to perform in enabling a pupil bereaved of sight to understand the combinations which enter even into the rules of common arithmetic. The benevolence of Mr. Richard West of Underbank and Dr. Nettleton came however in furtherance of the father's efforts; and these gentlemen perceiving the remarkable talent of the youth, then about eighteen years of age, zealously exerted themselves to communicate to him instruction in algebra and geometry. By the kindness of his friends, young Saunderson was also enabled to spend some time in the prosecution of his studies at an academy near Sheffield. From this time his progress became rapid. By the help of a retentive memory he succeeded in resolving the questions usually given as exercises in elementary works, and by the power of his genius he discovered methods of investigating propositions of considerable intricacy. His application to mathematics did not however prevent him from continuing to cultivate the study of classical literature; and it is stated that, besides making himself familiar with Cicero, Virgil, and Horace, he became enabled to understand the works of Euclid, Archimedes, and Diophantus, when read to him in the original Greek.

Mr. Saunderson having decided on making an effort to establish himself at Cambridge as a teacher, went to that university in 1707. He resided in Christ's College, and immediately commenced a series of lectures on the Universal Arithmetic, the Optics, and the Principia of Newton. At this time, Mr. Whiston, the Lucasian professor of mathematics, was engaged in the delivery of lectures on the same subjects; and it is honourable to the benevolence of this gentleman, that he readily consented, at the request of the friends of the blind youth, that the latter should labour in the same field. The peculiar circumstances under which Saunderson taught, and his great talents, procured for him many pupils, and were the means of bringing him into a correspondence with Sir Isaac Newton, and to an intimacy with the other great mathematicians of that time. When Whiston was removed from his chair, in 1711, Queen Anne, at the recommendation of Sir Isaac, was induced to confer on Mr. Saunderson the degree of M.A., in order that he might become qualified to hold the place which had become vacant by the retirement of his friend. Saunderson, on being appointed, pronounced an inaugural discourse in Latin, and from that time devoted himself wholly to his professional duties. In 1723 he married a daughter of the Rev. Mr. Dickens, rector of Coxworth; and in 1728, when the king, George II., visited the university, he was, by the royal authority, made Doctor in Laws.

Dr. Saunderson continued to enjoy good health till near the end of his life. He died on the 19th of April 1739.

This extraordinary man composed, in writing, for the use of his pupils, several lectures on different subjects in natural philosophy, but they were never prepared, nor perhaps intended for publication. A valuable treatise which he had composed on the elements of algebra, appeared at Cambridge in two vols. 4to, in 1740; and another on fluxions in 8vo, including a commentary on some parts of Newton's 'Principia,' came out in the year 1756.

In order to perform arithmetical computations, Saunderson used a square board divided by lines at one-tenth of an inch asunder, and parallel to the sides, into many small squares, each of which was

pierced with nine holes in three parallel rows. Small pins were placed by the hand in these holes, and the value of a digit was indicated by the particular hole, in each square, in which the pin was placed. A pin with a large head placed in the centre hole denoted zero, and one with a small head in the same hole indicated unity. A large-headed pin in the centre, with a small-headed pin in the first hole of the first row, expressed the number 2; a large-headed pin in the centre, with a small-headed pin in the second hole of the first row, expressed the number 3; and so on. The process is described in the first volume of the 'Elements of Algebra,' and it is evident that by such means any number may be easily expressed, and any arithmetical operation performed. He used the same machine for representing geometrical diagrams: the pins being placed at the angles of the figure, and connected by threads which indicated the lines.

His ideas of the forms which plane or solid figures would assume when viewed by an eye placed in a given position, were remarkably correct and distinct; and we are informed by Dr. Reid ('Inquiry into the Human Mind,' ch. 6), that he understood the rules of perspective and the projections of the sphere. But the mental process by which he acquired this kind of information was probably peculiar to himself; for Dr. Reid states that once in conversation, Saunderson acknowledged that he had found great difficulty in understanding Dr. Halley's demonstration, that the angle made by two circles of the sphere was equal to the angle made by their projections on a plane, adding that when he considered the proposition in his own way he became aware of its truth.

Dr. Saunderson possessed in a high degree the senses of feeling and hearing. It is said that he could distinguish true from counterfeit Roman medals by the different degrees of their smoothness; and on one occasion, when some students were taking the sun's altitude in the garden of Christ's College, he could tell, by some effect of the air upon his person, when very light clouds were passing over the disc of the luminary. When he entered a room he could judge of its magnitude and of his distance from the walls by the sound of his footsteps. In his youth he had learned to play on the flute, and it is said that he succeeded so well as to give room to suppose that if he had applied himself to music he might have excelled in it to as great a degree as in mathematics.

Saunderson is described as having been extremely passionate. He was imbued with a strong sense of the importance of truth, but he too often expressed his sentiments with a freedom which caused him to have many enemies. It may be said that he was better qualified to inspire admiration than to make or preserve friends. He is accused moreover of having been decidedly a sceptic in matters concerning religion.

SAURIN, JAMES, an eminent French Protestant divine, was born at Nismes, January 6, 1677. He was the son of a lawyer, of the same persuasion, who quitted France upon the revocation of the Edict of Nantes, and retired apparently to Geneva. At least it is known that James Saurin finished his education there, after having borne arms for a short time in the English service. In 1701 we find him pastor of the Walloon church in London, whence, after four years, he repaired to Holland, and establishing himself at the Hague, remained there in the exercise of the ministry until his death, December 30, 1730. That event is said to have been hastened by mortification at the disputes and ecclesiastical censures in which he was involved by his 'Dissertation sur le Mensonge Officieux,' on falsehoods which are expedient, a delicate subject to handle.

As a preacher he is ranked at the head of the French Protestants. "Depth of thought, force of argument, skilful connection of parts, strength of drawing, bursts of pathos, original turns, points which strike the imagination and move the heart, majestic and imposing simplicity like that of the Scriptures, are the characteristics of his eloquence." Such is the criticism of a French biographer.

He published five volumes of sermons, to which seven volumes were added after his death: the first portion is reputed the best. His other chief works are, 'On the State of Christianity in France,' and 'Discourses, historical, theological, and moral, on the principal events of the Old and New Testaments,' 2 vols. fol. (known as Saurin's Bible), to which four volumes by other hands were added after his death. In these is contained the 'Dissertation on Falsehood' above noticed. Six volumes of his sermons have been translated into English.

SAURIN, JOSEPH, a French mathematician and natural philosopher, was born in 1659, in the South of France, at Courtaison in the principality of Orange, (now the department of Vaucluse) where his father was the minister of a Protestant congregation. The young man was educated in the principles of the Reformed Church, and before he was twenty-four years of age he was called to the ministry at Eure in Dauphiné. Possessing an ardent temperament and a bold eloquence, he soon distinguished himself as a preacher; but, in one of his sermons, happening to censure too freely the measures taken by government for diminishing the privileges of the Protestants, he was obliged to retire into the canton of Bern, where he obtained the curacy of Berchier in the bailliage of Yverdun. Certain circumstances, which had been differently related by his friends and enemies, obliged him soon afterwards to take refuge in France, where, in 1690, he abjured the doctrines of the Calvinists. His own account is, that having refused to sign the 'Consensus' of Geneva, condemning the doctrines of the French Protestant theologians respecting original sin and the vowel points of the Hebrew text, he was vehemently censured by a party in the Church. He adds that the harsh treatment to which he was subjected on this account led him to suspect the sincerity of his adversaries' sentiments in religion; and that an attentive study of the works of the celebrated Bossuet convinced him of the errors of Protestantism. On the other hand it is stated that Saurin, having been guilty of theft, withdrew to France in order to avoid the prosecution with which he was threatened: this accusation, true or false, is founded on a confession which he is said to have made in a letter dated 1689, and printed in the 'Mercure Suisse,' and upon some documents relating to the criminal process instituted on the occasion, which are stated to have been preserved in the Chancery of Bern.

After his recantation, having, through the interest of Bossuet obtained a pension from the king (Louis XIV.), Saurin devoted himself to the study of the mathematical sciences; and between 1702 and 1708 he wrote several papers which were published in the 'Journal des Savans.' At the same time he was engaged in a controversy with Huyghens on the subject of the vortices of Descartes, and with Rolle concerning the infinitesimal calculus. He became a member of the Académie des Sciences in 1707, and between 1709 and 1727 he enriched its 'Mémoires' with numerous mathematical and philosophical papers, among which are some containing profound investigations relating to the curves of swiftest descent, and dissertations, conformably to the Cartesian hypothesis, on the force of gravity.

Saurin's scientific pursuits were interrupted for a time by the imprisonment which he suffered in consequence of an accusation brought against him by J. Baptiste Rousseau, that he was the author of certain profane and defamatory verses, with the composition of which Rousseau himself had been charged. As the accusation could not be substantiated, the judgment of the court was given against the accuser, who, in consequence, was banished from France, while the accused was liberated. [ROUSSEAU, J. B.]

Saurin died December 29, 1737, of a lethargic fever. He appears to have been a man of vigorous mind, but it is said that he was capable of using any means for obtaining the ends which he had in view; and it must be observed, that the cause of his departure from Switzerland, and the abjuration of his first religious opinions, have never been satisfactorily explained.

SAURIN, ELIAS, brother of Joseph, was a divine of some note among French Protestants; he was no relation apparently to James Saurin, but like him he settled in Holland: he was born in 1639, and died in 1703.

SAUSMAREZ, JAMES, LORD DE, was born at St. Peter Port, in the island of Guernsey, on the 11th of March 1757. His family name, De Sausmarez, bears evidence of Norman extraction, and mention of it is to be found in the earliest records of the Channel Islands. From early youth he manifested a strong inclination for the naval service, in which several members of his family had distinguished themselves. When thirteen years of age he entered as a midshipman on board the Montreal, and afterwards served in the Winchelsea and Levant frigates, under the respective commands of Admirals Goodall and Thompson. On his return to England in 1775, he joined the Bristol, of 50 guns, under the command of Sir Peter Parker, and was present at the attack on Charlestown, in America: the courage he displayed on that occasion was rewarded by promotion to the rank of lieutenant. From that period to 1779 he was actively employed in America, and was enabled to render considerable service to the expedition under Lord Cornwallis. He was afterwards appointed second-lieutenant to the Fortitude, Admiral Sir Hyde Parker, and he was in the engagement which took place with the Dutch fleet under Admiral Zoutman, off the Dogger Bank, on the 5th of August 1781. His behaviour in this action, in which he was wounded, caused him to be promoted to the rank of commander, and appointed to the Tisiphone fire-ship.

In the month of December following Captain Sausmarez was ordered to place himself under the command of Admiral Kempenfeldt, who, with twelve sail of the line, was commissioned to intercept the French fleet, commanded by the Comte de Guichen, and which was destined to assist the Comte de Grasse in the capture of Jamaica. To inform Sir Samuel Hood, the English Admiral in the West Indies, of the sailing of this fleet, became a matter of the highest importance, and Captain Sausmarez was selected for this service. While at Jamaica he was enabled, through an exchange, to obtain post-rank and the command of the Russell, a ship of the line. In this ship he greatly distinguished himself at the memorable battle of the 12th of April 1782. [HOOD, SAMUEL, VISCOUNT; RODNEY, ADMIRAL.] On the 29th of July following, he returned in the Russell to England, and from thence to his native island, where he enjoyed in the society of his friends the peace which was soon after proclaimed. On the breaking out of the war of the French revolution (January 1793), Captain Sausmarez was appointed to the command of the Crescent, of 36 guns. In this frigate he captured off Cherbourg, after a warm action of nearly two hours and a half, the French frigate La Réunion, of 36 guns, but of larger size and with a much more numerous crew. Though the French had 120 men killed and wounded, the Crescent had only one man wounded, and that by the recoil of a gun. The success of this action procured for him the honour of knighthood, and

he was presented by the merchants of London with a valuable piece of plate. In the month of November following, Sir James Sausmarez was placed under the orders of Admiral Macbride, who gave him the command of a squadron consisting of the Crescent and Druid frigates, a brig, and a cutter, destined to assist the attempts made by the French royalists to join the rising of the Vendéans. On the 5th of June 1794, an opportunity was presented him of displaying his skill and intrepidity: while proceeding from Plymouth to Guernsey with the Crescent, Druid, and Eurydice frigates, he was attacked by a French squadron of more than double his force. A running fight ensued, the brunt of which was borne by the Crescent and the Druid, to cover the escape of the Eurydice, which, on account of its inferior sailing, ran considerable risk of being captured. This object being effected, he closed in with the enemy in the Crescent, and thus enabled the Druid also to take refuge into the roads of Guernsey. He effected the escape of the Crescent by his cool intrepidity and a perfect knowledge of the difficult coast in which he was engaged. As soon as the other ships were secure, he bore up as if to run the Crescent on the rocks to avoid being taken, ordering the pilot, a native of Guernsey, to steer through a narrow passage between the rocks, which had never before been attempted by a ship of her size; he thus reached in safety an anchorage where he was able to defy every effort of the enemy to take his vessel.

In March 1795, Sir James was appointed to the Orion, 74, and placed under the orders of Lord Bridport, in which ship he opened the memorable battle which took place on the 23rd of June. In 1797 the Orion was attached to the squadron sent to reinforce the fleet of Sir John Jervis off Cape St. Vincent, and took a prominent part in the glorious engagement with the Spanish fleet. [JERVIS, JOHN.] He was after this battle employed till the end of April 1798, in the blockade of Cadiz, and then selected by Lord St. Vincent to join the squadron under Sir Horatio Nelson destined to watch the operations of the French armament at Toulon. At the important victory of the Nile, Sir James, as senior captain, was the second in command, and his ship was the third which entered into action; the courage which he displayed on this occasion was enhanced by his humane endeavours to save the remnants of the unfortunate crew of the Orient. [NELSON, HORATIO.] A wound which he received during the action was so severe as to prevent his leaving the Orion, after the victory, to present his congratulations to Lord Nelson. Shortly after his return to England, on the 14th of February 1799, Sir James Sausmarez was promoted to one of the vacant colonelcies of marines, and to the command of the Cæsar, of 84 guns, in which he sailed with a detachment of the Channel fleet, under Sir Alan Gardner, to bring home from Lisbon the ships captured at the battle of the Nile. During the winters of 1799 and 1800 he was entrusted with the command of the squadron which was commissioned to watch the French fleet in Brest. The difficulties to be encountered in this arduous service, particularly during the winter season, were very great; and it is no small praise to the careful vigilance of this commander to remark, that, during the whole time he remained on that station, not a single vessel sailed from or entered the port of Brest.

At the commencement of the year 1801 he was promoted to the rank of rear-admiral of the blue, and in the month of June following was appointed to the command of a squadron to watch the movements of the Spanish fleet at Cadiz. On this occasion he was created a baronet. On his arrival at Cadiz information was given him that three French line-of-battle ships and a frigate were in the bay of Algesiras, and he immediately determined upon attacking them. The position of the French was one of great strength, defended by the batteries in the bay and fourteen large gun-boats. The action commenced on the morning of the 6th of July, in which he had the misfortune to lose the Hannibal, 74, which accidentally grounded; and, after a long and sanguinary engagement, Sir James found himself compelled to repair to Gibraltar. The failure of his first attempt on the French fleet did not discourage him. Expecting that the enemy's squadron at Cadiz would make use of the first opportunity which the weather might afford of rescuing the French ships at Algesiras, he hastened to put his vessels in a state of repair. This object was effected in a remarkably short space of time. On the 10th of July a French and Spanish fleet, consisting, with the captured Hannibal, of ten sail of the line and four frigates, was seen steering for Algesiras. With a squadron of not more than half the strength of the enemy the admiral determined to attack them, for the purpose of preventing their return to Cadiz, and on the 12th sailed out to meet them. The enemy formed their line-of-battle off Cabrita. Shortly after the commencement of the engagement two of the enemy's ships were discovered to be on fire, and about midnight blew up with a tremendous explosion. An accident which occurred at daylight to the Venerable, Captain Brenton, the disabled state of the English ships, and the sudden failing of the wind, prevented the admiral from attaining his object, which was to prevent the French and Spaniards re-entering Cadiz; they did so however with the loss of three sail of the line, and upwards of 3000 men, blown up, killed in action, and taken prisoners. An important result of this victory was the preservation of a large fleet of British merchantmen, which it was the object of the French to seize. An unfounded imputation has been attempted to be cast on the naval character of Sir James Sausmarez by a well-known modern French historian, who has asserted that, contrary to the rules of war, red-hot shot was used by him in that engagement, and that it was owing to these means that the burning of the Spanish ships occurred. This assertion has been indignantly refuted by the concurrent testimony of several who were present at the action. The admiral was rewarded by receiving the Order of the Bath. On the meeting of parliament a motion made by the Earl St. Vincent, and seconded by Lord Nelson, was carried, in which Sir James received the thanks of the house for his gallant conduct in his late actions with the combined fleets of France and Spain. Lord Nelson remarked that "a greater action was never fought." The thanks and freedom of the city of London were also voted to him, with a valuable sword.

At the peace of Amiens Sir James Sausmarez returned to England, and in 1803 a pension of 1200*l.* a year was conferred upon him. On the renewal of hostilities he was appointed to the naval command of Guernsey, which he held till 1806, when he was promoted to the rank of second in command of the Channel fleet under Earl St. Vincent. On the breaking out of the war with Russia, he was intrusted with the important command of the Baltic fleet. He there displayed considerable diplomatic talent, and by his firm but conciliatory conduct he was powerfully instrumental in detaching Russia from her alliance with France. The judicious policy he pursued towards the Northern States has been clearly detailed by his biographer, Sir John Ross, in the work referred to at the end of this article. As an expression of gratitude for the services rendered by Sir James to the court of Sweden, the Grand Cross of the Military Order of the Sword was conferred upon him by the king, Charles XIII. His influence with the king of Sweden was also the chief means by which the neutrality of Sweden was preserved on the accession of Marshal Bernadotte as crown-prince. [CHARLES XIV. of Sweden.]

The changes which took place in the aspect of affairs on the Continent having rendered the presence of a British fleet in the Baltic no longer necessary, Sir James was recalled, and his recal was accompanied by a letter from the Lords Commissioners of the Admiralty, in which they expressed "their marked approbation for the zeal, judgment, and ability evinced by him during his late command."

At the peace of 1814 he was raised to the rank of full admiral; on the visit of the allied sovereigns to England he received their personal thanks for the services which he had rendered to their cause, and, having accompanied them to Oxford, he obtained the honorary degree of Doctor of Civil Law. In 1819 he was appointed rear-admiral, and in 1821 vice-admiral of Great Britain. In 1824 he was preferred to the command of port-admiral of Plymouth, which he held till 1827, and with it may be said to have closed his professional career. At the coronation of William IV. in 1831 he was raised to the peerage of the United Kingdom, with the title of Baron de Sausmarez, of Sausmarez, in the island of Guernsey. He was shortly afterwards made general of marines, and in 1834 an elder brother of the Trinity House. In the same year he was presented by the king of Sweden with a full-length portrait of himself, accompanied by a letter, which showed that time had not effaced from the mind of the king the services rendered by Lord de Sausmarez to Sweden. The remainder of his life was for the most part spent in the enjoyment of quiet and repose on his country estate in Guernsey. His religious zeal, charity, and affable demeanour had endeared him to his countrymen; and his death, which occurred on the 9th of October 1836, was lamented as a public loss. He was succeeded in his title by his eldest son, James, the present peer, who is in holy orders.

(*Memoirs and Correspondence of Admiral Lord de Sausmarez*, by Sir John Ross, 2 vols. 8vo, London, 1838; *Biographical Sketch of Lord de Sausmarez*, appended to Duncan's *History of Guernsey*, London, 1841; James, *Naval History*, London, 1822.)

SAUSSURE, HORACE-BENEDICT DE, was born at Geneva, February 17, 1740. His father Nicolas de Saussure was also a native of Geneva, and is known as the author of some essays, chiefly on agricultural subjects. Young de Saussure was educated with great care, partly at the College of Geneva, and partly under the superintendence of his father and his maternal uncle Charles Bonnet. At the age of twenty-two he was appointed professor of philosophy in the college, in which situation he performed the duties of a public teacher for twenty-five years, interrupted only by his travels in search of physical and especially geological knowledge. The events of his life are consequently few, and the substance of them may be best given in his own words:—

"I had a decided passion for mountains from my infancy. At the age of eighteen I had already been several times over the mountains nearest to Geneva; but these were of comparatively little elevation, and by no means satisfied my curiosity. I felt an intense desire to view more closely the High Alps, which, as seen from the summits of these lower mountains, appear so majestic. At length, in 1760, alone and on foot, I visited the glacier of Chamouni, then little frequented, and the ascent of which was regarded not only as difficult but dangerous. I went there again the following year; and from that time I have not allowed a single year to elapse without making considerable excursions, and even long journeys, for the purpose of studying mountains. In the course of that period I have traversed the entire chain of the Alps fourteen times by eight different routes. I have made sixteen other excursions to the central parts of the mountain mass. I have gone over the Jura, the Vosges, the mountains of

Switzerland and of part of Germany, those of England, of Italy, and of Sicily and the adjacent islands. I have visited the ancient volcanoes of Auvergne, a part of the Vivarais, several of the mountains of Forez, of Dauphiné, and of Burgundy. All these journeys I have made with the mineralogist's hammer in my hand, with no other aim than the study of natural phenomena, clambering up to every accessible summit that promised anything of interest, and always returning with specimens of the minerals and mountains, especially such as afforded confirmations or contradictions of any theory, in order that I might examine and study them at my leisure. I also imposed upon myself the severe task of always marking notes upon the spot, and, whenever it was practicable, of writing out my observations in full within the twenty-four hours."

This sketch of Saussure's travels and labours extends from 1758 till 1779. In addition it deserves to be particularly mentioned, that in 1787 he ascended to the top of Mont Blanc, and remained there three hours and a half making observations; in 1788, accompanied by his eldest son, he encamped for seventeen days on the summit of the Col du Géant, at an elevation of 11,170 feet, for the purpose of studying meteorological phenomena; and in 1789 he reached the summit of Mont Rosa in the Pennine Alps, which was the last ascent of importance which he performed.

Saussure resigned his professorship in 1786. He was afterwards a member of the council of Two Hundred of Geneva; and when that republic was united to France in 1798, he was for some time a member of the National Assembly. The French Revolution however deprived him of almost all his property, which had been deposited in the public funds. An organic disease had begun to develope itself when he was about fifty (probably in consequence of his exertions and privations among the Alps), which, combined with the loss of his property, and the anxiety and distress which he suffered from the convulsions of his country, carried him off at the age of fifty-nine. He died on the 23rd of January 1799.

Saussure kept up a correspondence with many of the distinguished literary men of his time: he was a member of the Académie des Sciences of Paris, and of several other of the scientific societies of Europe; and he was the founder of the Society for the Advancement of the Arts at Geneva, which is still in a flourishing state.

The labours of Saussure in geology are of a character to secure for his name a just and enduring reputation. Physical geology, the research after the causes of geological phenomena, found in him a diligent and discriminating observer unbiassed by the many speculations of his day, but looking forward, through the results of diligent inquiry into facts, to an improved condition of theory. Less speculative than De Luc, more philosophical than Werner, more original than either, he has had few disciples; but modern geologists have largely imbibed the adventurous spirit which carried him round all the precipices and through all the defiles of the Alps, and may yet copy with advantage the calm and correct induction which he applied to the complicated disorder of the strata in these mountains.

Besides geology and mineralogy, the sciences to which he had especially devoted himself, Saussure had directed his attention to botany, chemistry, electricity, and meteorology. He was also the inventor of several ingenious and useful philosophical instruments—a thermometer for measuring the temperature of water at all depths; an hygrometer to indicate the quantity of aqueous vapour; an electrometer to ascertain the electrical state of the atmosphere; and others.

Saussure's first publication was a 'Dissertatio Physica de Igne,' Geneva, 1759; his next was 'Observations sur l'Ecorce des Feuilles et des Pétales,' Geneva, 1762, which was a kind of supplement to his uncle Bonnet's work, 'Sur l'Usage des Feuilles;' and he wrote some excellent 'Essais sur l'Hygrométrie,' 4to, 1763, in which he made known the important discovery that the air expands and becomes specifically lighter in proportion to the increase of the quantity of moisture in it. But his great work is his 'Voyages dans les Alpes,' of which the first volume was published in 1779, the second in 1786, and the last two in 1796. The title of this work conveys a very imperfect notion of its contents, which indeed embrace the whole of those geological travels which have been before alluded to. His other works consist chiefly of dissertations on physical subjects, in the 'Journal de Physique,' the 'Journal de Genève,' and other scientific publications.

SAUVAGES, FRANÇOIS-BOISSIER DE, was born at Alais in Lower Languedoc, in 1706. Having received a moderately good education, he in 1722 commenced the study of medicine at Montpellier, and he took his Doctor's degree in 1726. In 1730 he went to Paris, and soon after seems first to have entertained the idea of forming a classification of diseases like those usually adopted for the objects of natural history. He published a sketch of his system in a small volume in 1731, and by this, and some papers which he wrote at the same time, gained so much reputation, that in 1734 he was appointed a professor at Montpellier. The doctrines which he taught there were chiefly those of Stahl, and he contributed greatly towards the removal of the mechanical theories of medicine that had before been prevalent. In 1740 he was elected professor of botany, and subsequently pursued that science with as much energy as that of medicine. In 1763 he published his most important work, the 'Medical Nosology,' in accumulating materials for which he had steadily laboured for upwards of thirty years. He died in 1767.

Of all the works of Sauvages, and they were very numerous, the 'Nosology' is the only one now often referred to. The system adopted in it has indeed shared the fate of all other nosologies, but it still presents a good and complete account of all that was known of practical medicine at the time of its publication. His other writings were short monographs and essays, which were chiefly printed in the scientific Transactions of the day: the best among them are those on hydrophobia, the remedial value of electricity in paralysis, and the 'Methodus Foliorum,' an essay towards the means of determining plants by the characters of their leaves.

SAUVEUR, JOSEPH, a French mathematician, distinguished by the improvements which he made in the branch of science called acoustics, was born March 24, 1653, at La Flèche, where his father followed the occupation of a notary. Till he was seven years old he was quite dumb, and his organ of voice was never completely developed. He appears to have been born however with a taste for the mechanical arts, and even in childhood he is said to have constructed siphons, fountains, and models of mills. He was sent to a school of the Jesuits, but his taste for calculations caused his mind to be so much diverted from rhetoric and theology, that he made little progress in these studies; and happening to obtain a superficial treatise on arithmetic, he made himself master, without any assistance, of its contents. In 1670 Sauveur travelled on foot to Paris; and one of his uncles having promised to make him a small allowance for his support on condition that he would qualify himself for the ecclesiastical profession, he resumed for a time his theological studies, but a copy of Euclid's Elements which fell in his way, and the lectures of Rohault, soon determined him to abandon this pursuit. Being thrown upon his own resources, for his uncle immediately withdrew the promised allowance, he sought to obtain a subsistence by teaching the mathematics, and in this he appears to have succeeded. At twenty-three years of age, he had the good fortune to attract the notice of Prince Eugene, who received from him some instruction in the sciences; and a foreigner of distinction wishing to be taught the geometry of Descartes, Sauveur, who then had no knowledge of the works of that philosopher, applied himself to the subject with such vigour, that in eight days he was able to give the required instruction. From 1678 to 1680 he was occupied with the study of problems relating to the application of the theory of probabilities to games of chance, and in the latter year he was made mathematical master to the pages of the Dauphiness. In 1681 he was appointed, with Mariotte, to go to Chantilly in order to make some hydraulic experiments at that place; and it was there probably that he was introduced to the Prince of Condé, with whom he subsequently had the honour of corresponding. The conversation of the prince appears to have inspired Sauveur with a desire to make himself master of the art of fortification; and in order that he might join practice to theory, he went in 1691 to the siege of Mons, where he attended daily in the trenches. At the termination of the siege, he visited the fortified places in Flanders, and at the same time he applied himself to the study of military tactics in all its details. At the recommendation of Vauban, he was appointed examiner of the engineers, and was allowed a pension, which he enjoyed till his death.

After his return to Paris, he was appointed, in 1686, to the chair of mathematics in the Royal College; and in ten years afterwards he was made a member of the Académie des Sciences. During the remainder of his life he was employed constantly in improving the mathematical theory of sound; and we learn, not without surprise, that the man who discovered by theory and experiment the velocity of the vibrations of musical strings under various circumstances of magnitude and tension, had neither ear nor voice; in fact it appears that he was obliged to avail himself of the aid of practical musicians in order to appreciate the musical intervals and concords.

This mathematician may be said to have almost invented the science which has since been so much extended by Dr. Brook Taylor, by Daniel Bernoulli, D'Alembert, Euler, and Chladni. Theoretical music had been the subject of part of his lectures at the Royal College in 1697; but the first published details respecting his researches in acoustics are contained in the volume of the Académie for the year 1700. The different papers which he wrote afterwards are in the volumes for 1702, 1707, 1711, and 1713. Sauveur was twice married, and he died July 9, 1716, at the age of sixty-three years, with the reputation of having been a man of kind disposition and great uniformity of temper.

SAVAGE, RICHARD, was born on the 10th of January 1697-98. His mother, the Countess of Macclesfield, had during her pregnancy made a public avowal of her infidelity to her husband, who, in consequence, obtained an act of parliament by which their marriage was annulled, and the offspring rendered illegitimate. Lord Rivers, who was declared by Lady Macclesfield to be the father of her son, so far recognised him as to become his godfather, and to allow him to be called by his name, but he afterwards abandoned him to the care of his mother. The countess disowned her unhappy child, leaving him to pass his infancy and boyhood under the precarious protection of strangers; and had it not been for the charitable intervention of her mother, Lady Mason, the destiny of Savage would probably have been as obscure as the most unnatural parent could have wished. By the kindness of this lady he was sent to a small grammar-school near St.

Alban's, and afterwards placed by his mother with a shoemaker in London. Soon after this, by the accidental discovery of some papers, he became acquainted with the circumstances of his birth, which had been studiously concealed from him; and he made many efforts to obtain an interview with his mother, who however resolutely refused to see him. While very young, Savage commenced his career as an author by taking part in the Bangorian controversy, on which he wrote an unsuccessful poem, afterwards suppressed by himself. At the age of eighteen he published a comedy called 'Woman's a Riddle,' and two years afterwards another, 'Love in a Veil,' both borrowed from the Spanish. Though these were failures, he thereby obtained the notice of Sir Richard Steele and Mr. Wilkes, an actor. He became better known as an author by his tragedy of 'Sir Thomas Overbury,' in which he himself acted the part of Sir Thomas Overbury; and the profits of this play, and of a subscription raised for him at the time, produced a sum which appeared considerable to one so necessitous. In the year 1727 his irregular habits of life led him into one of the tavern broils then very common, in which he unfortunately killed a man, and was tried and condemned to death. The circumstances of the affair, and the doubtful character of the witnesses who appeared against him, becoming generally known after his sentence, intercession was made for him with the queen of George II. by the Countess of Hertford, and the royal pardon was granted to him, in spite of the efforts of his mother, who on this occasion spread a report that he had once attempted her own life.

The notoriety of this event was succeeded by an extraordinary reaction of public opinion in his favour: he was courted by all ranks, the fashions of the day were ruled by his opinions, and he was enabled to maintain an appearance in society above his station by means of an annuity of 200*l.* a year obtained from his mother's relations, under the threat that he would expose her cruelty by lampoons if she refused to support him. At this time he published his longest poem, the 'Wanderer,' which was much admired at the time.

Prosperity made more apparent that fickleness of character which led him into extravagance and alienated his friends from him. His fair prospects were soon for ever clouded by a quarrel with his patron Lord Tyrconnel, who accused him of ingratitude, and banished him from his house. His acquaintance in consequence generally deserted him, and he sank into obscure poverty as suddenly as he had emerged from it. The remainder of his life was passed in discreditable efforts to regain his position in society by alternately flattering and satirising all from whom he had anything to hope or fear. In despair of ever conciliating his mother, he published 'The Bastard,' the severity of which drew down upon her much public indignation, though it does not seem to have re-awakened sympathy in favour of the author. After an unsuccessful attempt to obtain the situation of poet-laureate, Savage received from the queen a pension of 50*l.* a year as a reward for a poem in honour of her birthday, which his gratitude renewed annually from this time till her death, when the royal bounty was withdrawn from him. Having made no provision for such a contingency, he was obliged, from his necessities, to leave London in the year 1739, retiring first to Bristol and then to Swansea, where he lived for about a year, receiving an allowance raised by subscription among his friends. In January 1742-43, on his return to Bristol, he was arrested for a debt of 8*l.*, and sent to prison in that city, where he died, on the 31st of July 1743.

The name of Savage has become better know than his merits deserve, from the singularity of his early misfortunes, and still more from the elaborate life of him which Johnson, the companion of his distresses, has inserted in his 'Lives of the Poets.' This memoir is interesting not only as a most faithful picture of the adventurous career of Savage and of the manners of his age, but because it exhibits very strikingly the chief excellences and defects of the author as a biographer and a critic. The writings of Savage are in unison with his character. The carelessness and want of system in his graver compositions, the frivolity in the choice and treatment of lighter subjects, his unchastened style, feeble in its vehemence, illustrate the strength of feeling and passion, the infirmity of purpose, the thoughtless improvidence and want of settled principles of conduct, which made the actions of Savage as inconsistent as his fortune was chequered. In his 'Wanderer,' he declaims without the moral dignity of a didactic writer, his versification is harsh, his descriptions are tedious, and the whole poem is ill arranged and thronged with confused imagery. Savage made enemies as readily as friends, and he testified his resentment by satires full of coarse personal invective.

From this general censure of the works of Savage, 'The Bastard' is in a great measure to be excepted. Strong natural feelings, goaded by a sense of undeserved wrongs, gave to this poem a concentrated energy of expression, a refinement of sarcasm, and an exalted tone of thought, of which there are only faint traces in his other writings.

SAVARY, ANNE-JEAN-MARIE, DUC DE ROVIGO, was the son of a veteran officer, and was born at Mans, in the Ardennes, April 26, 1774. His father had sufficient influence to obtain for him the grade of sub-lieutenant in the infantry regiment, the Royal Normandie, in 1789, a few weeks before the first outbreak of the Revolution. In 1793 he was already a captain, at the age of nineteen.

In the republican campaigns of 1794-95, when the French and Austrian armies alternately invaded each other's territory, Captain Savary was attached to the army of the Rhine, under Custine, Pichegru, and Jourdan. He was soon distinguished for his intelligence and alacrity; and when Moreau took the command of the same army in 1796, General Desaix, an excellent judge of merit, selected Savary to be his aide-de-camp. At Marengo, June 14, 1800, when General Desaix was killed, Savary his aide-de-camp conveyed to the First Consul intelligence of the loss which the French army had sustained. Grieved as he was himself to lose the general whom he esteemed the ablest of all those he ever commanded, Bonaparte was struck with the evident sorrow of the young officer. He immediately adopted him, and his brother aide-de-camp, Rapp, and attached them both to his own person, in the same capacity. Shortly after Savary was promoted to a brigade. He soon acquired the entire confidence of his master. From 1802, exclusive of his military service, he was charged with the secret police of the First Consul, in which the most powerful personages in the state, not excepting the minister Fouché, were placed under his surveillance, whereby he raised up a host of enemies against him, and became the butt of many malicious reports. Among other things he was accused of instigating the murder of Captain Wright, of the strangling of Pichegru, and with behaving with brutality to the unfortunate Duc d'Enghien, with the superintendence of whose execution he was charged.

In 1805, having been raised to a division, General Savary was entrusted by Napoleon I. with a private mission to the Emperor of Russia. The following year he was honoured with the command of two regiments of the Imperial Guards, and afterwards with that of the 5th corps. He was now, at the age of thirty-two, a leader of armies, and that he was equal to the task was proved by the brilliant victory at Ostrolenka, February 16, 1807. For this exploit, and his good conduct at the battle of Friedland, he received his title as Duc de Rovigo. He was sent to the peninsula in 1808, and he it was who prevailed on Charles IV. and Prince Ferdinand to undertake the journey to Bayonne, to meet Napoleon. Napoleon appointed the Duc de Rovigo minister of general police in 1810. He was left in this important office during the march to Moscow in 1812, and was still performing its duties when the famous conspiracy of General Mallet exploded. Having been arrested in his bed, Savary was detained for several hours at the prison of La Force, until the presence of mind of General Hullin had averted the plot. The intelligence of Mallet's conspiracy induced Napoleon to leave the army in Russia, but he still continued to place the same trust as ever in the Duc de Rovigo. In 1815 Savary was raised to the Chambre des Pairs, during the Hundred Days, and invested with the command of the gendarmerie. The British government refused his request to be allowed to follow his master to St. Helena. The rest of his life was spent in obscurity, from which he was partially withdrawn in 1823 by a vindication of his conduct with regard to the murder of the Duc d'Enghien, in which he attempted to remove the stigma from himself to Prince Talleyrand. The loud outcry which replied to this appeal drove him from France. He returned after the revolution of July 1830.

On the 1st of December 1831 Louis-Philippe appointed him to the command of Algeria; but his administration did not give satisfaction, and his unfortunate antecedents increased his unpopularity; he was therefore recalled in 1833. He died in the course of the following year, in comparative indigence, leaving a large family almost unprovided for. His son, the present Duc de Rovigo, has acquired some reputation as a musical and dramatic critic, in the newspaper feuilletons.

SAVARY, NICOLAS, was born in 1750 at Vitré in Bretagne, France. Having completed his studies at the college of Rennes, he went to Paris, where he resided for some time. He had early conceived a desire of travelling, and in 1776 he landed in Egypt, where he remained till 1779. He was some time at Alexandria and Rosetta, but fixed his residence chiefly at Cairo, making occasional excursions in the neighbourhood, and to Damietta and other places in Lower Egypt. He re-embarked at Alexandria in September 1779, and travelled during two years or thereabouts among the islands of the Grecian Archipelago. It is probable that he returned to France about the middle of 1781.

The first work which Savary published after his return was a translation of the Korán, the greater part of which had been made in Egypt, 'Le Coran, traduit de l'Arabe, accompagné de Notes, et précédé d'un Abrégé de la Vie de Mahomet,' 2 vols. 8vo, Paris, 1783. This is the best translation of the Korán which the French possess. The materials for the Life of Mohammed have been drawn chiefly from Abu'l Feda and the 'Sunnah,' a collection of traditions considered authentic by the Arabians. Savary next published a series of extracts from the Korán, under the title of 'Morale de Mahomet, ou Recueil des plus pures Maximes du Coran,' 12mo and 18mo, Paris, 1784.

In 1784 Savary published the first volume of his 'Lettres sur l'Egypte.' The other two volumes were published in 1785, together with a new edition of the first volume, 3 vols. 8vo, Paris. This work had at first an extraordinary reputation. The interest connected with the country itself, especially the monuments of Ancient Egypt, the picturesque style, and the brilliant colouring of the descriptions, rendered the work extremely popular. It was translated into German (8vo, Berlin, 1786) and English (2 vols. 8vo, London, 1786-87). Many objections however were afterwards made to the work, as that it

contained few new facts—the description of the pyramids having been taken from Maillet, the account of Upper Egypt from the Père Sicard, and other parts from Joinville, &c.

Savary was afterwards severely commented upon by Michaelis, in his 'Journal of Arabic Literature,' who affirmed that in making use of Abu'l Feda he has always had recourse to Michaelis's Latin translation, and has not even understood that correctly, and that he was ignorant even of the pronunciation of the vernacular Arabic. The publication of Volney's 'Travels in Egypt' about the same time, which contains numerous contradictions of Savary, added to the annoyance arising from the criticisms of Michaelis, and the decline of his reputation is said to have affected his health, which was naturally delicate. He died at Paris February 4, 1788, at the age of thirty-eight.

A few months after Savary's death, his 'Lettres sur la Grèce,' a work which he was engaged upon during his illness, was published at Paris in 8vo. It is incomplete, the author having worked up only a part of his materials at the time of his death. A tale translated from the Arabic, 'Les Amours d'Anas Eloujond et de Ouardi,' was published in 1789, 18mo. Savary had composed while in Egypt a 'Grammaire de la Langue Arabe Vulgaire et Littérale,' which he had presented to the French government in 1784, and it was ordered to be printed, but for want of Arabic type it lay in the royal printing-office till it was claimed on behalf of Savary's brother, by whom it was again presented to the government, and it was again ordered to be printed in 1796, but the publication was not completed till 1813 (4to, Paris), and in the meantime the Arabic grammars of D'Herbin and Silvestre de Sacy had already appeared. It is in French and Latin, with many familiar dialogues and Arabic tales and songs, which in some degree compensate for the brevity of the syntax. This grammar however will not bear comparison with that of De Sacy. Savary was also engaged upon an Arabic Dictionary, but none of it has ever been printed.

*SAVIGNY, FRIEDRICH CARL VON, one of the most distinguished jurists of modern times, was born February 21, 1779, in the city of Frankfurt-on-the-Main. The family was of French origin, but Savigny's father was born at Trabens in Germany, a small town on the Moselle, and he occupied a situation of importance in the government of Frankfurt. He died in 1791, and his wife in 1792. All their children had died at an early age except Friedrich Carl, who was thus left, at the age of thirteen, without parents and without any near relations. Herr Von Neurath, however, who had been on terms of intimacy with his father, took him under his charge, and placed him, together with his own son, who was about the same age, under suitable teachers for completing his education. He was intended for the legal profession; and German law being founded on Roman law, during the summer half of the year 1795 he attended a course of lectures by Erxleben on the 'Pandects,' and during the winter half a similar course by Weis, and from the latter he also received private lessons, together with four other pupils. In October 1796 Savigny proceeded to the University of Gottingen, but in the spring of 1797 his studies were interrupted by illness, and he retired into the country till the autumn of that year, when he went to the University of Marburg, in Upper Hesse, where he took his degree of Doctor of Law, October 31, 1800. He then began to teach as a privat docent in the university, that is, as a professor, but without other emolument than the fees of his auditors.

During the period from 1800 to 1804 Savigny delivered, as professor extraordinary, courses of lectures on the 'Pandects,' on Ulpian, on the laws of succession, of obligations, &c., and on Hugo's 'History of Roman Law,' a work which had greatly interested him. In 1803 he published his first work, 'Das Recht des Besitzes,' which has been translated into English under the following title, 'Von Savigny's Treatise on Possession, or the Jus Possessionis of the Civil Law, translated from the German by Sir Erskine Perry, Chief Justice of the Supreme Court of Bombay,' 8vo, 6th edition, 1848.

In 1804 Savigny married Miss Brentano, the daughter of a banker at Frankfurt. Soon after his marriage he quitted the University of Marburg in order to make a journey in Germany, Northern Italy, and France. He inspected the libraries of Heidelberg, Stuttgart, Tübingen, Strasbourg, and others, making minute researches, and taking copious extracts, and returned with a rich supply of materials on matters connected with legal history and practice. In 1808 he became professor of law in the University of Landshut in Bavaria; and in 1810, on the establishment of the University of Berlin, he was appointed to a similar professorship there, and was also made a member of the Royal Academy of Sciences. Not long afterwards, when the thoughts of persons connected with the law were much occupied by a project for a revised code of laws for all Germany, he published his views on the subject, 'Vom Beruf unserer Zeit fur Gesetzgebung und Rechtswissenschaft,' 8vo, 1814. He soon afterwards commenced the publication of his 'History of the Roman Law in the Middle Ages' ('Geschichte des Römischen Rechts im Mittelalter'), 6 vols., 8vo, Heidelberg, 1815-1831. This work contains a large amount of valuable information on the introduction of Roman Law into Germany, and other Continental countries.

In 1816 Savigny was appointed a Privy Counsellor of Justice (Geheim Justizrath), and in 1817 a Member of the Council of State (Mitglied des Staatsraths). He was also made a Member of the Court of Revision (Revisionshofes). In 1836 he published a 'Contribution to the Legal History of Nobility in Modern Europe' ('Beitrag zur Rechtsgeschichte des Adels in Neuern Europa'), 4to, Berlin, 1836. The last and most important of his works, the 'System of Modern Roman Law' ('System des Heutigen Römischen Rechts') is not yet completed. The first four volumes were published at Berlin, in 8vo, in 1840, and the fifth in 1841. The sixth volume, owing to the pressure of other occupations, as he states in the preface, was not published till 1847. The seventh volume was published in 1848, and the eighth in 1849. This completes the Third Book, and may, as he informs his readers, be considered as completing the general part of the work. The plan of the whole work is laid down at the commencement of the first volume as follows:—Book I. 'Rechtsquellen' ('Sources of Law'). Book II. 'Rechtsverhaltnisse' ('Legal Relations'). Book III. 'Anwendung des Rechtsregeln auf die Rechtsverhältnissen' ('Application of the Rules of Law to Legal Relations'). Book IV. 'Sachenrecht' ('The Law of Things,' that is, Ownership). Book V. 'Obligationenrecht' ('The Law of Obligations,' that is, Contracts, &c.). Book VI. 'Familienrecht' ('The Law of Family,' or the Law of Marriage and the relations that arise out of it). Book VII. 'Erbrecht' ('The Law of Succession,' testamentary and intestate). Books IV., V., VI., and VII., are to be published as separate works, but will be written in accordance with the original plan. A portion of this latter part has since been published—'Das Obligationenrecht, als Theil des Heutigen Römischen Rechts,' 2 vols. 8vo, 1851. It is much to be desired that the author may live to complete this important work, which is characterised by a depth and subtlety of thought, a soundness of knowledge, perspicuity of arrangement, and clearness of expression, which have seldom been equalled, and perhaps never surpassed.

In 1842 Savigny was made a Privy Minister of State (Geheim Staatsminister), and also Minister of Justice for the Revision of the Law (Justizminister fur die Gesetzrevision). In 1850 he published his Miscellaneous Works ('Vermischte Schriften,' 5 vols. 8vo, Berlin), consisting of the writings, which, with the exception of those before mentioned, he had published in the course of half a century in periodical works. He was also joint editor, with Eichhorn, Göschen, Klenze, and Rudorff, of the 'Zeitschrift fur Geschichtliche Rechtswissenschaft,' which was completed in 15 vols. between 1815-50.

SAVILE, GEORGE, MARQUIS OF HALIFAX, was born in 1630. He was the son of Sir William Savile, a Yorkshire baronet, of ancient family, and of Anne, daughter of the lord keeper Coventry. Being hereditarily attached to the Stuarts, ambitious, and endowed with brilliant talents, he played an active and a successful part in the intriguing reigns of Charles II. and James II. In 1668 he was raised to the peerage, by the titles of Lord Savile of Eland and Viscount Halifax; he was created earl in 1679, and marquis in 1682. He died in 1695, and the title became extinct in 1700, by the death of his son. The witty Lord Chesterfield was his grandson by the mother's side.

It is hard to state shortly his political history or principles, except by saying that he was the chief of the body to which the expressive name of Trimmers was given. So far however as he was attached to any principle, it seems to have been to the cause of civil liberty as then understood. He opposed the Non-resisting Test Bill in 1675, as well as, both in those times and after the accession of James, the relaxation of the tests enacted against the papists. He opposed the scheme for excluding the Duke of York from the succession, preferring to limit his authority when the crown should devolve on him. He declined to take part in bringing over the Prince of Orange; but was president of the convention parliament, and strongly supported the motion for declaring the throne vacant. On the accession of William and Mary he was made privy seal; but he soon retired from the administration, upon inquiry being proposed to be made as to the authors of the prosecutions of Lord Russell, Sidney, &c., in which he, as a member of the then existing government, had concurred: and he continued in opposition thenceforward till his death, which happened in 1695.

"He was," says Burnet, "a man of great and ready wit, full of life, and very pleasant, much turned to satire. . . . He was punctual in his payments and just in all private dealings; but with relation to the public, he went backward and forward, and changed sides so often, that in the conclusion no side trusted him; he seemed full of commonwealth notions, yet he went into the worst part of King Charles's reign. The liveliness of his imagination was always too hard for his judgment. His severe jest was preferred by him to all arguments whatever: and he was endless in council, for when after much discourse a point was settled, if he could find a new jest, whereby he could make that which was digested by himself seem ridiculous, he could not hold, but would study to raise the credit of his wit, though it made others call his judgment into question,' &c.

His works are lively and elegant. The chief of them are these: 'Character of a Trimmer,' 'Anatomy of an Equivalent,' 'Letters to a Dissenter,' 'Miscellanies,' and 'Maxims of State.' He left two manuscript copies of his memoirs, both of which were destroyed unpublished, one by the Earl of Nottingham, the other by his granddaughter Lady Burlington. Horace Walpole says that this was done at Pope's suggestion, because the papists were represented in an unfavourable light. The loss is to be regretted, considering the strong satirical talent and position of the author.

SAVILE, SIR HENRY, an eminent scholar and mathematician, was

born at Over Bradley, near Halifax, in Yorkshire, November 30, 1549. He was admitted a student of Merton College, Oxford, in 1561, where he proceeded to the degree of B.A., and was chosen fellow of the college. He took the degree of M.A. in 1570, about which time his fondness for the mathematics induced him voluntarily to read public lectures in the university on Euclid, Ptolemy, and other writers. He also served as proctor for two years, and in 1578 he made a tour through the Continent, and at his return had the distinguished honour of being chosen tutor in the Greek language to Queen Elizabeth, who, it is said, had a great esteem for him. He was elected warden of Merton College in 1585, in which office he continued for thirty-six years, and greatly benefitted that society by his exertions. During his time he enriched the literature of his country with several classical and historical publications. He was made provost of Eton College in 1596, and on the accession of King James he was knighted. He died at Eton College, on the 19th of February, 1622, in the seventy-third year of his age, and was buried in the chapel there. On this occasion the University of Oxford paid the greatest honours to his memory, by having a public speech and verses made in his praise, which were published under the title of 'Ultima Linea Savilii.' He was indeed a munificent benefactor to the University of Oxford, in which, besides various other donations, he founded, in 1619, two professorships, one of geometry, the other of astronomy, which are still maintained. His library, consisting of a very curious and valuable collection of scientific books and manuscripts, he left to the university, and it is now preserved in a separate room near the Bodleian Library, the two Savilian professors being the only persons who have immediate access to it. His fame principally rests on a magnificent edition of all the works of St. Chrysostom, which was published in 1613, in 8 vols. folio, in the production of which he is said to have expended no less than 8000*l.*, and on his collection of our best historians, published in 1596, under the title of 'Rerum Anglicarum Scriptores post Bedam.' As a mathematician, he is known principally by his 'Lectures on the first book of Euclid's Elements,' published in 1621, but several manuscript collections of his on the history of the sciences are preserved in his library at Oxford.

SAVONAROLA, GIRO'LAMO, a Dominican monk, a native of Ferrara, made himself known by his eloquent preaching at Florence, where he was living in the convent of S. Marco, which belonged to his order, in the latter part of the 15th century. In his sermons he used at times to assume the tone of a prophet, foretelling public calamities as a punishment for the sins of the people. Florence was then enjoying peace and prosperity under the administration of Lorenzo de' Medici, all Italy was quiet, and yet Savonarola startled his hearers by foretelling the approaching irruption of fierce foreign hosts, which would bring bloodshed and desolation over the land. A few years after, his prophecy was fulfilled by the invasion of Charles VIII. of France and his ruthless bands, and an age of calamities began for Italy. Before this however Savonarola was wont to inculcate democratic doctrines; he recommended a return to the former popular system of government, which had been interrupted by the ascendency of the Medici; and he even declaimed against Lorenzo himself. Lorenzo took little notice of this; and when his friends urged him to check the monk's audacity, he replied, that as long as the preacher exerted himself to reform the morals of the citizens of Florence, he should willingly excuse his incivility to himself. When Lorenzo fell ill, in the spring of 1492, and his life was despaired of, Savonarola appeared by his bed-side, some say at Lorenzo's own request. The conversation that followed is variously related. Poliziano, an eye-witness, states that Savonarola exhorted Lorenzo to be firm in the Catholic faith, to which the sick man assented. The monk then asked Lorenzo whether, in case he recovered, he purposed to live a virtuous and well regulated life, to which a ready assent was also given. Lastly, Savonarola told Lorenzo that he ought to bear his death with resignation, if such be the will of God. "With cheerfulness," replied Lorenzo. Savonarola was then going to quit the room, when Lorenzo called him back, and requested his benediction, which the monk readily gave in the solemn form of the liturgy, Lorenzo pronouncing the usual responses with a firm and collected voice.

Such is the account of Poliziano, written soon after the event, but a different one came into circulation a long time after, and was registered in the biography of Savonarola, written by Gianfrancesco Pico of Mirandola, nephew of the celebrated Giovanni Pico, the friend of Lorenzo. The story is, that Savonarola was sent for to hear Lorenzo's confession, and that among other injunctions to which Lorenzo readily assented, the monk required him to promise that if he should recover, he would restore the republic to its former state of popular freedom, and as Lorenzo made no reply to this, Savonarola left him without giving him absolution. Roscoe thinks this tale to have been an invention of that party spirit which broke out some time after Lorenzo's death, and which led to the expulsion of Piero de' Medici, Lorenzo's son, in 1494. Savonarola acted a conspicuous part in the disturbances which followed. He became the leader of the democratic party, which was styled the Piagnoni or lachrymose party, because, in imitation of their leader, they were continually denouncing and bewailing the sins and corruption of their fellow-citizens. The opposite or aristocratic party, that wished to place the government in a few hands, were styled Compagnacci, and also Arrabbiati, or 'enraged.' The Piagnoni succeeded for a time, and a general legislative council was formed of 830 citizens, above thirty years of age, and who were "netti di specchio," that is to say, inscribed in the public books as having always paid their taxes regularly. A vast hall was constructed for their meetings in the town palace. Savonarola's influence was now very great, being looked upon by his party as a kind of prophet and supreme judge. Grave citizens mixed with friars, and children, assembled in the public places crying 'Viva Cristo,' singing hymns composed for the occasion, and dancing with frantic gestures. But the Arrabbiati were not idle; they represented Savonarola as an impostor, and they accused him of heresy at Rome. Pope Alexander VI. (Borgia) summoned him to appear before him, in default of which he excommunicated him. Savonarola, who had long been preaching against the corruptions of the clergy, did not spare the head of the Church, whom he styled an usurper, and he wrote to several princes urging them to assemble a general council, before which he made sure of proving that Alexander not only was not a legitimate pontiff, but was not even a Christian. In the year 1497, Piero de' Medici made an attempt to re-enter Florence by surprise, at the head of an armed party, but the plot was discovered, and several of his abettors within the town being arrested, five of them were condemned to death, and the rest to banishment. They appealed from their sentence to the great council of the citizens, but Savonarola and his party urged the immediate execution of the sentence, and the five were beheaded. This enraged the aristocratic party, who, joined to the secret enemies which Savonarola had among the clergy, encouraged two Franciscan monks to preach against him. Savonarola, thus assailed, called to his aid a brother Dominican, Domenico da Pescia, and both retorted from the pulpit against the Franciscans. The contest was kept up for some time with mutual accusations and vituperations, until Frà Domenico, excited beyond reason, proposed to prove the superiority and sanctity of his master by walking through the flames, and, strange to say, one of the Franciscans undertook to do the same on the part of his brethren. The mode of trial was arranged by the magistrates; a mass of combustibles was laid in the square, and a walk was made across, through which the champions were to pass while the faggots were blazing. On the appointed day, 17th April, 1498, Savonarola and his champion, attended by a numerous procession, made their appearance, giving out the psalm 'Exurgat Deus et dissipentur inimici ejus.' His opponent Frà Giuliano Rondinelli, attended by some Franciscan monks, walked silently and steadily to the place of trial; the flames were kindled, and the crowded spectators stood in mute astonishment and expectation, when Savonarola proposed that his champion Domenico should bear the consecrated host through the fire. This proposal shocked the whole assembly, and the magistrates and heads of the clergy exclaimed against it as a profanation, and as a tempting of God himself. Frà Domenico however refused to proceed without the host, and the trial was given up. This business ruined the credit of Savonarola: on his return to his convent of S. Marco he was taunted by the populace, and soon after a party of his enemies entered the convent by force, and dragged him, with Domenico and another monk, to prison. He was tried before a mixed lay and ecclesiastic commission appointed by Alexander VI. His eloquence at first startled his judges, but the implements of torture being produced, the firmness of Savonarola failed him, and he acknowledged the falsehood of his pretensions to supernatural powers. He was condemned to death, and he and his two associates, being led to the spot prepared for execution, were first strangled, and their bodies thrown into the flames, on the 23rd of May, 1498.

Savonarola left several works, both in Italian and in Latin, one of which, entitled 'Triumphus Crucis,' is a demonstration of the truth of Christianity. His sermons however, of which some remain, are the most remarkable of his productions. He was eminently a popular orator, and profoundly versed in the art of exciting the feelings. His memory has found several apologists, among the rest Filippo Neri, and Barotti, in his 'Biographies of Authors, Natives of Ferrara.'

SAXE, MARSHAL. MAURICE, COUNT OF SAXONY, was the natural son of Augustus II., king of Poland and elector of Saxony, and of the Countess of Kœnigsmarck, a Swedish lady of high rank. Maurice was born at Dresden, on the 19th of October 1696. In 1708, when only twelve years old, he served in the army of the allies under the Count of Schulembourg before Lisle; in 1709 he had a horse shot under him at the siege of Tournay; and he was at the battle of Malplaquet in the same year. His father soon afterwards gave him a regiment of cavalry, with which he fought against Sweden, and was at the taking of Stralsund. When he was only fifteen years of age his mother got up a marriage between him and the heiress of the counts of Loben, a German lady, who was about the same age.

When Prince Eugene was besieging Belgrade he was joined by Maurice of Saxony, who, when the campaign was terminated, returned to Dresden, and after a short stay repaired to Paris (1720), where he was introduced to the Duke of Orleans, then regent, who received him in the most flattering manner, and conferred on him the title of Mareschal-de-Camp. On his return to Dresden to ask his father's permission to accept the dignity, he contrived to separate himself from his wife by procuring a divorce. No blame is imputed to her except jealousy, for which there was no doubt sufficient cause, constancy in his attachments to the other sex being by no means one of the charac-

teristics of Maurice. He soon returned to France, and took the command of a regiment, which he manoeuvred according to a plan of his own, and for which he received the praise of Folard. He continued for a considerable time to study mathematics and the art of attacking fortified places under that skilful tactician.

In the year 1726 Maurice of Saxony set out for the north, in the hope of being elected Duke of Courland through the interest of his father. By the exertions of Anna Iwanowna, duchess of Courland (widow of the Duke Frederic William, who died in 1711), who had conceived an attachment to him, his election was carried, though there were other candidates, and he was opposed by the Czarina Catharina I., who sent Menzikoff to seize him in Mitau; but he defended himself in the palace, and the Russians retired. The Russian influence was then used in the Polish diet, which, in virtue of its right of suzereignty, summoned him to appear before them; but he refused to do so, and the diet in consequence signed his proscription. He attempted to defend himself in his territory, but the Russians forced him to flee, and he escaped to France with nothing but his diploma of election. In 1728, after the death of Catharina I., the Duchess of Courland, whose attachment to him continued, invited him to return, which he did; and there is little doubt that she would have made him her partner on the throne of the czars, to which she was elected in 1730, if she had not previously discovered a glaring instance of his inconstancy, whereupon he was immediately dismissed. He then returned to Paris, and afterwards repaired to Dresden. His father, Augustus II., died in 1733.

War having been declared between France and Austria in 1733, Maurice of Saxony repaired to the court of Versailles to solicit employment, and he was sent to the army of the Rhine, commanded by the Duke of Berwick. He distinguished himself at the siege of Philipsburg, and was appointed lieutenant-general at the peace of 1736. He now returned to Dresden for the purpose of prosecuting his claim to the dukedom of Courland, but failing in this attempt, he went again to Paris, and devoted himself to the study of the art of war and to the completion of a work on which he had employed himself for some time, and which he called 'Mes Rêveries.'

On the death of the Emperor Charles VI., in 1740, a general war broke out. Louis XV. sent an army into Bohemia under the Marshal of Belle-Isle, the left wing of which was confided to the Count of Saxony, who was charged with the investment of Prague (1741), which he took by assault in a few days, and with equal rapidity the fortress of Egra. He was afterwards appointed to the command of the army of Bavaria, and displayed equal skill in defensive warfare as in offensive. He was also employed in the defence of Alsace, when he was suddenly summoned by Louis XV. to assist in placing Prince Edward the Pretender on the throne of his ancestors, but he had scarcely reached Dunkirk when a tempest destroyed a part of his squadron, and the rest was blockaded by an English fleet. Maurice returned to Versailles, and Louis bestowed on him the staff of a Marshal of France (March 1743).

In 1744 Louis XV. entered Flanders with an army of 80,000 men, the left wing being under the command of Marshal Saxe, who was appointed to cover the sieges which were to be undertaken by Marshal Noailles under the immediate inspection of the king. Menai, Ypres, and Furnes were quickly gained, when news was brought that Prince Charles had entered Alsace. The king and Marshal Noailles hastened to its defence with the greatest part of the troops, leaving Marshal Saxe alone in Flanders to act on the defensive against an army three times as numerous as his own; he maintained his position however with consummate skill, keeping the allies continually in check, and retaining the conquests which had been made at the beginning of the campaign.

In 1745 Louis XV. returned to Flanders with a large additional force, amounting, with that already in Flanders, to 100,000 men, of which Marshal Saxe was now appointed general-in-chief, Marshal Noailles consenting to act under him. On the 22nd of April 1745 the campaign was opened by the siege of Tournay. The allies advanced to its support with 45,000 men, English, Hanoverians, and Dutch. Marshal Saxe was suffering under dropsy, and underwent the operation of tapping on the 18th. Notwithstanding, he advanced to oppose the allies with a force not exceeding theirs, he himself being obliged to be borne in a litter. On the 11th of May he was attacked near the village of Fontenoy, where he had put himself in position. The English and Hanoverians advanced to the attack of his redoubts in a dense column, and for awhile bore everything before them, sustaining repeated attacks of cavalry and the steady and uninterrupted fire of the French infantry with a determination which seemed to make victory certain. But the perseverance of Marshal Saxe at length prevailed: the Dutch kept aloof, and four large pieces of artillery being also brought to bear upon the English column, it was at length compelled to give way, and defeat followed. The French victory at Fontenoy, one of the most memorable of the 18th century, was soon followed by the conquest of all Belgium. The conqueror of Fontenoy was presented by Louis XV. with the château of Chambord, and 100,000 francs of annual revenue arising from the estate. Tournay, Ghent, Bruges, Oudenarde, Ostend, Brussels, Mons, Charleroi, and Namur were all taken between the 23rd of May 1745 and the 19th of September 1746.

In the campaign of 1747 Marshal Saxe took Lafeldt after a hard-fought battle (July 2), which he followed up by the conquest of Bergen-op-Zoom, and in 1748 by that of Maastricht. The allies now made overtures of peace, which was definitely settled at Aix-la-Chapelle in the same year. Marshal Saxe survived about two years to enjoy the honours which were lavishly showered upon him. He died on the 30th of November 1750.

Marshal Saxe's work, 'Mes Rêveries,' was published in 1757, 5 vols. 4to. It is a work on military affairs, which is said to contain a good deal of valuable matter mixed up with many assertions which cannot be relied on. It was translated into English by Sir William Fawcett —'The Reveries; or, Memoirs upon the Art of War, by Field-Marshal Count Saxe; translated from the French,' 4to, 1757.

Marshal Saxe was a soldier, and "a ripe and good one," but nothing more. When at the height of his reputation, the Académie Française absurdly offered to make him a member, which he had the good sense to decline; for though he had great knowledge of his art and of all matters connected with it, his literary acquirements would have done no honour to that learned body, if we may judge from the following specimen of his orthography given in the 'Biographie Universelle:'—"Ils veule me fere de la Cademie; sela miret come une bage a un chas." The marshal was a man of large size and extraordinary personal strength.

SAXE-WEIMAR, BERNHARD, DUKE OF, born at Weimar on the 16th of August 1600, was the fourth of the seven sons of John, duke of Saxe-Weimar. As all the important circumstances of his life are connected with the Thirty Years' War in Germany, we can only give here a brief statement of the leading facts of his career.

After the battle of Prague (November 3, 1620), Bernhard served in the army raised by the Margrave of Baden-Durlach for the purpose of assisting Frederic V., king of Bohemia and elector-palatine, to support himself after the loss sustained in that disastrous affair. In 1623 he commanded a regiment of infantry in the army of Duke Christian of Brunswick; and in 1625, and again in 1627, he was placed at the head of a regiment of cavalry in the Danish army raised by Christian IV. in support of the Protestant Union. After the alliance between Louis XIII. and Gustavus Adolphus (January 13, 1631) he joined the latter, who promised him the bishoprics of Bamberg and Wurzburg, with the title of Duke of Franconia. Bernhard distinguished himself at the siege of Würzburg, in forcing the passage of Oppenheim, and in the Palatinate, where he took Mannheim by stratagem, and forced the enemy from all his posts in that quarter. Gustavus afterwards appointed him to the command of an army designed for the conquest of Bavaria, with which he advanced as far as the mountains of the Tyrol, obtained possession of the three fortresses of Ehrenburg, the keys of that country, and put the emperor in fear for his Italian states. Gustavus however recalled Bernhard to assist him against Wallenstein, and shortly afterwards they fought together at the battle of Lützen, November 16, 1632. When Gustavus fell, the Duke of Weimar took the command, and forced the enemy to retreat, and shortly afterwards drove the imperial army out of Saxony.

The Swedish army was afterwards divided into two parts by the chancellor Oxenstierna, and placed under the command of Marshal Horn and Bernhard of Weimar. Bernhard besieged and took Ratisbon, which however was afterwards retaken by the imperial army (July 29, 1634), and Bernhard and Horn were afterwards defeated at Nordlingen (September 7, 1634), owing to the impatience of the Duke of Weimar to give battle without waiting for the arrival of reinforcements. On the 6th of October 1635, Bernhard concluded a treaty of alliance and subsidy with the King of France. He was occupied for a considerable time in a series of less important affairs, and in quelling the mutinous spirit of the German armies, by procuring, through the agency of Oxenstierna, a portion at least of the arrears of pay. On the 3rd of March 1638 he gained the great victory of Rheinfelden, and obtained possession of the fortress on the 22nd of March. He afterwards besieged Alt Breisach, then considered one of the strongest places in Europe, which capitulated on the 19th of December 1638. He died suddenly at Neuburg on the Rhine, of a pestilential fever, on the 18th of July 1639.

SAY, JEAN BAPTISTE, a writer on political economy, was born at Lyon in 1767, and died at Paris, November 16th 1832. He came to the capital at an early period of the revolution, and was one of the projectors and conductors of a journal entitled 'La Décade Philosophique,' one of the small number of literary and scientific works that maintained an existence during the revolutionary storm. After the 18th Brumaire, Say was called to the tribunate, the only semblance of a deliberative assembly which remained after the revolution. It soon became the mere instrument of the First Consul's will, and Say ceased to be a member of it at the time when Napoleon was named emperor. He resigned an appointment, subsequently conferred upon him, of receiver of taxes for the department of Allier. He afterwards established a manufactory of some kind. On the whole he appears to have passed a quiet and retired life, engaged in his various works on political economy, and in lecturing on this and kindred subjects at the Conservatoire des Arts et Métiers at Paris.

The great merit of Say consists in having rendered the science of political economy popular in France. He followed closely in the steps of Adam Smith; but besides having placed the doctrines of his

predecessor in a clear and luminous point of view by judicious arrangement, his works contain "several accurate, original, and profound discussions" (Ricardo), among which may be mentioned his exposition of the nature and causes of gluts.

The works of Say are:—1, 'Traité d'Economie Politique,' published in 1802; 5th ed., 1826. 2, 'Catechisme d'Economie Politique,' 1815; 5th ed., 1826. 3, 'Lettres à Malthus sur différents Sujets d'Economie Politiques,' 1820. 4, 'Cours Complet d'Economie Politique Pratique,' 6 vols. 1829. This in effect is the 'Traité' more amply and familiarly illustrated. The first and second works in the above list have been translated into English. Say is the author of some smaller works, one of which is entitled 'De l'Angleterre et des Anglais.'

SCA'EVOLA. There were many distinguished persons who bore this name.

QUINTUS MUCIUS SCÆVOLA was prætor in the year B.C. 215, and in the following year had the government of Sardinia. He may be the Quintus Mucius, a jurist, mentioned by Pomponius ('Dig.,' i. tit. 2, s. 37), if Mucius is the right reading there.

PUBLIUS MUCIUS SCÆVOLA, one of a family of jurists, was tribunus plebis B.C. 141, prætor B.C. 136, consul in the year B.C. 133, and in the year B.C. 131 he was Pontifex Maximus. Up to his time, says Cicero ('De Or.,' ii. 12), the events of every year were registered by the Pontifex Maximus, and such registers were the Annales Maximi. This Scævola was a distinguished jurist, and also had the reputation of being an able orator and an honest man. Cicero speaks of his juristical writings, and Pomponius attributes ten works to him. Scævola is cited in the 'Digest' several times. He was consul during the disturbances in which Tiberius Gracchus perished, and his conduct was marked by moderation.

QUINTUS MUCIUS SCÆVOLA, commonly called the Augur, was consul with L. Cæcilius Metellus in the year B.C. 117. He is said to have been the son of P. Mucius Scævola, or Q. M. Scævola, as he is sometimes called, who was consul B.C. 175, and grandson of Q. M. Scævola who was prætor in the year B.C. 215. He was less distinguished as an orator than for his knowledge of the Roman law (Jus Civile). He was Cicero's master, but he was then an old man, and after his death Cicero attached himself to Quintus Mucius Scævola, the pontifex. It is not known that he left any writings behind him, and accordingly he is not mentioned by Pomponius ('De Origine Juris,' 'Dig.,' i., tit. 2). He was the son-in-law of C. Lælius, and the father-in-law of the orator L. Crassus, and is one of the interlocutors in Cicero's treatise 'De Oratore' (lib. i.), of the treatise 'De Amicitiâ,' and in the treatise 'De Republica.'

QUINTUS MUCIUS SCÆVOLA, commonly called the Pontifex, to distinguish him from Q. M. Scævola the Augur, was the son of Publius. He was the colleague of L. Crassus as tribunus plebis in the year B.C. 106, the year of Cicero's birth, ædile in B.C. 101, and consul in B.C. 95. As proconsul of the province of Asia, he distinguished himself by the wisdom and justice of his administration; and the Greeks commemorated his happy government by establishing a festival called Dies Mucia. He subsequently attained the dignity of Pontifex Maximus. He was a man of strict integrity and great ability; a distinguished orator, and still more eminent as a jurist. (Cic., 'De Or.,' i. 39.) After the death of the Augur, Cicero had the advantage of the society of the Pontifex, who formed many distinguished pupils, though he did not profess specially to give instruction in the law. C. Aquilius Gallus, one of the masters of Servius Sulpicius, was a pupil of this Scævola. He perished in the consulship of the younger Marius, B.C. 82, being among those who were proscribed by him. The Pontifex was murdered in the temple of Vesta, where he had taken refuge, and the altar of the goddess was stained with his blood. (Flor., iii. 21; Cic., 'De Or.,' iii. 3.)

This Scævola was the first Roman who attempted to systematise the Jus Civile, which he did in a work in eighteen books. This work is mentioned by Gellius (vii. 15). It is also cited in the 'Digest,' where the name of Mucius is often mentioned; but there are no extracts from it. The Muciana Cautio took its name from him. ('Dig.,' xxxv., tit. 1, s. 72, &c.) He also wrote a book of Definitions (ὅροι), probably the first of the kind; and this is the oldest work from which any extracts with the author's name at the head were received into the 'Digest' (xli., tit. 1, s. 64; xliii., tit. 20, s. 8, &c.). The work on the Jus Civile was commented on by several subsequent jurists. Gaius (i. 188) speaks of certain books which he composed 'ex Quinto Mucio.'

SCÆ'VOLA, QU. CERVI'DIUS, a Roman jurist, probably gave responsa in the time of Antoninus Pius (Dig. 34, tit. 1, s. 13); but he was certainly employed by Marcus Antoninus as a legal adviser (J. Capitolinus, 'Marcus,' 11; Dig. 36, tit. i, s. 22); and in his writings he speaks of the constitutions of Marcus and Verus, in terms which imply that they were then alive. Septimius Severus, afterwards emperor, and Papinian, were pupils of Cervidius, who probably died in the reign of Severus (Spartianus, 'Caracalla,' 8). His responsa were often very brief, expressed in a single word. (Dig. 17, tit. 1, s. 62); but the facts on which the opinion is given are clearly stated. His style has been blamed as obscure; but there is evidence of his great capacity, and he left a name behind him.

There are excerpts in the Digest of Justinian from his forty books of Digesta, six books of Responsa, twenty Libri Quæstionum, four Libri Regularum, and one book Quæstionum publice tractarum, probably a book of decided cases. The Florentine Index also mentions a single book 'De Quæstione Familiæ,' but there is no excerpt from it in the Digest. There are 307 excerpts from the writings of Scævola in the Digest.

Many of the Responsa of Scævola appear twice, both in the Responsa and the Digesta. Conradi, followed by Blume, supposes that the Digesta contained a fuller statement of the matters which are briefly indicated in the Responsa, and were a kind of commentary to the Digesta. Puchta says that the passages in the Digesta do not show this; and that this relation is rather that of the Quæstiones to the Responsa:—"the Quæstiones were devoted to the complete examination and justification of the opinions."

Claudius Tryphoninus and Paulus commented on Scævola; and he is often cited by Marcianus, Tryphoninus, Ulpian, Paulus, and Modestinus. Scævola commented on Julian and Ulpius Marcellus.

(Grotius, *Vitæ Jurisconsultorum*; Puchta, *Cursus, &c.*, i. 453; Zimmern, *Geschichte des Röm. Privatrechts*, p. 361.)

SCALA, DELLA, or SCALI'GERI, the name of a family of Verona, which acquired sovereign power over its native city in the 13th century, and afterwards extended its dominion over the neighbouring towns and territories. Like the Della Torre and the Visconti of Milan, the Della Scala belonged to the order of the nobility. They became party leaders during the factions which agitated the Italian cities in the middle ages, and their party having proved successful, they obtained the dignity of Podestà, or supreme magistracy, first for a term of years, afterwards during the life of the holder, and lastly as an office hereditary in their family, being confirmed in it by the sanction of the German emperors, who, in their quality of kings of Italy, although they had no direct dominion over any part of the country, appointed as their imperial vicars those chiefs who had most influence over their countrymen.

After the death of Eccelino da Romano, tyrant of Padua, Verona, and Vicenza, and the great Ghibeline leader in Northern Italy, the people of Verona elected for their podestà Mastino della Scala, about the year 1260. Mastino belonged to the Ghibeline party, which predominated at Verona. After having held office for five years, during which by his conduct he won the public approbation, Mastino was made by acclamation perpetual captain of the city. Being murdered by some private enemies in 1273, the citizens elected for his successor his son Albert, who was afterwards proclaimed lord of Vicenza, Feltre, and Belluno, by the citizens of those towns.

Albert died in 1297, and was succeeded by his eldest son Bartolommeo, who, dying three years after, was succeeded by his brother Alboino, a man of a peaceful temper, who, not thinking himself fit to rule alone in those turbulent times, took his younger brother, Can Francesco, a brave aspiring soldier, for his colleague, and some years later resigned to him the undivided sovereignty. Can Francesco della Scala, called the 'Great' by his contemporaries, was the most illustrious of his family. He was appointed captain of the league made by Verona, Mantua, Brescia, and other towns against the Marquis of Este, lord of Ferrara, who, being supported by the Anjous of Naples, aspired to extend his dominion over Lombardy. Can Francesco defeated him, and obliged him to withdraw to Ferrara. When Henry of Luxembourg, king of the Germans, came to Italy to be crowned emperor in 1311, Can Francesco joined him with a body of troops, and assisted him in subduing Brescia and other towns, which would not acknowledge the imperial authority, and he was rewarded by Henry appointing him his imperial vicar at Verona. Can Francesco, or Can Grande, as he was henceforth styled, became the acknowledged head of the Ghibeline party in Lombardy, like his contemporary Castruccio Castracani in Tuscany. The dominion of Can Grande extended over Verona, Vicenza, Feltre, Belluno, Este, Monselice, Cremona, and lastly, after a war which lasted several years, also over Padua—in short, over almost the whole extent of country which has been since called the Venetian territory, Venice at that time having but a strip of ground on the mainland bordering on the lagoons. The last acquisition of Can Grande was that of Treviso, which he obliged to open its gates to him in July 1329. He made his triumphal entrance into Treviso, but was a few days after seized by a violent fever, and died in the height of his success, at the age of thirty-nine, having been ruler of Verona for about nineteen years. Castruccio had died the year before, and thus the Ghibelines of Italy lost, nearly about the same time, their two most distinguished leaders.

Can Francesco della Scala acquired celebrity not only by his success as a warrior and a statesman, but by the encouragement which he gave to literature and the arts. His court, which was very splendid, was attended by poets, painters, and sculptors. Dante in his exile found for a time an asylum at the court of Della Scala, and he immortalised Can Francesco in his verse. Boccaccio also wrote of him as one of the most illustrious chiefs that Italy ever had, not only on account of his bravery in the field, but also for his abilities in council. He raised the fortress of Peschiera, on the shore of the Lake of Garda, as a defence on the side of Mantua and Milan.

Can Francesco was succeeded by his two nephews, Alberto and Mattino, who acted a conspicuous part in the wars of the Italian factions in the 14th century, fighting against the Visconti and the Venetians. Their descendants continued to rule till the year 1387, when Gian Galeazzo Visconti, duke of Milan, took possession of Verona,

having driven away Antonio della Scala, an illegitimate son of the last lord. After some more vicissitudes, Verona came into the possession of the Venetians in the year 1409.

SCA'LIGER, JULIUS CÆSAR, was born, according to the statement of his son, on the 23rd of April 1484 in the castle of Riva, near the Lago di Garda. The history of the descent and the early youth of Scaliger is involved in inextricable difficulties, as he himself at one period of his life made pretensions which, though supported by his son, are irreconcileable with other well-attested facts, and which were contradicted and ridiculed in his own lifetime by eminent contemporaries. His real name was Della Scala, and he pretended to be descended from the princely family of the Scalas of Verona. There is a patent of naturalisation, which in 1528 he requested and obtained from Francis I., king of France, in which he is called "Julius Cæsar della Scala de Bordone, doctor of physic, a native of Verona in Italy." This document, which would surely have mentioned his noble descent, if it had been known, shows either that his pretensions were without any foundation, or at least that he did not indulge in this vanity till at a more advanced period of life. Tiraboschi calls him the son of Benedetto Bordone, a native of Padua, who lived at Venice, carried on the trade of illuminator, and assumed the name of Scaliger, either because he had a scale for his sign, or because he lived in a street called Scala. According to Scaliger's own account, he had in his twelfth year been made a page to the Emperor Maximilian, whom he served for seventeen years, both in peace and war. Afterwards he retired to Ferrara, where he received a pension from the Duke of Ferrara. His parents had died in the meantime, and he now determined to abandon his military pursuits and to apply himself to study. He therefore went to Bologna with the intention of studying theology and of entering into the Franciscan order; but he soon gave up his theological studies, returned to the military profession, and served for some time in Piedmont under the French viceroy. At Turin he was persuaded by a physician to begin the study of physic, which he did in his leisure hours, and without leaving the army. About this time he also commenced learning Greek, of which he had hitherto been entirely ignorant. As he advanced, his delight in his new studies increased; and this, as well as frequent attacks of the gout, at length induced him to give up his military life, and to devote himself entirely to his favourite pursuits. In 1525 he accompanied Antonio de la Rovera, who had been made Bishop of Agen, to his new diocese, in the capacity of physician. The degree of doctor of physic, which is mentioned in the document above referred to, must have been obtained before this time, but in what university is uncertain, though it is generally supposed that he obtained it at Padua. It was at first his intention not to stay at Agen, but soon after his arrival there he fell in love with Andietta de Rogues, a young lady of a noble and wealthy family, whom he married. He now settled at Agen, where he lived until his death, on the 21st of October 1558. He continued the practice of physic, and at the same time prosecuted his scientific and literary studies.

Considering that Scaliger commenced his studies at so advanced a period of life, and considering the number as well as the value of his works, none of which were published before he had attained the age of forty-seven, it must be owned that he was one of the most extraordinary men of the age. He had a most tenacious memory and a sound understanding. His son praises him especially for his great love of truth, but he was of a very irritable temperament and excessively vain; and he treated every opponent or antagonist with the utmost contempt. Although he thus provoked many bitter enemies, he had many friends among his contemporaries; and scholars of subsequent ages, such as Lipsius, Casaubon, Vossius, Huet, and others, have bestowed on him the most extravagant eulogiums. His fame as a scholar, though very great in his own days, has in the more just appreciation of subsequent times been far eclipsed by that of his son Joseph.

The following is a list of his principal works:—'Commentarii in Hippocratis librum De Insomniis,' Græc. et Lat., 8vo, Lyon, 1538. 'De Causis Linguæ Latinæ Libri xviii.,' 4to, Lyon, 1540, reprinted at Geneva in 1580. This is the first great work which was written on the Latin language in modern times, and it is still valuable, though it contains a great many fanciful subtleties. 'Exercitationum Exotericarum Liber Quintus-decimus de Subtilitate ad Hieronymum Cardanum,' 4to, Paris, 1557. The fourteen preceding books, which had no relation to Cardanus, have never been published. 'Poetices Libri Septem,' fol., Lyon, 1561. This work perhaps contributed most to the reputation of the author, though it shows that he possessed more grammatical knowledge than profound critical or creative powers. 'In Theophrasti Libros Sex de Causis Plantarum Commentarii,' fol., Genova, 1566; 'Commentarii in Aristoteli adscriptos Libros Duos de Plantis,' Geneva, 1566; 'Aristotelis Historiæ Animalium Liber Decimus, cum vers. et comment.,' 8vo, Lyon, 1584; 'Animadversiones in Theophrasti Historias Plantarum,' 8vo, Lyon, 1584; 'J. C. Scaligeri adv. Desid. Erasmum Orationes Duæ, Eloquentiæ Romanæ Vindices, cum ejusdem Epistolis et Opusculis,' 4to, Toulouse, 1621. The first of these orations, which were directed against the work of Erasmus, entitled 'Ciceronianus, sive de optimo Dicendi Genere,' was published at Paris in 1531, and appears to have been his earliest work. Scaliger also published a number of Latin poems, which however are of very little value. The style is often obscure and bombastic.

SCALIGER, JOSEPH JUSTUS, the son of Julius Cæsar Scaliger, was born on the 4th of August 1540, at Agen. He received his earliest instruction from his father. At the age of eleven he was sent with two of his brothers to the college of Bordeaux, where he applied himself chiefly to the study of the Latin language. After a stay of three years at Bordeaux he was compelled by the appearance of the plague to quit the place and return to Agen. His father now continued his education, and made him write every day a Latin essay on some historical subject, by which exercise the youth became most intimately acquainted with the Latin language. His father sometimes also made him transcribe some of his own poetical compositions, which seems to have inspired the youth with such a love of poetry, that at the age of sixteen he attempted to write a tragedy on the story of King Œdipus. After the death of his father, when he was nineteen years of age, he went to Paris, where he devoted himself principally to the study of Greek. At first he attended the lectures of Adrianus Turnebus, but when he found that he might make more rapid progress by private study, he confined himself to his room and began reading the Greek writers by himself. He commenced with Homer, and in the course of two years which he spent in his seclusion from the world he read nearly all the Greek authors both in verse and prose. He also turned his attention to Oriental languages, which he likewise learned by himself.

Respecting the years which succeeded this period of intense study, from about 1565 till 1593, we know very little of the life of Scaliger. It must have been during this time that he left the Church of Rome and became a Protestant, which was probably the reason why he did not obtain any public appointment in France. In 1593 he was invited to the chair of Belles-Lettres in the University of Leyden, where he spent the remainder of his life, devoting himself entirely to the elucidation of antiquity. He was one of that constellation of great scholars who are to this day remembered as the ornaments of the University of Leyden. Among his numerous pupils was Hugo Grotius, who enjoyed the especial friendship of Scaliger, and who was entirely guided by him in his studies. Scaliger's life in Holland presents scarcely any incidents, and we only know that, absorbed in his studies, he paid so little attention to matters of ordinary life, that he spent many days in his study without thinking of taking any food, and that he was sometimes in a state of absolute poverty. Several persons of distinction, who esteemed his talents and his learning, generously offered to extricate him from his difficulties, but his pride never allowed him to accept any present. He was never married. He seems to have inherited his father's character, for he was exceedingly proud, and, like his father, he treated his literary opponents with the most perfect contempt. He revived and defended the idle pretensions of his father respecting the illustrious origin of his family, in a letter addressed to Dausa, 'De Vetustate et Splendore Gentis Scaligeranæ.' This letter was directed against Scioppius, and was full of the bitterest invectives against that scholar. Scaliger died of dropsy, on the 21st of January 1609.

As a critic Joseph Scaliger is pre-eminent, and there are very few scholars who can be compared with him. Some of his works even now excite our astonishment and admiration by the prodigious learning which they display, combined with an almost unparalleled acuteness and sagacity. Although in his verbal criticism and in his emendations and conjectures he is often too bold and too capricious, yet all that he has done bears the peculiar impress of his great genius, and he scarcely ever exposes himself to the charge of inaccuracy, from which his father was by no means free.

The greatest among the numerous works of Joseph Scaliger is 'De Emendatione Temporum,' fol., Paris, 1583. A corrected and much improved edition of this work appeared at Geneva, fol., 1629. In this work Scaliger, for the first time, explained the Julian period in a satisfactory manner, and established a complete system of chronology founded on sound principles. Several errors which were detected in the work by his contemporaries, were afterwards corrected by Scaliger himself, in another work, entitled 'Thesaurus Temporum, complectens Eusebii Pamphili Chronicon cum Isagogicis Chronologiæ Canonibus,' the best edition of which is that published at Amsterdam, 2 vols fol., 1658. Among his other and less important works, there is a Latin translation of two centuries of Arabian proverbs, published at Leyden, 1623; his 'Poemata,' 8vo, Leyden, 1615; and his 'Epistolæ,' which were edited by Daniel Heinsius, at Leyden, 8vo, 1637. His poems have little merit, but his 'Epistles' are very instructive, and also valuable for the literary history of his time. Scaliger also edited many ancient authors with emendations and annotations, and there are few ancient writers for whom he has not done something. His commentary on Varro, 'De Lingua Latina,' was written when he was twenty years of age; it was published at Paris, 1565, and is reprinted in the Bipont edition of Varro. His edition of Theocritus, 'Cum Emendat. Jos. Scalig. et Is. Casaub. Lect.,' appeared at Heidelberg, 8vo, 1596; 'M. Manilii Astronomicon,' 4to, Leyden, 1600; Catullus, Tibullus, and Propertius, 8vo, Paris, 1577. He also made emendations and wrote commentaries on Seneca the dramatist, Ausonius, Nonnus, Festus, and many other authors.

SCALIGERI. [SCALA DELLA.]

SCAMOZZI, VINCENZIO, was both a contemporary and fellow-countryman of Palladio, having been born in 1552 at Vicenza, where

his father, Giovanni Domenico, also practised as an architect. He was taught by his father the elementary part of his art, and then sent by him to Venice, where he is said to have studied under Palladio; yet this is exceedingly doubtful, and it is certain that in his writings Scamozzi is rather a detractor than an admirer of that master. Before leaving Vicenza he had given proofs of his abilities and taste in several designs for Count Verlati and others; and in 1569 he was employed to remedy the defects of S. Salvatore at Venice (destroyed by fire in 1471). At the age of twenty-two he wrote a treatise on perspective, wherein he entered at length into the subject of scene-painting. It was in 1579 that he first visited Rome, where the sight of the remains of antiquity filled him with admiration. He was most diligent in studying them, sparing neither expense nor personal trouble; and among other things of the kind, he made elaborate drawings of the baths of Antoninus and of Diocletian. Having thus occupied himself in that city for eighteen months, he proceeded to Naples, at which place and its environs he was equally diligent in exploring the vestiges of ancient buildings.

On his return home he resolved to fix himself at Venice, as offering a wider field to his ambition. His first occupation there was however with his pen, for, at the request of a bookseller, he wrote the explanations to a series of plates by Pittori, to which he prefixed three chapters relative to ancient Rome generally, a work which, although extolled by Maffei beyond its real merits, not undeservedly obtained for him credit with his contemporaries as one of the most erudite in his profession. The recent death of Sansovino and Palladio (1570 and 1580) were circumstances in his favour, and caused him to be looked forward to as their successor in the public esteem. Accordingly almost his very first work, after the monument to the Doge Niccolo da Ponte, was to complete the public library by the first-mentioned of those architects; he was afterwards similarly employed to finish one of Palladio's, namely, the Teatro Olimpico at Vicenza, to which he added the fixed scena, with its three avenues of buildings shown in perspective, but executed in relief. Although such kind of decoration is utterly unsuitable to the modern drama, and is anything but an improvement on painted scenery, it gave such satisfaction, that in 1588 he was employed by the Duke Vespasiano Gonzaga to erect a similar theatre at Sabbionetta, of which structure nothing now remains.

About this time a deputation being sent from the republic to congratulate Sigismund on his accession to the throne of Poland, Scamozzi availed himself of the opportunity offered him by his friend the senator Duodo of visiting that country, and also in the course of their route some of the principal cities of Germany. It was this journey that first suggested what continued to be afterwards a favourite object of his, namely, the work entitled 'Architettura Universale,' which he intended to be a sort of encyclopædia of the art, and to contain specimens of various styles and examples in different parts of Europe. Nor was this the only result of his journey, for on passing through Salzburgh he was introduced to the archbishop, by whom he was afterwards employed (1604) to design the cathedral of that city, which may be considered as his work, though not completed till 1628, and which is described by Temanza as one of the noblest temples of modern times, and greatly superior, as regards architecture alone, to St. Peter's. In the meanwhile his engagements at home were numerous, and, besides many noble private habitations erected by him both in the city and on the Venetian terra firma, he built several churches, among others that of San Nicolo di Tolentino, Venice (remarkable for having a Corinthian hexastyle diprostyle, subsequently added by Tirali), and SS. Simone e Guida. But his most important work, that which has chiefly contributed to his fame, is the stately range of building on the south side of St. Mark's Place, called the Procuratie Nuove, commenced by him in 1586. The design itself however may be said to belong nearly as much to Sansovino, at least to have been fixed by him, all the lower part as far as the entablature of the second order being in continuation of the façade of the adjoining public library; while the difference is that the excessively deep frieze and cornice of Sansovino's second order are moderated, and a third or Corinthian story added to the elevation. This last order has been considered by some to be the most elegant portion of the whole, but it is also objected to as destroying the general uniformity, in regard to height, of the buildings on three of the sides of the piazza. Scamozzi was almost overwhelmed with commissions and applications for designs. Among his other works are—the Palazzo Roberto Strozzi, Florence; the Palazzo Pretorio, Vicenza; ditto Bergamo; the Villa Duodo, and seven small churches or chapels at Monselice. He also made two designs for the Rialto bridge, one with three arches, the other with a single arch, but neither was adopted. Thus continually engaged, he had little leisure for his pen, and did not therefore complete his 'Architettura Universale,' which was to have been in ten books, but only six appeared, and those were published only a few months before his death, on August 7th 1616; two days before which he made a singular will, expressive of a most extraordinary solicitude for perpetuating his name, for having no surviving offspring, he there adopted Francesco Gregori, who died shortly after, and protracted litigation as to his successor under the will was the consequence. What renders such solicitude on the part of Scamozzi an inconsistency is that he speaks of himself as having acquired an imperishable name.

SCANDER-BEG, prince of Albania, whose real name was George Castriota, was the son of John Castriota, one of the rulers of that country. He was born in 1404. His father having become a tributary to the Turks, Scander beg, with three other brothers, was sent to the court of Murád II., who lodged them in his own palace, and had them educated in the Mohammedan religion, notwithstanding the solemn promise to the contrary given to their father. After the death of his three brothers, Scander-beg rose in favour with that sultan, who received him into his guard, promoted him, and gave him the appointment of Sanjac-beg, with the command of five thousand cavalry. On the death of his father in 1432, his family dominions were seized by Murád, who appointed a bashaw to govern them in his own name.

From that time Scander-beg formed the design of possessing himself of his principality. Having accompanied the Turkish army to Hungary, he entered into a secret arrangement with the celebrated Hunyade, waywode of Transylvania, and commander-in-chief of the combined Christian forces, and he contributed, by a sudden manœuvre of the forces under his command, to the defeat of the Turkish army on the plain of Nissa (10th of November 1443). Having, in the confusion resulting from the battle, penetrated into the tent of the Reis Effendi, he put him to death with his own hand, after compelling him to sign an order to the Turkish bashaw of Epirus, enjoining him to deliver Croia, the capital, and the surrounding districts to the bearer. Scander-beg left the camp with three hundred Albanians, appeared before Croia, massacred the Turkish garrison, and ascended the throne of his fathers, having previously renounced the Mohammedan religion. A long warfare ensued; but although frequently obliged to retire to the fastnesses of the mountains, Scander-beg renewed his attacks upon the first favourable occasion, and in this manner destroyed a vast number of his enemies. In 1414 he defeated in the Lower Dibra a considerable force which had been sent against him; and though in 1449 Murád took from him the important fortress of Sfetigrad, though he invested Croia in 1450, that powerful sultan was at last compelled to raise the siege and retire into his own dominions, where he died (at Adrianople) 5th of February 1451.

Mohammed II., who was Murád's successor, having proposed to Scander-beg terms of peace, which were accepted, that warrior, at the request of Pope Pius II., repaired to Italy, to the assistance of Ferdinand, king of Naples, who was closely besieged at Bari by John, count of Anjou. Not only did Scander-beg oblige this prince to raise the siege, but he greatly contributed to the victory which Ferdinand gained over his antagonist near Troia (18th of August 1462). The Venetians having declared war against the Turks, Scander-beg was induced by them to break the treaty by which he was bound, and to make an inroad into Mohammed's dominions. He was again successful, and defeated a considerable force which besieged Croia, the capital of his states. He was at length carried off by sickness at Lissa in the Venetian territory, on the 17th of January 1467, in the sixty-third year of his age, leaving a son of tender years, whose guardianship he entrusted to the republic of Venice. His death however was soon followed by the entire submission of Albania to the Turkish yoke.

Scander beg was a great warrior; his enterprise and military skill constituted him one of the ablest generals of his day. Such were his personal strength and his courage in the field, that the Turks gave him the name of Iskander-beg (Prince Alexander). On the taking of Lissa, where his remains were discovered by the conquerors, the Turks dug up his bones and made them into amulets, under the impression that they would thus transfer his courage to them. There are various chronicles of Scander-beg: the principal and the best is that of Marino Barlesio, his contemporary, which appeared for the first time at Frankfurt, folio, 1537, under the title of 'De Vitâ et Moribus ac Rebus præcipuè adversus Turcas gestis Georgii Castrioti clarissimi Epirotarum Principis, qui propter celeberrima facinora Scanderbegus, hoc est Alexander Magnus, cognominatus fuit.' It was afterwards reprinted and translated into French and German. Another anonymous history had previously appeared at Rome in folio, 1537. T. M. Monardo published one in Italian, folio, Venice, 1591, which was translated into Portuguese and into Spanish. There are also 'Histoire de Scander-beg,' by Du Poncet, Paris, 1709; 'Scander-beg, ou les Aventures du Prince d'Albanie,' by Chevilly, ibid., 2 vols. 12mo, 1732, and two Latin poems on the history of Scander-beg, one by Kokert (4to, Lubec., 1643), the other by Busieres.

(Hammer Purgstall, *Geschichte des Osmanischen Reichs*, Pesth, 1827 35, vol. ii.; Hawkins, *History of the Ottoman Empire*, London, 1787, vol. i.)

SCA'PULA, JOHN, was probably a native of Lausanne. He lived during the latter half of the 16th and the commencement of the 17th century, and at one period of his life he was employed at Paris in the printing establishment of Henry Stephens. The time of his death is unknown, but it is probable that in the year 1512 he was still alive. Scapula is known as the editor of a Greek dictionary, which, instead of gaining him credit, has drawn upon him the just and severe censure of all honest men. He was employed by Stephens at the time when that great scholar was printing his 'Thesaurus Linguæ Græcæ,' which was published in 1752. After the publication of that work, Scapula appears to have left his employer, for in 1579 he published at Basel a 'Lexicon Græco-Latinum,' fol. This dictionary is in fact only an extract from or abridgement of the great work of Stephens. The

sale of the 'Thesaurus' was of course greatly diminished by the publication of an abridgement, and Stephens, who had spent almost all that he possessed upon his work, became involved in considerable difficulties. Scapula did not even acknowledge what he had done; on the contrary, he constantly endeavoured to conceal the source from which he had drawn. Some of his biographers have asserted that Scapula published his dictionary while the 'Thesaurus' was printing, an assertion which is wholly unfounded, for there is no edition earlier than that of 1579. Though Scapula injured Stephens, he did a great service to those students who could not afford to buy the expensive work of Stephens.

The dictionary of Scapula has frequently been reprinted. He himself published a second edition at Basel in 1589. Other reprints appeared in 1594, 1598, 1606, 1611, 1627, 1637. The Elzevirs of Amsterdam published, in 1652, a fine edition in fol. which was reprinted, in 1665, at Basel. The last editions are those of Glasgow, 2 vols. 4to, 1816, and of London, 4to, 1820, edited by Major. Another work of Scapula, 'Primogeniæ Voces, seu Radices Linguæ Latinæ,' was published at Paris, in 1612, 8vo.

SCARLATTI, ALESSANDRO and DOMENICO, father and son, persons of great celebrity in musical history, who flourished from the latter part of the 17th century till the middle of the 18th.

ALESSANDRO, founder of the Neapolitan school of music, was born at Naples in 1650, and though it is not known from whom he derived his early instruction, it is certain that he completed his studies under Carissimi, to whose notice he introduced himself, and whose favour he obtained by his performance on the harp, which was of the most finished kind. This acquaintance was formed at Rome, in which city, and also at Venice, Alessandro produced many compositions, both for the church and theatre, with uniform success. After passing some years in various parts of Italy, he finally settled in his native city, and devoted himself to his art, the improvement of which was his most anxious wish, and engaged a large share of his time. He at first turned his attention to the operatic overture, and soon gave a dramatic character to what till then had been without design and wretchedly meagre. He also is supposed to have originated violin accompaniments to airs, and likewise those symphonies, or ritornels, which afford variety and relieve the singer. The recitative 'obbligato' is also indebted to him for vast improvement; and the 'da capo,' or repetition of the first portion of an air, is ascribed to him, and continued long in use; though modern taste has abolished what, very frequently in vocal music, led to a gross violation of common sense.

The elder Scarlatti, we are told, produced two hundred masses, a hundred operas, and three thousand cantatas. He was, Dr. Burney says, author of the words of many of the last. The same writer adds, that he "found part of his (Scarlatti's) property among the stolen goods of all the best compositions of the first forty or fifty years of the last century." Very little of this amazing quantity was ever printed, and a still smaller portion is known, even to musical antiquaries, at the present day. Some of the cantatas were arranged as duets by Durante, his pupil. [DURANTE, FRANCISCO.] A clever madrigal for four sopranos and an alto is published in the second part of Martini's 'Saggio di Contrapunto;' and a fugue of his composition, in F minor, which, for scientific contrivance and beauty of effect, has few rivals, appears among the Harpsichord Lessons of his son. He was knighted at Rome by Christina, queen of Sweden, and there died in 1725.

DOMENICO SCARLATTI, was born in 1683. He inherited the prudence as well as the talent of his father; and as the parent had profited much by his connection with so great a master as Carissimi, so the son derived at least equal advantages from his acquaintance with the first of musicians, Handel, whose friendship he acquired while both were residing at Venice. So much attached was the young Italian to the celebrated Saxon, that he followed him to Rome, and only quitted his friend on receiving an appointment in the service of the king of Portugal. He afterwards returned to the papal city; but on the death of his father, proceeded to Naples, where he formed an intimacy, beneficial to both, with Hasse, an opera composer of the first rank. [HASSE, ADOLPH.] He finally, in 1735, accepted an invitation to Madrid, as master of the royal chapel and teacher to the queen, who had been his pupil at Lisbon. He died in that city in 1751.

Domenico left many operas and other compositions; but his 42 'Suites de Pièces pour le Clavecin' is the work by which he is now known, and on which his reputation solely rests. To execute these was, during nearly half a century, the object at which all ambitious harpsichord players aimed: to perform them well was considered a decisive proof of practical excellence; and even now it requires a nimble and brilliant finger to do them justice, though in point of style they are thoroughly obsolete, are quite unsuited to the nature of the pianoforte, and, indeed, are considered rather as musical curiosities than as fit subjects for study, even for the professional musician. We must however except the two fugues forming part of the work, which, for every good quality that distinguishes the kind of composition, have never yet been surpassed, and must always be admired by those who have acquired a taste for this elaborate species of harmony. Domenico Scarlatti left a son, GIUSEPPE, born at Naples in 1718, who composed some harpsichord music, and many Italian operas, all of which were popular in their day; and some of the latter were produced at the King's Theatre in London; but not a single piece of his music ever came under our view. He died at Vienna in 1776.

SCARLETT, JAMES. [ABINGER, LORD.]

SCARPA, ANTONIO, was born at La Motta, a small village of Friuli, in 1748. His parents were persons in humble life, and he was indebted to a distant relation for the means of commencing his studies, while yet very young, at the University of Padua. The death of his early benefactor soon left him dependent on his own resources; but he continued to pursue his studies with such diligence that he became distinguished above his fellows, and was honoured with the esteem and friendship of the illustrious Morgagni.

In the year 1772 Scarpa's acquirements had become so well known, that he was selected as the most fit person to fill the chair of anatomy in the university of Modena, which was then re-established. Here he published his first work—a treatise on the structure of the internal ear. The grand-duke of Modena, Francis III., to whom this book had been dedicated, nominated Scarpa in the same year to the post of surgeon-in-chief to the military hospital in his capital. Success abated nothing of Scarpa's habits of diligence. Having published another work, on the structure of the nerves, he set out on a journey to France, Holland, and England, during which he made the acquaintance of many eminent men. During his stay in Paris the offer of the anatomical chair in the university of Pavia was made to him by the Emperor Joseph II. A feeling of gratitude to his early patron induced Scarpa to decline this flattering offer until he was urged to accept it by the Duke of Modena himself. He was eventually installed in his chair at Pavia in the year 1783. His researches into the anatomy of the organs of smell and hearing, and his treatises on the nerves of the heart, and on the minute anatomy of bone, followed each other in rapid succession, and showed his unwearied assiduity. These works, and especially that on the nerves of the heart, which decided in the affirmative the long-disputed question whether the heart is supplied with nerves, had procured for Scarpa before the end of the 18th century a European reputation. But he still continued those labours to which he was so much devoted. In 1801 he published a valuable treatise on the diseases of the eye; and in 1804 his observations on the cure of aneurism appeared, to which a question proposed some years previously by the Parisian Academy of Medicine had given occasion. In 1809 he published a splendid work on hernia, which raised his reputation to the highest point. Three years afterwards he gave up the labour of public teaching, but received in 1814 the honourable appointment of Director of the Medical Faculty of Pavia. His suggestions for an improved system of medical education were not attended to, and disgust led him to resign this post, and about the same time he retired from practice. He followed his old pursuits however with undiminished energy in retirement, and it is to this period of his life that we owe some most valuable remarks on the operation for stone, as well as many other surgical tracts. The collection of these minor treatises was one of the last labours of his life. He pursued it, though suffering for some years under almost total blindness, and the publication of the third and concluding volume in 1832 preceded his death by only a few months.

In addition to his profound knowledge as an anatomist, Scarpa possessed unrivalled skill as a draughtsman—a talent that contributed greatly to the success of his works. His industry was indefatigable, and a bare enumeration of the titles of his works would occupy nearly a column of this Cyclopædia. All that he wrote had a definite practical aim, and hence no lapse of time will render his labours useless or cause his name to be forgotten. In point of industry he has been compared to Cuvier, and, like him, he did not confine his investigations to one department of science. Even medicine and the kindred sciences did not engross all of Scarpa's time. He was an elegant scholar, a man of great taste in the fine arts, as well as thoroughly skilled in agriculture, and a passionate lover of the chace. He was a member of the Institute of France, and of most of the learned societies of Europe; and he was honoured even by Napoleon I., who seems to have respected his devoted loyalty to the Austrian family, as well as by the house of Austria itself.

In person Scarpa was about the middle size, of very gentlemanly deportment, though not without a degree of reserve and austerity towards strangers, but of a disposition so amiable that he made friends of all who knew him. After several years of severe suffering from a calculous disorder, which terminated fatally, by inducing inflammation of the bladder, Scarpa died at Pavia on the 30th of October 1832.

A list of Scarpa's works, many of which have been translated into English, is appended to a sketch of his life in the 'Archives Générales de Médecine' for March 1833. A fuller biography is given in the 'Annali Universali di Medicina' for November 1832.

SCARRON, PAUL, a celebrated French burlesque writer, was born at Paris in or about 1610 of an ancient family, and to the inheritance of wealth, until an artful stepmother supplanted him in his father's affections, and finally deprived him of his inheritance and reduced him to poverty. Exiled from home, young Scarron purchased his restoration to favour by entering upon an ecclesiastical life, for which his character and habits were ill suited, and in which he never proceeded beyond the introductory degrees. For some years he indulged in gross and scandalous debauchery, in which at the age of twenty-seven he was stopped by the results of a singular extravagance. Being at Mans, where he held a canonry, during the Carnival, and desirous of sharing

the gaieties of the season, which he could not do consistently with his character as a churchman, he and three friends hit on the device of covering themselves with honey, and rolling in feathers. Thus plumed they entered the town; but the joke was thought too strong even for Carnival licence, and being assaulted and plucked, the unfeathered bipeds were fain to escape by jumping into the Sarthe, and hiding in the rushes. The other three died in consequence of this adventure; and Scarron himself contracted maladies from cold and exposure which rendered him for the rest of his life, to use his own phrase, an abridgment ('raccourci') of human suffering.

Disease and pain could not however subdue his lively spirit, and the rest of his life was spent in ministering by his writings and conversation to the amusement of the courtly and the gay, to whom his house became a rendezvous; and not being troubled with an over-scrupulous delicacy, he obtained both from private liberality and court favour the means of leading an easy and expensive life. In 1652 he became acquainted with Mademoiselle d'Aubigné (afterwards Madame de Maintenon), then in a state of poverty and dependence. His heart, capable, notwithstanding its levity, of noble emotions, was touched by her merit and her distress; and with a delicate and disinterested generosity he offered to her the choice either of entering a convent at his expense, or of sharing his precarious fortunes as his wife. She chose the latter; and chastened by her influence, the society of his house, always a favourite resort of the wits, became more select, but still more brilliant. Meanwhile his fortune became smaller and smaller; for on his marriage he had lost his canonry, and his other chief dependence, the profit arising from the sale of his works, diminished greatly towards the end of his life. This however, like all other evils, he bore with unflinching gaiety; and his last days were only troubled by anxiety for the prospects of his wife, whose conduct in a trying situation had been irreproachable, and for whom he had conceived a high affection and esteem. [MAINTENON.] He died October 14, 1660; and his last words were, "I could not have supposed it so easy to make a joke of death."

One cannot but sympathise with a man who bore great sufferings with such unconquerable cheerfulness; and that there was much to love in Scarron's libertine and thoughtless character is proved by the affection of a large circle of friends, including many of the most distinguished characters of the time. His works bear the impress of his mind: witty, lively, unlaboured, and unrefined, they were despised by the critic Boileau, but favourites on the stage and with the people. The plots of his comedies were mostly borrowed from the Spanish; they are slight, irregular, and farcical; but they made people laugh. His collected works have been published in various editions. The chief of them are—'L'Eneide Travestie,' 8 books, continued by Moreau de Brazey; Comedies; 'Le Roman Comique,' the most lasting of his works; 'Nouvelles Espagnoles,' translated from the Spanish; and his Letters. Most of Scarron's works have been translated into English; some by the facetious (to give him the usual epithet) Tom Brown, and the 'Roman Comique' by Oliver Goldsmith.

SCAURUS is the cognomen of a branch of the patrician gens of the Æmilii, but it was also borne by other families, such as the Aurelii. The house of the Æmilii Scauri did not attain high honours until the latter period of the republic, and there are only two members of it who have acquired reputation in the history of Rome, M. Æmilius Scaurus, the princeps senatus, who was consul in B.C. 115, and his son, who bore the same name. The first of the family mentioned in history is L. Æmilius Scaurus, who had the command of a part of the fleet in the war against Antiochus, B.C. 190. (Liv., xxxvii. 31.)

M. ÆMILIUS SCAURUS, the princeps senatus, was born in B.C. 163. His father, though a patrician, was poor, and carried on the business of a charcoal merchant (carbonarium negotium), (Aurel. Vict., 'De Vir. Ill.,' c. 72); and when he died, the son, for want of means, hesitated whether he should devote himself to public affairs or engage in some lucrative business. He decided upon the former. He first distinguished himself as a soldier in Spain, and afterwards (B.C. 126) he served under L. Aurelius Orestes in Sardinia. A few years afterwards (B.C. 123), when he obtained the office of curule ædile, he was not able to exhibit to the people the games customary on that occasion, but he made up this deficiency by a just and punctual fulfilment of the duties of his office. In the year B.C. 120 he was prætor urbanus, and his coins, on which the head of Apollo is represented, probably belong to this year, and refer to the Ludi Apollinares, the celebration of which was always conducted by the prætor urbanus. At the time when Hiempsal sought help at Rome against Jugurtha, Scaurus was among the first who urged the necessity of punishing the usurper, and did not, like many others, accept the bribes that were offered to him. This conduct however is attributed by Sallust ('Jug.,' 15) not to his love of justice, but to his fear of detection; and this opinion is sufficiently confirmed by his subsequent conduct in Africa (Sallust, 'Jug.,' 29) and on other occasions. In the year B.C. 116 he offered himself as a candidate for the consulship, but without success. (Cic., 'Pro Muren.,' 17.) In the following year however he not only obtained the consulship, but in the course of the same year he was made princeps senatus. During his consulship he carried two laws, one a Lex Sumtuaria, and another respecting the suffrage of freedmen; and he also triumphed over the Ligurians and several Alpine tribes.

In B.C. 109 Scaurus was censor with Livius Drusus, and in this capacity he restored the Mulvian bridge, and formed the Via Æmilia, which ran past Pisa and Luna to Dertona. When his colleague died, Scaurus, according to custom, should have laid down his office; but he refused, until the tribunes threatened him with imprisonment. In B.C. 107 Scaurus was made consul a second time. His unsuccessful competitor, P. Rutilius, brought a charge of bribery and corruption ('ambitus') against him; but he was acquitted, and then brought the same charge against his adversary. (Cic., 'Brut.,' 30; 'De Orat.,' ii. 69.) Some years afterwards one of his sons took part in the unfortunate campaign against the Cimbri on the Athesis (Adige), under Quintus Catulus; and when he with several others escaped to Rome, his father so severely reproached him for his cowardice that the young man put an end to his life. (Valer. Max., v. 8, 4.) In B.C. 100 Scaurus received the office of præfectus annonæ, of which the senate had deprived L. Saturninus, and in the ensuing mutiny Scaurus defended the senatorial party. (Cic., 'Pro Rabir.,' 7.) During the latter years of his life he was much harassed by his personal enemies, though their charges, especially those which referred to his avarice, may not have been unfounded. At the time when he was a member of the college of augurs he refused to admit Cn. Domitius Ænobarbus into the college, and was therefore accused by him of having caused the neglect of the sacra of the Roman people at Lanuvium. Scaurus escaped punishment, though with great difficulty. (Ascon. 'In Scaurian,' p. 21, Orelli.) A short time afterwards Q. Servilius Cæpio brought against him the charge of having enriched himself in an unlawful manner during an embassy in Asia, but Scaurus again escaped by bringing another accusation against Cæpio. The latter however, to avenge himself, in the year B.C. 90 induced the tribune Q. Varius to accuse Scaurus of having instigated the Italian allies to take up arms; but the bold manner in which Scaurus denied the charge induced Varius to withdraw his accusation. (Aurel. Vict., c.; Ascon., c., p. 22.) It must have been soon after this event that Scaurus died, for we know that in the year B.C. 88 his widow became the wife of Sulla.

If we were to judge of Scaurus according to the opinion expressed by Cicero in several of his works, we must consider him one of the first of the Romans: Cicero at least considered him as the greatest man of his age. This partiality of Cicero for Scaurus arose partly from both of them belonging to the aristocratical party, and partly from the circumstance that Cicero when a youth had been introduced into his house, and the impression which the grave and proud aristocrat then made upon the young man was never effaced. Scaurus possessed some of the stern virtues of an ancient Roman, and, though he was an inflexible aristocrat, he enjoyed the highest esteem of the people as well as of the senate, which is shown from the fact that all the charges brought against him fell to the ground. Although originally poor, he had in the latter years of his life amassed immense wealth. The character which Sallust gives of him is that of a "homo nobilis, impiger, factiosus, avidus potentiæ, honoris, divitiarum, ceterum vitia sua callide occultans;" and it was undoubtedly by the appearance of sincerity and integrity which he kept up throughout his life in such a masterly manner, that he gained the admiration of so many of his contemporaries. Scaurus also distinguished himself as an orator (Cic., 'Brut.,' 29, 30), and wrote a work in three books containing the history of his own life, which however is now lost.

M. ÆMILIUS SCAURUS, son of the former, and afterwards son-in-law of Sulla, inherited only the bad qualities of his father. He increased his wealth during the proscriptions of Sulla; and during the war against Mithridates, when he served as quæstor in the camp of Pompey, he disgraced his name by accepting bribes for declaring himself in favour of Aristobulus against Hyrcanus in Jerusalem. Pompey however gave him the province of Syria with three legions, and here he remained until B.C. 59. During this time he made a plundering inroad into the peaceful country of Aretas, who could only prevent Scaurus from committing further robberies by the enormous bribe of 300 talents. (Joseph., 'Ant. Jud.,' xiv. 5.) After his return to Rome he obtained the curule ædileship, in the year in which P. Clodius was tribune, that is, B.C. 58. (Cic., 'Pro Sext.,' 54.) The games which he exhibited on this occasion far surpassed everything which the Romans had seen (Plin., 'Hist. Nat.,' xxxvi. 15), and involved him greatly in debt. (Ascon., 'Argum. ad Scaurian.') Soon after this he obtained the office of prætor, and in B.C. 35, during his administration of Sardinia, he extorted exorbitant sums from the inhabitants, in order to enable him to purchase the votes in the approaching election for the consulship. But when he came forward as a candidate the Sardinians, through the person of the tribune P. Valerius Triarius, brought against him the charge of repetundæ, and other crimes were at the same time laid to his charge (B.C. 34). His position was dangerous in the highest degree. He was defended by six advocates, and among them Hortensius and Cicero. A great part of the speech which the latter made for him is still extant. But the exertions of his friends, his own tears and lamentations, and the remembrance of his father, induced the judices to acquit him. A few days afterwards he was accused of ambitus, and although Cicero defended him again, he was condemned, and went into exile.

M. Æmilius Scaurus the Younger is one of the worst specimens of Roman nobles towards the end of the republic, and his whole life is one uninterrupted series of crimes. He was despised by all good men, and gained the admiration of the populace only by his unbounded extravagance, for which he indemnified himself by plundering foreign

countries. Notwithstanding all this, Cicero twice undertook the defence of this unprincipled man. It may be that Cicero's admiration for Scaurus the father induced him to attempt to save the name of Scaurus from disgrace. What Horace ('Carm.,' i. 12, 37) means in reckoning the Scauri among the greatest men of the republic, is wholly inconceivable.

M. ÆMILIUS SCAURUS, a son of the former, betrayed Sext. Pompeius, his own brother-in-law, in Asia, to the generals of Antony. After the battle of Actium he was taken prisoner, but pardoned for the sake of his mother Mucia. (Ascon., c.; Dion. Cass., li. 2.)

MAMERCUS SCAURUS, a son of the former, and grandson of M. Æmilius Scaurus the Younger, was a good orator and poet, but a man of the most dissolute conduct. (Tacit., 'Annal.,' vi. 29; Dion. Cass., lviii. 24; Senec., 'De Benef.,' iv. 31.) In the reign of Tiberius he was accused of high-treason, and in the same reign (A.D. 34) of adultery with Livia. These charges may have been unfounded, but the real cause of his persecutions was some verses against the emperor, which his enemy Macro had inserted in one of the tragedies of Scaurus. To escape further persecution he put an end to his life. Seneca ('Suasor.,' 2) calls him the last of the Scauri.

SCHADOW, JOHANN GOTTFRIED, an eminent German sculptor, was born at Berlin in 1764. Passionately fond of art when a boy, he was yet unable, owing to the poverty of his father, to obtain any instruction until a sculptor kindly offered to teach him to draw. He soon mastered the rudiments of art, and eventually determined to devote himself to his teacher's profession. But having formed an attachment to a young lady, he fled with her in his twenty-first year to Vienna, and there married her. The event proved the commencement of his good fortune; for his father-in-law not only forgave the young couple, but furnished funds wherewith Schadow might proceed to Italy to complete his studies. He remained at Rome from 1785 to 1788, chiefly occupied in the study of the antique. He then returned to Berlin and soon found ample patronage. The first important work executed by him after his return was the monument to Count Von der Mark, natural son of Frederick William II., erected in 1790 in the church of St. Dorothy at Berlin. Among other great works with which his chisel has adorned Germany are the colossal statue of General Ziethen in hussar's uniform; the equestrian statue of Frederick the Great at Stettin; a life-size marble group of Queen Luise of Prussia, and her sister the Duchess of Cumberland; a statue of Duke Leopold of Dessau for the Lustgarten at Berlin; an equestrian statue of Field-Marshal Blucher at Rostock; the monumental statue of Tauenstein at Breslau; that of Luther at Wittenberg; the quadriga on the Brandenburg Gate; and the sculpture on the Mint at Berlin: he also executed a considerable number of portrait busts of his more eminent countrymen.

For many years before his death Schadow was regarded as the patriarch of the modern school of sculpture in Germany: as an evidence of the honour in which he was held, it deserves to be mentioned, that whilst the old man still lived, the street in which he dwelt in Berlin was called by his name. Schadow was one of the very first of his countrymen to break through the classic conventionalisms of his predecessors, and, without departing from the sober dignity of sculpturesque style, to add a more forcible expression of character, and a stricter adherence to the actual model in attitude as well as in drapery. His great excellence lay in portrait, and he had ample opportunities of putting forth his powers. Appointed professor in the Academy of the Fine Arts at Berlin some time prior to the close of the 18th century, he from 1822 to his death held the office of director of that institution, and among those who were successively his pupils are a large proportion of the best sculptors of Germany, including Rauch, Dannecker, Tieck, Zauner, &c., in most of whose works evident signs of his influence may be traced. He died at Berlin January 26, 1850. Schadow has enriched the literature of art with the following works: 'Wittenberg's Denkmaler der Bildnerei, Baukunst und Malerei, mit historischen und artistischen Erlauterungen' ('Monuments of statuary Architecture and Painting, with historical and artistic illustrations), Wittenberg, 4to, 1825; 'Polyklet, oder von den Massen des Menschen nach dem Geschlechte und Alter, mit Angabe der wirklichen Naturgrösse nach dem Rheinlandischen Zollfaden, und Abhandlung von dem Unterscheide der Gesichtszüge und Kopfbildung der Völker des Erdbodens' ('Polyklet, or the Groups of Mankind, according to their Races and Periods, with an Appendix on their natural Size according to the Rhenish standard, and an Essay on the Distinction of Features and Forms of the Head among the Peoples of the Earth'), Berlin, 4to, 1834; and 'Nationalphysiognomien oder Beobachtungen über den Unterschied der Gesichtszuge und die äussere Gestaltung des Menschlichen Kopfes in Umrissenbildlich dargestellt' ('National Physiognomy, or Observations upon the Distinction of the Features and of the external form of Human Heads, represented in Typical Outlines'), Berlin, 4to, 1835.

RUDOLF SCHADOW, his eldest son, born in 1785, early displayed a decided genius in his father's art. Trained first under the immediate care of his father, and then at Rome enjoying the advice and friendship of Thorwaldsen and Canova, and the stimulating companionship of the band of young German painters, who in the early part of this century set themselves with so much zeal and perseverance to the task of regenerating art in their native land, Rudolf Schadow gave promise of a career of more than common success. He died however before he had accomplished much at Rome on the 31st of January 1822. Like his father he was skilful in portrait-busts, and he executed some very beautiful statues—among others the well-known 'Girl fastening her Sandal,' in the Glyptothek at Munich, and the equally well-known 'Filatrice,' of which there is a duplicate at Chatsworth; he also produced some excellent bas-reliefs.

* FRIEDRICH WILHELM VON SCHADOW-GODENHAUS, the second son of J. G. Schadow, and one of the most eminent historical and portrait painters of Germany, was born at Berlin on the 6th of September 1789. Left to follow the bent of his own strong inclination he went when young to Rome, and joined himself with Veith, Schnorr, and other young German art-students, to the school forming under Cornelius and Overbeck, of which a notice will be found under the names of those two great painters [CORNELIUS, PETER VON; OVERBECK, FRIEDRICH]. Wilhelm Schadow adopting in all their fulness the views on art propounded by Friedrich Schlegel, attracted the particular notice of that eminent critic, who endeavoured to bring his peculiar abilities into notice. In the exhibitions of those German artists at Rome the works of Wilhelm Schadow were much admired. He was one of the number of Overbeck's followers who with him abjured Lutheranism and passed over to the Romish Church.

On his return to Berlin Wilhelm Schadow was appointed professor in the Academy of the Fine Arts in that city, and soon gathered about him numerous attached scholars. He likewise gained considerable celebrity by the pictures he produced, especially by that of the Evangelists now in the Werderschen church in Berlin. When however Cornelius in 1826 removed from Düsseldorf to Munich, Schadow left Berlin to succeed him as director of the Düsseldorf Academy, whither his Berlin scholars followed him, and where he quickly found himself at the head of a flourishing school Here for some twenty years he laboured, building up a school of art, founded like those of Overbeck and Cornelius on the early Italian and German masters of religious art, yet striving "to reproduce from the bosom of antiquity fresh, living and blooming, a new art meet for the new time," and embracing in its scope genial homely subjects, and landscapes, as well as the higher class of historical and poetical works. From this Düsseldorf school have proceeded many of the ablest and most brilliant of living German painters, including among others such men as Lessing, Hubner, Hildebrandt, Schroter, &c., and high as Schadow's name stands as a painter it may be questioned whether his reputation is not still higher as a teacher. In acknowledgment of his service in elevating the Dusseldorf Academy to so distinguished a position among the art academies of Europe, he was ennobled by the King of Prussia in 1843, when, besides the prefix Von, he added the name of his estate, Godenhaus, to his family name. Von Schadow's pictures are mostly found in Dusseldorf and Berlin, but one of his best works, the 'Wise and Foolish Virgins,' is in the Museum at Frankfurt-on the-Main.

SCHAFARIK. [SAFARIK, PAL JOZSEF.]

SCHALCKEN, GODFREY, was born at Dort, in 1643. His father, who was rector of the college in that town, intended him for one of the learned professions; but finding that he had a decided inclination to painting, he placed him under Solomon van Hoogstraten. He was afterwards for several years a pupil of Gerard Douw, whose style and manner of handling he very successfully imitated in small pictures of domestic scenes, chiefly represented by candlelight. After leaving Douw, he attempted to elevate his style by studying the works of Rembrandt, but finding himself unequal to the task, he returned to his original manner, and his pictures were eagerly bought. He painted in a variety of manners, but he was most eminently successful in candlelight pieces.

Some English gentlemen encouraged him to visit England, where he met with great success, till he attempted portraits on a large scale, in which he proved so inferior to Kneller, that he injured his reputation; but happily he soon became sensible of his error, and again painted on a small scale. It is to be regretted that though in his pencilling he is almost equal to Mieris or Vanderwerf, he is often incorrect in his drawing of the figure, and he also appears to have copied his objects without selection; hence in his portraits of women he was not so successful as in those of men. The subjects of his male pictures are well composed. On leaving England, he retired to the Hague, where he practised with great success till his death in 1706. There are three capital pictures by this artist in the Royal collection.

SCHATZ, GEORGE, born at Gotha, November 1, 1763, was a German writer deservedly esteemed in his day both as an original writer and a critic. Being of a delicate constitution, he preferred books to the society and amusements of other boys of his age; but although devoted to reading, and to a species of it seldom taken up by the young, he could not submit to formal study. He therefore gained little by his residence at the University of Jena, where it was intended he should apply himself to jurisprudence, but he occupied himself with Italian literature and poetry; and planned a translation of Tasso, and another of Macchiavelli's 'History of Florence,' which last he afterwards nearly completed. The death of his father left him at liberty to return to Gotha, where he thenceforth almost continually resided. He now set about diligently studying almost every European language and literature, in order to become acquainted with their character and with the best writers and the chief productions in

them. By this means he acquired valuable and extensive stores of reading, which enabled him to supply a number of excellent essays and papers to different literary journals, including those on Ercilla and Camoens, in the supplement to Sulzer's 'Theorie der Schönen Künste.' While his more finished pieces of criticism of that kind possess a permanent interest, his 'reviews' on the productions of the day were calculated to serve the cause of good taste, and generally displayed talent, shrewdness, and humour.

His original productions are not many, neither do they belong to the highest species of poetry. Nevertheless in his prose fables he is second only to Lessing, while in his sonnets and madrigals he shows himself rather the rival than the imitator of Petrarch. Many of his minor pieces are indeed mere trifles, but are distinguished by that captivating charm of manner which frequently constitutes almost the sole difference between prosy rhyming and highly wrought poetry. That he should have executed comparatively so little, while gifted with powers to excel, ceases to be matter of astonishment, when it is considered that he died in his thirty-second year, March 3, 1795.

SCHÄUFFELEIN, HANS L. [SCHEUFFELIN, HANS.]

SCHEELE, CHARLES WILLIAM, an illustrious chemist, who was born at Stralsund in Pomerania, in December, 1742, where his father was a tradesman. He was educated first at a private academy in his native town, and afterwards in a public school. Having a desire to study pharmacy, he was apprenticed to an apothecary at Göttenburg, with whom he remained eight years, during which period he acquired much valuable chemical information. In 1773 he removed to Upsal, where he became acquainted with Bergman, who became his friend and patron, and Scheele's publication entitled 'Chemical Observations and Experiments on Air and Fire' is prefaced by an introduction from the pen of Bergman. Observing that fire could not be maintained without the presence of air, Scheele turned his attention to its analysis; and he found that what was then called liver of sulphur and some other substances occasioned a diminution of the atmospheric air to which they were exposed, to about four-fifths of its original volume. He afterwards obtained oxygen gas, or, as he called it, 'empyreal air,' by decomposing nitric acid, and by other processes; and he showed that this air was totally absorbable by liver of sulphur, and that upon adding as much of this gas to the residuum of the air which had been acted upon by liver of sulphur as had been absorbed by it, atmospheric air was reproduced. He found that the flame of burning hydrogen gas produced a similar diminution in the bulk of the air to that occasioned by the action of liver of sulphur.

It will be observed that, like Priestley, he discovered oxygen gas; and though not so early, yet, as Priestley himself admits, without any knowledge of what he had previously achieved.

Another and most important discovery which we owe to the labours of Scheele, is the elementary gaseous body now called chlorine, but by him named dephlogisticated marine acid. If we substitute, as has been very commonly done, hydrogen for phlogiston, the views of the discoverer will be perfectly intelligible and quite correct.

One of Scheele's first discoveries was that of tartaric acid, and he pointed out the mode of preparation, and this, with slight alterations, is still adopted: this was in 1770, and in the following year his paper on fluoric acid appeared in the Memoirs of the Stockholm Academy. He at first erroneously supposed that the silica which he obtained in the operation of preparing this acid was a compound of fluoric acid and water; but when the inaccuracy of this opinion was proved by other experiments, he gave it up.

In 1774 his experiments in manganese appeared in the Memoirs above mentioned, and it was during his researches on this metal that he discovered two bodies not previously known, namely, chlorine, already mentioned, and the earthy substance barytes. In the following year he proposed a new method of preparing benzoic acid, and also published an essay on arsenic and its acid; and a few years afterwards he made known the preparation of arsenite of copper, since largely employed as a pigment under the name of Scheele's or mineral green. In subsequent years he published important papers on molybdena and plumbago; on milk, and the lactic acid which it contains when sour; and also on the metal tungsten.

In 1782 his experiments on Prussian blue appeared: these were instituted for the purpose of discovering the nature of the colouring-matter, and they display great ingenuity, and sagacity in an uncommon degree. It resulted from these researches that the Prussic acid, or the colouring principle, was a compound of azote and carbon.

He pointed out, in 1784, a process for preparing citric acid in a pure crystalline form; and not long afterwards he described processes by which malic and gallic acids might be obtained in a state of purity.

These are the most important of Scheele's discoveries; and, with scarcely any other exception than perhaps Priestley, no person has pointed out so many new substances. It is to be observed that his labours were conducted under very disadvantageous circumstances, and during a life of short continuance, for he died at the early age of forty-four years, at Köping near Stockholm, in 1786.

SCHEEMAKERS, PETER, a Flemish sculptor, who obtained great celebrity in England. He was born at Antwerp in 1691, and he was the pupil of his father and a sculptor of the name of Delvaux. While still young he visited Denmark, where he worked as a journeyman. About the year 1728 he walked to Rome, and he was then so poor that he was forced to sell a considerable portion of his clothes to obtain subsistence. From Rome, after only a short stay, Scheemakers journeyed again, the greater part of the way on foot, to England, and here he obtained considerable employment; but he paid a second visit to Rome, and after a two years' residence there he settled about 1735 for many years in England. He lived in Old Palace-yard, Westminster, until 1741, when he removed to Vine Street, Piccadilly, when he became the rival of Rysbrack and Roubiliac, and executed many important works, including some of the principal monuments in Westminster Abbey. The time of his death is not known, but according to his pupil Nollekens, as related by Smith, he returned to Antwerp in 1770, and there soon after died. Two sales however of his effects took place in Covent Garden in 1756 and 1757. Among the articles sold was a beautiful small copy in marble of the Laocoon, which was bought by the Earl of Lincoln: a good mould was taken from it by a figure-maker of the name of Vevini, from which excellent casts were made. Scheemakers' works are very numerous; they are elaborate in design and costume, but possess few of the higher qualities of the art; the marble is always remarkably well worked. There are monuments by him in Westminster Abbey to Shakspere; Dryden; George, Duke of Albemarle; John Sheffield, Duke of Buckingham; Admirals Watson, Sir C. Wager, and Sir J. Balchen; Commander Lord Aubrey Beauclerk; and Doctors Chamberlin, Mead, and Woodward. He made also the statue of of Sir John Barnard, in the old Royal Exchange; the statues in the India House of Admiral Pocock, •Major Lawrence, and Lord Clive; the bronze statue of Guy in Guy's Hospital; and the bronze statue of Edward VI. in St. Thomas's Hospital. He executed also some busts, and many other sculptures for the gardens of Stowe. (Smith, *Nollekens and his Times, &c.*; Immerzeel, *De Levens en Werken der Hollandsche en Vlaamsche Kunstchilders, &c.*)

* SCHEFFER, ARY, one of the most distinguished French historical painters, was born in Holland, but of French parents, in 1795. He studied art in Paris under the celebrated Baron Guerin, [GUERIN, PIERRE NARCISSE] and practised in that city with constantly increasing success, both historical and genre painting. Among his best known pictures in these lines are his 'Christ the Comforter,' a work of great power and beauty; 'The Dead Christ;' 'The Three Maries;' 'Francesca da Rimini and her Lover meeting Dante and Virgil in Hell,' one of his finest productions; Byron's 'Giaour;' Gothe's 'Faust,' 'Mignon,' &c. How skilful a portrait painter M. Scheffer is when he practises that branch of art most of our readers will have seen by his very striking portrait of Charles Dickens, which appeared in the Exhibition of the Royal Academy in 1856. The style of Ary Scheffer has little in common with that of his master Guerin. He seems to have drawn his inspiration rather from the great revivers of art in Germany, with whom, both in turn of thought and manner, he has much in common. There are, to a great extent, in both the same loftiness and simplicity, and the same somewhat pietistic devotionalism in their religious works; but Scheffer has engrafted thereupon a good deal of Gallicism of style and colour, and the result is not always satisfactory, at least beyond the atmosphere of Paris. But Ary Scheffer is unquestionably a great painter, and some of his best works leave little to be desired. To him moreover the French school owes much, as one of the ablest and foremost of those who assisted in breaking the fetters of the rigid classical conventionalism in which that school had so long been bound, while he set himself as resolutely to oppose the extreme licence in which subsequently so many clever artists sought to indulge. M. Ary Scheffer's strictly technical merits are very high, though he is in his less important works at times somewhat careless. His drawing is true and graceful, his touch firm and well adapted to his style, and his colour, though wanting in mellowness and truth to nature, is often very beautiful. M. Scheffer is looked up to as a leader in devotional art by his countrymen, and his works are justly held in high estimation. From the different governments he has received the honours which on the Continent usually reward marked success in art, science, or literature. His pictures adorn the walls of the national palaces, and he bears the dignity of an officer of the Legion of Honour.

ARNOLD SCHEFFER, brother of Ary, born in Holland in 1796, obtained in early life some celebrity in the literary world by his 'Tableaux Politique de l'Allemagne,' 1815; his 'Essai sur quatre Questions Politiques,' 1816; 'Le Nation Anglaise et le Gouvernement Britannique;' a 'History of Germany,' and other political and historical works, and he became connected with the periodical press. After the revolution of 1830, M. Arnold Scheffer associated himself with M. Armand Carrell, of the 'National,' and thenceforward distinguished himself by the acrimony of his attacks on the person and government of Louis Philippe, the warm patron of his brother Ary. M. Arnold Scheffer lived not only to see the monarchy of the barricades overthrown, but also that republican supremacy for which he had so diligently laboured. He died in December, 1853.

* HENRI SCHEFFER, the youngest brother of Ary, was born in Holland in 1799. Like his elder brother he early dedicated himself to art; studied like him in the atelier of Guerin; and like him, though with inferior success, has practised religious, historical, genre, and portrait painting; his pictures ranging through such subjects as the 'Mater Dolorosa,' 'Joan of Arc on the way to Execution,' 'Reading the Bible,' and 'Charlotte Corday removed from the

corpse of Marat.' M. Henri Scheffer obtained the second-class medal of the Académie in 1824; the first-class medal in 1831; at the Exposition Universelle of 1851 he was awarded a first-class medal; and in 1837 he was nominated a chevalier of the Legion of Honour.

SCHEFFER, JOHN, was born in 1621 at Strasbourg, and is said to have been a descendant of Peter Schöffer, one of the inventors of the art of printing. The principal objects of his study were the ancient languages and history, in both of which he made such extraordinary progress, that in the year 1643 he published a very learned work, 'De Varietate Navium apud Veteres,' in 4to. The frequent disturbances in Alsace induced him to seek a more quiet home in a foreign country, and he went to Sweden, where, in 1648 he obtained a professorship in the university of Upsala. He died in 1679.

The life of Scheffer must have been one of incessant labour; for besides a great number of ancient authors which he edited with notes and emendations, such as Aelian's 'Variæ Historiæ,' Phædrus, Arrian's 'Tactica,' a newly discovered fragment of Petronius, Aphthonius, Hyginus, Justin, Jul. Obsequens, and others, he wrote a great number of original works on various subjects, some of which have not yet been superseded by other works. The following list contains the most important among them:—'Agrippa Liberator, sive Diatriba de Novis Tabulis,' 8vo, Strasb., 1645, a curious work on the supposed custom of cancelling debts at Rome, in order to prevent insurrections of the poor; 'De Stylo ad Consuetudinem Veterum Liber Singularis,' 8vo, Upsala, 1653; De Militia Navali Veterum Libri Quatuor,' 4to, 1654. This book also contains his earliest dissertation, 'Of the Ships of the Ancients,' in a somewhat altered form. 'De Antiquorum Torquibus Syntagma,' 8vo, Stockholm, 1659; a new edition with notes was published at Hamburg in 1707, 8vo; 'De Natura et Constitutione Philosophiæ Italicæ seu Pythagoriæ Liber Singularis,' Upsala, 1664 (reprinted at Wittemberg in 1701); 'Regnum Romanum, sive Dissertationes Politicæ Septem in librum primum T. Livii, qui est de Regibus Romanorum,' 4to, Upsala, 1665; 'Upsalia Antiqua, cuius occasione plurima in antiquitatibus borealibus et gentium vicinarum explicantur,' 8vo, Upsala, 1666; 'Graphice, seu de Arte Pingendi Liber Singularis,' 8vo, Nurnberg, 1669; 'De Re Vehiculari Veterum Libri Duo, accedit Pyrrhi Ligorii Fragmentum ex ejus libro de familiis Romanis, nunc primum editum Italice cum Lat. Versione et notis,' 4to, Frankf., 1671; this is still the best work on the subject. 'Memorabilia Sueticæ Gentis,' Hamb., 1670; De Fabrica Triremium Epistola;' this little work was published at Eleutheropolis (Amsterdam) under the name of Constant Opelius, and is a criticism on a work of Meibom on the same subject. 'Lapponia, seu Gentis Regionisque Lapponicæ Descriptio accurata,' 4to, Frankf., 1673; 'Lectiones Academicæ, seu Notæ in Scriptores aliquot Latinos et Græcos,' Hamb. 1675 (it was reprinted in 1698 at Amsterdam, under the title 'Schefferi Miscellanea'); 'De Situ et Vocabulo Upsaliæ, Epistola defensoria adversus Olaum Verelium,' 8vo, Stockholm, 1677; 'De antiquis verisque Regni Sueciæ Insignibus,' 4to, Stockholm, 1678; 'Suecia Literata, seu de Scriptis et Scriptoribus Gentis Sueciæ,' Stockholm, 1680. A new edition of this work, with important additions by J. Moller, was published in 1698 at Hamburg. In 1781 the Society for Education at Upsala proposed a prize for the best eulogium on John Scheffer, and the prize was awarded to that of Eric Michael Fant, which was published at Stockholm in 8vo, 1783. Several of the works of Scheffer are incorporated in the 'Thesauri of Roman Antiquities.'

SCHEFFER, HENRY THEOPHILUS, the grandson of the former, was born at Stockholm in 1710. He studied mathematics, natural history, and chemistry at Upsala, under very eminent professors of this university. He afterwards established, at his own expense, a laboratory in Upsala, and made a number of very useful experiments. It was chiefly the analysis of such metals and plants as are used for dyeing, on which he bestowed his particular attention. He was a member of the Academy of Sciences at Stockholm, and furnished many valuable papers which are printed in the Transactions of the Academy. He also delivered a course of lectures on chemistry at Stockholm, which were published in 1776, by Bergman. Scheffer died in 1759.

SCHEID, EVERARD, more generally known under his Latin name SCHEIDIUS, a philologist who distinguished himself by his deep acquaintance with the Oriental languages, was born at Arnheim in Holland, in 1742. From his early youth he devoted all his time to the acquisition of the Eastern languages, principally the Hebrew and Arabic, of which he soon became a consummate master. In 1768 he was appointed professor at the university of Harderwyck. On his removal to Leyden he succeeded J. Albert Schultens in the chair of Oriental languages; though he did not long enjoy this post, for he died in 1795, soon after his appointment. Besides his edition of the 'Minerva, seu de Causis Linguæ Latinæ,' by Sanchez [SANCHEZ, FRANCISCO] Scheid left several works on Eastern literature which are highly valued by scholars. The following are the titles of some: 'Primæ Lineæ Institutionum, sive Specimen Grammaticæ Arabicæ,' 4to, Leyden, 1779; 'Ebn Doreydi Kasside, sive Idyllium Arabicum, cum Scholiis,' 4to, ibid., 1786; 'Oratio de Fontibus Literaturæ Arabicæ,' 4to, ibid., 1767. He published also 'Glossarium Arabico-Latinum Manuale,' 4to, Leyden, 1769; being an abridgment of the large Arabic and Latin lexicon by the celebrated James Golius. Scheid had projected a new Dutch translation of the Bible and other works, which death prevented him from executing.

SCHEINER, CHRISTOPHER, a learned German astronomer, was born at Wald near Mundelheim in Suabia, in 1575, and became a member of the order of Jesuits in 1595. Having early made proficiency in mathematics and astronomy, he was appointed professor of those sciences at Ingolstadt, and he afterwards gave instruction in them at Fribourg and Rome. The principal circumstance by which the life of this philosopher is distinguished is a discovery, in 1611, of the spots on the sun, independent of that which had been made by Galileo a few months previously. This discovery is announced in three letters addressed by Scheiner to Velser, the senator of Augsburg, in which the writer states that, in the beginning of the year, while looking at the sun through a telescope, he perceived on its disc some dark spots; and that in the following month of October, on repeating the observations, he ascertained that the spots had a movement across the disc. It appears from the same letters that P. Scheiner at first thought the spots to be small planets revolving about the sun; an idea which was afterwards maintained by P. Malapertius in a work published in 1627.

An expression in a letter from Velser to Galileo puts it out of doubt that the discovery made by the Italian philosopher was known in Germany when the letters of Scheiner were published (1612); and it must be further admitted that to Galileo belongs the merit of having, from the first, considered the spots of the sun as adhering to the disk of the luminary, and of having drawn from the regularity of their motions an argument for the rotation of the sun about its axis. It is but just however to Scheiner to state that he almost immediately abandoned his first hypothesis, and that we are indebted to him for numerous observations on the spots, as well as of Jupiter's satellites. The observations were published at Rome in 1630, in a work which, from being dedicated to Prince Orsini, was entitled 'Rosa Ursina.'

Scheiner, unfortunately for his fame as a philosopher, united himself with those persons who, at that time, opposed the hypothesis of Copernicus, and he published in 1614 at Ingolstadt, a volume entitled 'Disquisitiones Mathematicæ,' in which he argues in favour of the opinion that the earth is at rest in the centre of the universe. Besides these works Scheiner published, in 1616, a treatise on gnomonics; and, in 1617, a tract on celestial refraction, in which he assigns the true cause of the elliptical form assumed by the disc of the sun when near the horizon. He also published a treatise on optics in 1619. Scheiner was the inventor of the pantograph, and he has given a description of the instrument in a tract entitled 'Pantographice,' &c., Rome, 1631. This distinguished Jesuit, after quitting Rome, became rector of Neiss in Silesia: he gave lessons in mathematics to the archduke Maximilian, and at length he became confessor to the archduke Charles. He died of apoplexy in July 1650, leaving the character of having been a man of agreeable manners as well as a laborious student.

SCHELLER, J. J. G, was born in 1735 at Jhlow, a village in the electorate of Saxony. He was educated at the Thomas schule of Leipzig, and afterwards in the university of the same place. He studied under Ernesti, and devoted himself to theology and philology. In 1761 he was appointed head-master of the public school at Lubber, and in 1772 to the rectorship of the gymnasium of Brieg, in which office he continued until his death in 1803.

Scheller is principally known as the author of a Latin dictionary (Latin and German, and German and Latin), the first edition of which was published at Leipzig, in 1783, and the second in 3 vols. 8vo, 1788. The third edition, which was very much improved and enlarged, appeared in 7 vols. 8vo, in 1804-5. This book was very much used at the time, as it was almost the only dictionary of practical utility that had been published in the German language. It has been translated into Dutch (2 vols. 4to, Leyden, 1799, with a preface by Ruhnken), and, some years ago, into English also. Scheller also wrote a smaller Latin dictionary for the use of schools; the second (1812) and subsequent editions were revised and improved by Lunemann. Scheller's other works are, 'Præcepta Styli bene Latini' (a third edition of which appeared in 2 vols. 8vo, Leipzig, 1797), and a Latin Grammar ('Ausführliche Lateinische Sprachlehre') which went through three editions, Leipzig, 1779, 1790, and 1803. This grammar is a work of little value; it has been translated into English.

SCHELLING, FRIEDRICH WILHELM JOSEPH, one of that famous series of modern German philosophers, of which Kant, Jacobi, Herbart, Fichte, and Hegel are the other chiefs, was born at Leonberg in Wurtemberg, in 1775. He studied first at Tubingen, where he had Hegel for his college-fellow, and where the two future rivals in philosophy formed an intimate friendship. Schelling, though somewhat the younger man, was somewhat the older philosopher, and Hegel was first indoctrinated by him in philosophy. From Tubingen, Schelling went to Leipzig and Jena—his attraction to Jena being Fichte's philosophical lectures. He started in his philosophical career as an ardent admirer and disciple of Fichte; and it was not till 1798—when, on Fichte's removal from Jena, Schelling succeeded him in the Philosophy chair of that university—that Schelling became aware of his own differences from Fichte's system. He had already been a contributor to Fichte's Jena journal; but now, in preparing his own course of lectures, he necessarily enlarged his speculations. In 1799 he published 'Erster Entwurf eines Systems der Naturphilosophie,

zum Behuf seiner Vorlesungen;' but it was orally by means of the lectures themselves that he first effectively disseminated his new philosophical ideas. Hegel, who had in the meantime been living at Frankfurt-on-the-Main and elsewhere, now joined his friend at Jena (1800), and Schelling's doctrine was advocated in common by himself and Hegel—the two acting as joint editors of a journal, and Hegel appearing independently, in Schelling's interest, as the author of an essay on the 'Difference of the Systems of Schelling and Fichte.' In 1803 Schelling left Jena for Wurzburg, Hegel succeeding him at Jena, as he had succeeded Fichte; and in 1807 he removed from Wurzburg to Munich, where he remained till 1841.

By the year 1814, when Fichte died at Berlin, the philosophy of Schelling, who had then been seven years settled at Munich, may be considered as having gained the ascendant throughout Germany, as a development beyond that of Fichte and superseding Fichte's system. This had been owing partly to the diffusion of Schelling's views by himself personally in the lecture-room at Jena, at Wurzburg, and at Munich; but partly also to various scattered writings—some in the form of contributions to journals, some as reports of the substance of his lectures, some as public addresses, and some as distinct essays for the press—published by him up to the date in question. Among the more important of these publications were the following:—'On the System of Transcendental Idealism,' 1800; a discourse entitled 'Bruno: oder, über das gottliche und naturliche Princip der Dinge,' 1802; an essay entitled 'Ideen zu einer Philosophie der Natur, als Einleitung in das Studium dieser Wissenschaft,' 1803; 'Darlegung des wahren Verhaltnisses der Natur-Philosophie zu der verbesserten Fichtes'chen Lehre,' 1806; a discourse, 'Über das Verhaltniss der bildenden Künste zu der Natur,' delivered before the Royal Academy of Sciences in 1807; a work entitled 'Von der Weltseele, eine Hypothese der hoheren Physik zur Erklarung allgemeinen Organismus; nebst einer Abhandlung uber das Verhaltniss des Realen und Idealen in der Natur,' 1809; the first volume of a collection of his 'Philosophische Schriften,' published in the same year; and a series of fourteen lectures, 'Über die Methode des Academischen Studium,' published in 1813.

Living at Munich on the reputation of these writings, Schelling continued from time to time to develope portions of his doctrines in public addresses or in detached essays; but on the whole there was in these no important alteration of his philosophy as already given forth in the first fifteen years or so of the present century. Meanwhile, as he had burst away from Fichte, so his old friend and associate Hegel had burst away from him. The germs of a difference between Hegel's philosophical teaching and that of Schelling had manifested themselves in Hegel's lectures at Jena as early as 1806, if not earlier; they had been developed in subsequent works of Hegel; and at length, in 1817—when Hegel was appointed to the Philosophy chair at Berlin, which had been vacant since Fichte's death—Hegelianism began to appear in the German atmosphere as a system calculated to dispossess Schellingism, as that had dispossessed the system of Fichte. The struggle between Hegelianism and Schellingism increased—the former system evidently victorious on the whole—till 1831, when Hegel died at Berlin, and Schelling remained alone, in a Germany already filled with the adherents of his opponent, and regarding *him* as superannuated and left behind in the philosophic march. Schelling was aware of his position; but he was of opinion that, without altering the essence of his own system as it had preceded Hegel's, but by only bringing out aspects of it not formerly made apparent, and developing some modifications the necessity of which he had overlooked, he should be able to present Schellingism in a form which would enable it to stand its ground or recover its ground even in Hegel's Germany, and which would at the same time bring it into harmony with other modern movements of German thought with which he sympathised, and especially with the religious movement which aimed at a restoration of deep Christian faith as opposed to hard Rationalism. Accordingly, the later portion of Schelling's life—first at Munich, and afterwards at Berlin, to which he was transferred in 1841—was spent in the rumination, and partly in the public announcement of this second or matured edition of his philosophy. In Berlin—where he retained his chair but for a few years, but where he afterwards lived habitually—the old man was revered as a philosophic patriarch, and his society, like that of Humboldt, was sought after by savans and thinkers. Bunsen, and others of the modern German school of theology, appear to have held him in high esteem. To them the nature of his second or final philosophy may have been made clear by his own conversations; but he had not published any connected exposition of it, nor was it known throughout Germany otherwise than vaguely when he died, in August 1854, at the age of seventy-nine. His death took place at Ragaz in Switzerland, whither he had gone for the benefit of his health.

For the right appreciation of Schelling's philosophy, it is necessary to remember it in its historical relations as a portion of that continuous development of philosophic thought in Germany which Kant began. Kant may be said to have bequeathed two contrary tendencies to the philosophy of his countrymen—the tendency to Objective Realism, which supposes a firm external reality in the universe, underlying all phenomena, and constituting the Not-Me; and the tendency to Subjective Idealism, which regards the thinking mind as the sole reality, and sees all the so-called objects and phenomena of the universe only as modifications or projections of the Me, or as so much various *thought* of the thinking being. "All subsequent German philosophy has been the prosecution of one or other of these speculative directions, or the attempt to reconcile them." Earliest on the realistic side were Jacobi and Herbart; the latter of whom especially fought against the too great Subjectivism that there was, or that there might be found, in Kant's system as a whole. Fichte, on the other hand, appeared as the thorough-going champion and exponent of the Kantian Idealism. Not content with the notion of the thinking mind and the external universe, the Ego and the Non-Ego, as being two co-ordinate realities to be both accepted on the evidence of consciousness, Fichte allowed independent reality only to the Me, and regarded the universe only as variations of this Me in thought or consciousness. Out of this doctrine he developed his powerful philosophy. Towards the end of his career however he was becoming unsteady in his Idealism, from fear that Nihilism might be its logical consequence, and he was straining after a doctrine of so-called 'absolute identity,' which should refer all to one absolute eternal substance, involving both the Me and the Not-Me. What Fichte was striving after Schelling accomplished. His system is properly post-Fichtean in historical order, and its main characteristic consists in a kind of universal Objectivism arrived at by first passing through Fichte's universal Idealism. In fact, Schelling was not at first aware that he was doing more than pushing Fichte's doctrine out in a direction in which Fichte meant it to be pushed.

Fastening, as it were, on the universal Me or 'World-Me,' which Fitche had set forth as the one reality on which philosophy should gaze, Schelling conceived the idea that this absolute eternal subject might be regarded and proceeded from as also the absolute eternal object, out of which all things, both in the mode of the Me and in that of the Not-Me, might be considered as evolving themselves. This doctrine of absolute identity, of a universal and infinite subject-object out of which all things have proceeded by a law of self-movement, is the cardinal doctrine of Schelling. According to Schelling, a knowledge of the absolute is the only true philosophy, and such knowledge is possible. But it is possible only by a capacity above consciousness and understanding—by what he calls 'Intellectual Intuition;' which is a kind of falling back or swooning of human reason into the absolute as being identical with itself. If man can know the absolute, it can only be because man himself is identical with that absolute; because knowledge is the same thing as existence, because thinking and being are one. But this is but one aspect of the doctrine of the identity of thought and being, of the subjective and the objective. That absolute, which we come to cognise only through identification with it, and which we name Deity, is to be regarded in its original condition as neither object nor subject, neither nature nor mind, but as the union, the indifference, the slumbering possibility of both. It has *become* all that exists by a process of self-movement, continually potentiating itself higher and higher, from the lowest manifestations of what is called matter, up to organic existence and the activity of reason itself in the guise of humanity. In this movement of Deity or the Absolute One, which constitutes the Life of the Universe, there are two modes—first, the expansive movement, or objectivising tendency, by which the absolute rushes forth, so to speak, into actual existence, and out of the *natura naturans* there comes the whole variety and complexity of the *natura naturata*; and, secondly, the contractive movement, or subjectivising tendency, by which the *natura naturata* falls back on the *natura naturans*, and becomes conscious of itself. The study of the absolute as engaged in the first movement—that is, as coining itself off into the objective—is natural philosophy; and only when the philosophy of nature is so considered—that is, when nature is considered as so many successive potentiations of the absolute in the form of thought—can it be rightly studied. "A perfect intellectualising of the laws of nature into laws of intuition and of thinking would be the highest perfecting of the science of nature." Of this style of treating the laws of nature, as modes by which the absolute proceeded in the process of thinking itself gradually out into all that as yet exists, Schelling himself set the example. He interpreted what is called inorganic nature, with its laws of gravity, light, magnetism, and electricity, as being the absolute in what he called its "first potence," or working on in its first efforts for converting the possible into the actual. Even here the subjective and the objective were already differentiated, but objectivity predominated. Then came the second potence, or potence of chemism, representing a higher stage in the life, or intellectual activity of the absolute. To this succeeds the third potence, of organically-living nature, where we first see the aspect of consciousness or predominating subjectivity. Though Deity is immanent in all nature, it is in man that Deity becomes most conscious; and the highest reason of man is identification with Deity—a relapsing into the infinite. The ideal in man also corresponds to the real in nature; and in the perception of this is the true philosophy of art.

Such was the doctrine of 'absolute identity,' as it was propounded in Schelling's first or earlier philosophy. For a fuller view of the immense extension which he gave to it as affecting every possible department of thought, we must refer to his own writings; or to a very accurate and profound summary of Schelling's system given by

Chalybæus in his 'Historical Development of Speculative Philosophy from Kant to Hegel' (of which there are two English translations); or (for more popular purposes), to Mr. Morell's account of 'Speculative Philosophy in the Nineteenth Century.' Information on the same subject is to be obtained from Cousin; and there is a French work entitled 'Schelling; Ecrits Philosophiques, et morceaux propres à donner une idée generale de son Système: traduits de l'Allemand par Ch. Bénard,' 1847. This work includes Schelling's lectures on the methods of academic study; his discourse on the philosophy of art is accessible in English. (Chapman's 'Catholic Series,' 1844.)

Apart altogether from the scientific comprehensiveness and precision at which Schelling aimed, there was much in the spirit and phraseology of his system—in such phrases for example, as the 'rhythm of the Universe,' the 'Infinite becoming finite,' the 'Immanence of Deity in Nature'—to captivate poetical and enthusiastic minds. In fact, the system was a species of sublime Pantheism, which accorded well with the tone of German thought as affected or determined by Göthe, Tieck, and other poets. But, as we have said, the system did not remain satisfactory even in Germany. On the one side Hegel had tried to tear it to pieces on the score of its substitution of enthusiasm and poetry for logic, and had promulgated a system which found more acceptance with harder minds; on the other, the re-awakened Christian zeal of German theology, complained that it was but a vague pantheism, leaving no room for that 'personal God' which the human soul demanded as essential to true religion, and, moreover, in its identification of man with deity, contradicting those notions of sin, redemption, and the like, which form the basis of Christianity. To prop up his system against these attacks, or, at least, to reissue his system in a form which would save it from attacks from the latter quarter, was Schelling's object during the last portion of his life. A summary of his 'later views' so far as they are ascertainable, will be found in Chalybæus. Suffice it here to say that, by a peculiar modification of his theory of the absolute,—according to which modification he now maintained that, though nature and Deity were identical, yet nature might not be and was not coextensive with all Deity, that is, that the absolute might be considered as being in all objects and yet as not being exhausted in all objects taken collectively, but as being moreover a certain force or fund of unobjectivised will and reason,—Schelling imagined that he set himself right with theology at all points, and emerged out of Pantheism into pure Theism, and out of Rationalism into warm Christian faith. Working his new notion in such phrases as that "the part of the absolute immanent in the finite cannot be the whole nor the most peculiar part of Deity" and that "what is immanent in nature is that in God which is least God himself,' he arrived at the doctrine of a 'personal God,' and also at the notions of 'human imperfection,' and 'moral evil,' and so he reconciled his philosophy with the Christian scheme of the world's history as a fall from good and a divine recovery.

SCHEPLER, LOUISA. [OBERLIN, J. F.]

SCHEUFFELIN or SCHAEUFFELEIN, HANS LEONARD, commonly called Hans Scheuffelin, a very celebrated old German painter and wood-engraver, was born at Nurnberg about 1490. His father Franz Scheuffelin was a merchant of Nördlingen who settled in Nürnberg. Young Hans was placed with Albert Durer, with whom he was a great favourite. He remained in Nurnberg until 1515, when he removed to Nördlingen, where he died in 1539 or 1540; probably the former year, as his widow was married again in 1540 to the painter Hans Schwarz. There are several of Scheuffelin's paintings in Nördlingen, of which the principal is the Taking down from the Cross in the church of St. George; it is a picture with two revolving wings, and was painted in 1521. There are several good paintings by Scheuffelin also in Nurnberg, Tubingen, Stuttgart, Oberdorf, and other neighbouring places; and there are some in the galleries of Munich and Berlin.

There are also many woodcuts by Scheuffelin, and both woodcuts and pictures are sometimes attributed to Albert Durer, to whom however Scheuffelin was inferior in all respects.

* SCHEUTZ, GEORGE, the father, and SCHEUTZ, EDWARD, the son, the producers of the second independent invention of a machine for calculating mathematical tables by the method of differences, and printing the computed results; the history of which, whether it be viewed under a moral, an intellectual, or an economical point of view, is almost equally remarkable, and has bearings also on the history of science of a very interesting and instructive kind.

Mr. George Scheutz, a printer at Stockholm, who has published many useful works in the Swedish language relating to industrial progress, was in the year 1834 the editor of a technological journal, also published in that city; but the reputation which he acquired in his own country from these works has been superseded by the far wider celebrity founded on the invention just alluded to. Mr. Babbage [BABBAGE, CHARLES] was the first person who conceived the idea of performing mechanically all the systems of additions of differences which are required in the calculation of mathematical tables. A full account of the principles and action of the 'Difference Engine' which he constructed to realise this idea, but without any details of its mechanism, appeared in the 'Edinburgh Review' for July 1834 from the pen of Dr. Lardner, who had also given lectures on the subject at the Royal Institution, the London Institution, and probably at others. From the perusal of that article Mr. George Scheutz derived the first conception of constructing a machine for effecting the same purpose as that of Mr. Babbage, and on the same fundamental principle—the method of differences. Unfortunately in one respect for himself, Mr. Scheutz was fascinated by the subject, and impelled by an irresistible desire to construct such an engine. After he had satisfied himself of the practicability of the scheme by constructing various provisional models, he postponed to a future period its further prosecution. Three years afterwards, in the summer of 1837, his son, Mr. Edward Scheutz, at that time a student in the Royal Technological Institute or School at Stockholm, where he afterwards completed his studies with great credit, anxious to assist his father in this difficult task, abandoned for that purpose the career he had previously chosen, and proposed to construct a working model in metal. In this he succeeded, so far as to demonstrate the feasibility of the design and the applicability of the engine to the practical purposes for which it was intended. Mr. George Scheutz, who had expended a large portion of his fortune on the effort, now determined to apply to the Swedish government for its sanction and assistance; but after a silence of nearly four months a negative answer was returned. He recommenced his experiments however with renewed energy, expending on them all the remaining savings of an industrious life, as well as the whole of the time he could snatch from the labours on which the support of his family depended. The father and son continued to work together for several years, and "after many trials and many alterations the calculating apparatus was in the year 1840 so far completed, that it correctly calculated series with terms of five figures and one difference, also of five figures. On the 29th of April 1842 the model was extended so as to calculate similar series with two and three orders of differences." In the following year it was submitted to the inspection of the Royal Swedish Academy of Sciences, and on the 18th of September a certificate of its efficiency was obtained, signed by the late Baron Berzelius [BERZELIUS, or BERZEL, JONS JACOB], secretary; by Selander, the astronomer; and by G. B. Lilliehook, R.N., professor of Natural Philosophy in the Royal Military Academy at Marieberg.

The inventors now sought for orders in various countries, making use of the certificate as a recommendation; but, meeting with no success, "the model remained shut up in its case during the ensuing seven years [!] . . . The severe economy they had been compelled to use in the purchase of materials and tools, and probably the absence in Sweden of those precious but expensive machine-tools which constitute the power of modern workshops, rendered this new model unsatisfactory in its operations, although perfectly correct in principle. . . . Exhausted by the sacrifices thus made, yet convinced that with better workmanship a more perfect instrument was within their reach," and a committee of the Academy of Sciences having made another inspection of the model, Mr. George Scheutz, at the beginning of 1851, again applied to the government to obtain the means of carrying the plan into full execution, "by the construction of a larger and still more improved machine." The application was first referred to the Academy, whose advice was favourable; but the decision was, that there were no public funds at the disposal of the government for the object in question. In the diet of the same year however Mr. A. M. Brinck, a merchant, member for Stockholm, moved that a national recompense should be given to the inventors, which was at length acceded to, "on condition that the money was to be refunded if the machine was not completed before the end of the [apparently the financial] year 1853; or if, when completed, it was not found to answer its purpose." The amount thus accorded was the moderate sum of 5000 rix dollars, or about 280*l.* sterling. The conditions of the grant obliged the inventors to procure, in the first instance, a guarantee for its repayment in case of failure. Fifteen gentlemen, some of them members of the Academy, agreed to divide this responsibility among themselves; and a portion of the necessary means having been thus secured, and the inventors having pledged their own credit for the remainder, the new machine was constructed, in conformity with the drawings of Mr. E. Scheutz, and under his superintendence, at the manufactory of Mr. C. W. Bergström, at Stockholm. It excelled its predecessor by its range, including not only the denary scale, but also that mixture of the denary and senary scales which is requisite in tabulating degrees (or hours), minutes, and seconds, and by an amendment in the printing apparatus. These improvements had been suggested by General Baron Fabian Wrede, chief of the Royal Military Academy of Marieberg, a member of the Academy of Sciences, and one of the most zealous promoters of the undertaking.

The Academy of Sciences now represented that the expenditure incurred by Messrs. Scheutz had far exceeded the sum awarded as the national recompense, upon which the Diet awarded a second sum of the same amount, 280*l.* During the last months of 1854 the inventors visited England and France, bringing with them from Stockholm the result of their persevering labours. Through Mr. William Gravatt, C.E., F.R.S., it was made known to some of the officers and leading fellows of the Royal Society of London, and was removed to the apartments of the Society at Somerset-House, where it was worked and its mechanism explained to the fellows of the society and other visitors. A committee consisting of Professor Stokes, Sec. R.S., Professor W. H. Miller [MILLER, WILLIAM HALLOWS], Professor Wheatstone, and Professor the Rev. R. Willis, was appointed by the council

of the society to examine the machine. They produced a most interesting and satisfactory report, from the pen of Professor Stokes, describing at some length the powers of the machine, and concluding in these terms: "It is mainly, as it seems to us, in the computation of mathematical tables [as distinguished from the tabulation of functions for other purposes] that the machine of M. Scheutz would come into use. The most important of such tables have long since been calculated; but various others could be suggested which it might be worth while to construct, could it be done with such ease and cheapness as would be afforded by the use of the machine. It has been suggested to us, and we think with good reason, that the machine would be very useful even for the mere reprinting of old tables, because it could calculate and print more quickly than a good compositor could set the types, and that without risk of error." This report was read before the Royal Society on the 21st of June 1855, and will be found in the 'Proceedings,' vol. vii., p. 499-509.

At the twenty-fifth meeting of the British Association for the Advancement of Science, held at Glasgow in September 1855, Mr. Henry Prevost Babbage, one of the sons of the first inventor of the Difference Engine, and an officer of the Indian army, made an oral communication to the Section of Mechanical Science, 'On Mechanical Notation, as exemplified in the Swedish Calculating Machine of Messrs. Scheutz,' referring to graphic tables exhibiting, in that notation, its construction and mode of working. An abstract of it is given in the report of the meeting, 'Transactions of the Sections,' p. 203-5. The system of describing machinery, termed 'Mechanical Notation,' had been devised by Mr. Babbage, senior, and made public in the 'Philosophical Transactions' for 1826. By its means a complete description was given of the Swedish engine on two pieces of paper, on which was rendered visible to the eye, in one unbroken chain, the whole sequence of its minutest movements. The machine having been removed to the Paris Universal Exhibition of 1855, the appropriate jury, led by M. Mathieu, member of the Academy of Sciences of Paris and of the French Board of Longitude, an astronomer and mathematician well acquainted with all the calculating machines before produced or proposed, unanimously awarded it the gold medal. To assist in making known the construction and the theory of the machine, Mr. Babbage had presented a note relative to it to the Academy of Sciences of Paris, referring to his son's graphic tables already noticed, which were exhibited to the members on the 8th of October. This note appears in the 'Comptes Rendus' under that date, vol. xli., p. 557. The gold medal was publicly presented to Messrs. Scheutz by his royal highness Prince Charles of Sweden in the royal palace of Stockholm, on the 21st of April 1856. Mr. George Scheutz had been elected, some time previously, a member of the Royal Swedish Academy of the Third Class, for the Science of Mechanics, and on the 28th of April he was made Chevalier of the order of Wasa. Mr. E. Scheutz afterwards exhibited the machine at work in the Imperial Observatory of Paris, and then brought it to London again, where, by the advice of Mr. Gravatt, and after consultation with Mr. Babbage, it was caused to compute and print a collection of specimens of numerical tables, which has subsequently been published in a pamphlet noticed in the sequel of this article.

Through the exertions of Professor B. A. Gould, of the Dudley Observatory, at Albany, in the United States of North America, Messrs. Scheutz's engine has since become the property of that Observatory, as a gift from a public-spirited merchant of Albany, Mr. John F. Rathbone. An account of the construction and mode of working of this engine will be given in the article CALCULATING MACHINES, in ARTS AND SC. DIV. A detailed description of the machinery, both for calculating and for furnishing stereotype plate of the results, will be found in the specification, dated October 17, 1854, of the patent which the inventors have taken out.

It is now requisite to state that two things only are common to the Difference Engines of Messrs. Scheutz and Mr. Babbage,—the principle of calculation by differences, and the contrivance by which the computed results are conveyed to the printing apparatus. The former, Mr. Babbage has himself remarked, "is so obviously the only principle, at once extensive in its grasp, and simple in its mechanical application," that he has "little doubt it will be found to have been suggested by more than one antecedent writer;" while the latter is well known in the striking part of the common eight-day clock, which is called the 'snail.'" But, everything else in the machine of Messrs. Scheutz is perfectly original. It consists of two parts,—the calculating and the printing; the former being again divided into two,—the adding and the carrying parts. With respect to the adding, its structure is entirely different from Mr. Babbage's. The very ingenious mechanism for carrying the tens is also quite different from his. The printing part is altogether unlike that represented in the drawings of the latter; which, indeed, were entirely unknown to the Swedish inventors.

A gratifying incident in the history of science and its votaries may appropriately conclude our account of Messrs. Scheutz's achievement. At the Anniversary Meeting of the Royal Society, on the 30th of November 1855, Mr. Babbage addressed the President, Lord Wrottesley, and the fellows present, of whom the writer of this article was one, on the subject of the distribution of the medals for the year, expressing his regret that a medal had not been awarded for the Swedish Calculating Machine. As some misapprehension, he said, existed in the public mind respecting the originality displayed in that invention, he would proceed to explain some of its principles, and thus "render justice to its author." After introducing the discrimination between the two Difference Engines, which has been adopted above, and declaring that while Mr. (George) Scheutz had always avowed, "in the most open and honourable manner, the origin of his idea," but that his finished work contained undoubted proofs of great originality, and showed that little beyond the principle could have been borrowed from his (Mr. Babbage's) previous work; he proceeded to relate, in the most sympathising terms, the progress, difficulties and final success of Messrs. Scheutz, concluding with a generous eulogy, and with the expression of a hope that the council of the ensuing year would repair what he considered to have been an omission on the part of the previous council. At a meeting of the Institution of Civil Engineers, on the 20th of May 1856, Robert Stephenson, Esq., M.P., F.R.S., President, in the chair, Mr. H. P. Babbage again exhibited and explained his diagrams; and his father took the opportunity of repeating his testimony to the originality and merits of the inventors, but with a more detailed discrimination between their Difference Engine and his own. An account of both communications has been given in the 'Minutes of Proceedings of the Institution of Civil Engineers,' vol. xv., pp. 497-514. It is not unfrequent to hear public testimony given by one man of science in favour of the merits of another in a different department, or in a different path even of his own. But here was the undoubted first inventor of the Difference Engine bearing explicit testimony to the originality of the second, who might be regarded as his rival, and that before the 'President and Council of the Royal Society of London,' by whose predecessors in office his own invention or discovery had been recommended to the support of the British government, a third part of a century before. Mr. Babbage subsequently printed his 'Observations,' from which, indeed, as already indicated, some parts of this notice have been derived. The source of others will be found in the preface to the following, a publication also before alluded to, and of which, as being the first of its kind, we give a bibliographical description. 'Specimens of Tables, Calculated, Stereomoulded, and printed by Machinery.' London (Longman & Co.), 1857. 'Printed (without the use of types) by C. Whiting, Beaufort House, Strand.' In Royal Octavo. Dedicated by Messrs. Scheutz to Mr. Babbage. Preface, giving the history of the Machine, p. i to xviii. Abstract furnished by Mr. William Gravatt, C.E., F.R.S., "of his own manner of considering and working this Machine," p. 1 to 10. [Table] 'No. 1. Logarithms of numbers from 1 to 10,000, calculated, stereomoulded, and printed by machinery,' pp. 11 to 42. 'Specimens of various Tables,' fourteen in number, of which some are purely numerical, others trigonometrical; one gives the ranges of shot with various charges of powder; another the logarithmic value of male life in London; and the last four are astronomical. p. 43 to 50. An impression of the engraving on wood representing the machine, which originally appeared in the 'Illustrated London News' (for June 30, 1855, p. 661), is prefixed as a frontispiece.

SCHIAVONE, ANDREA, called MEDULA, was born at Sebenico in Dalmatia, in 1522. He was of obscure parentage, and was placed with a house-painter at Venice, where he employed his leisure time in studying from prints after Parmigiano, and in contemplating the works of Giorgione and Titian. The latter artist, having become acquainted with the poverty of Schiavone, and approving of his ability, employed him with Tintoretto and others in the grand works for the library of S. Marco, where three entire ceilings are said to be by his hand. He soon became the rival of Tintoretto, but although he was excellent as a colourist, his defective knowledge of drawing rendered him unable to compete successfully with that master; the work however which he painted for the church of Santa Croce, representing the Visitation of the Virgin to Elizabeth, gained him considerable reputation. Two of his most admired works are in the church of the Padri Teatini at Rimini, one of them the Nativity of our Lord, the other the Assumption of the Virgin. Schiavone died at Venice in 1582. His chief merit consists in his colouring, to which he seems to have sacrificed other requisites of his art. Still his attitudes and draperies are graceful, and his countenances, more especially of women, expressive; nor are his compositions deficient in variety and skill. There are several etchings by him, some from his own designs, and others after Raffaelle, Parmigiano, and other artists.

SCHIAVONETTI, LUIGI, or LOUIS, was born at Bassano, in the Venetian states, April 1, 1765. He was the eldest son of a stationer, with a large family and limited means. Luigi very early displayed a talent for drawing, and at the age of thirteen was placed under Giulio Golini, or Goldini, a painter of some eminence, who became much attached to his pupil. On his death about three years after, the young Schiavonetti turned his attention to engraving, and received some instruction in the mechanical part of the art from a very indifferent engraver named Lorio. He was employed for a time in engraving for Count Remaudini, and appears to have aimed at the style of Bartolozzi, whose engravings in the chalk manner were then attracting much attention. His skill in imitating this master led to a connection with an engraver named Testolini, who eventually induced him to remove from Bassano to London, where he resided for some time with Bartolozzi, and afterwards established himself. He profited much by his connection with Bartolozzi, and continued the exercise of his talents

with increasing reputation until his death, on the 7th of June 1810. Most of the works of Schiavonetti were small, though he executed some important plates, and was engaged, at the time of his death, on the large engraving of Stothard's 'Canterbury Pilgrimage,' which was finished by James Heath. Besides his more elaborate works, the free etchings of Blake's illustrations to Blair's 'Grave,' and the beautiful head of Blake prefixed to that work, are deservedly admired. Like the eminent man whose manner he adopted, he was distinguished for the freedom and accuracy of his drawing. The private character of Schiavonetti was such as to ensure general respect, and his funeral was attended by the president and several members of the Royal Academy. His brother Niccolo engraved in conjunction with him, and did not long survive him. (*Life* by Cromek, in 'Gent. Mag.,' vol. lxxx. part 1, &c.)

SCHIDO'NI, or SCHEDONE, BARTOLOMEO, was born at Modena, in 1560. Malvasia reckons him among the disciples of the Caracci, but Fuseli seems to doubt the correctness of this assertion, observing that either his earliest performances must be unknown, or that he must have been a very short time with the Caracci, since it is difficult to find any trace of their style even in his largest works. However this may be, it is evident that he formed his style by an attentive study of the works of Correggio, whose grace and delicacy he more nearly approached than any other of the numerous imitators of that great artist; and in the cathedral of Modena there is a picture of S. Geminiano resuscitating a dead child, which has often being mistaken for a work of Correggio. Schidoni's juvenile performances in the public edifices of Modena had gained him considerable reputation, when Runuccio, duke of Parma, appointed him his principal painter. He executed for the duke several historical subjects, much in the manner of Correggio, but was chiefly employed in painting the portraits of his patron and his family; he painted also the portraits of all the princes of the house of Modena, which were distinguished by so much taste and variety of attitude, and delicacy of colouring, as caused him to be reckoned among the best masters in Italy. Schidoni's style is extremely elegant; his touch light and delicate; the airs of his heads graceful; his skill in the treatment of the chiaroscuro and his colouring are admirable, and all his works are exquisitely finished, but he is often incorrect in his drawing. His works are always eagerly sought after, and their value is accordingly greatly enhanced by their extreme rarity. He died in 1615.

SCHILLER, FRIEDRICH, the greatest dramatist and one of the most popular poets of Germany, was born on the 10th of November 1759, in the town of Marbach, on the banks of the Neckar. He was first sent to school at Ludwigsburg, where, under the celebrated Jahn, he read Ovid, Virgil, and Horace, and also commenced Greek. But he had to follow the changes of residence and life of his parents, which interrupted his studies. This irregularity Carlyle thinks not the most propitious for educating such a boy, but we conceive that its variety was most propitious to the poet, who requires more knowledge of life under its manifold phases, than of books. Schiller had to gather the elements of learning from various masters. "Perhaps," says Carlyle, "it was owing in part to this circumstance that his progress, though respectable, or more, was so little commensurate with what he afterwards became." But, like most men of genius, we suspect he found the current of life too strong within him,—his heart throbbing with too many active impulses, to attend much to his drier studies, and that "the stolen charms of ball and leap-frog were frequently bought by reproaches." There is a poetic anecdote of his being found, while quite a child, during a thunder-storm, "perched on the branch of a tree, gazing at the tempestuous face of the sky and watching the flashes as in succession they spread their lurid gleam over it; and when reprimanded by his parent, he replied, that the lightning was so very beautiful, he wished to see where it was coming from." This does not seem like one whose organisation fitted him to become the Brodgelehrte (mere scholar) whom he afterwards so humorously described. (See his 'Essay on Universal History.')

In 1772 he had to prepare for confirmation, and his mother "having called him out of the street" (where he was playing), to seriously collect his thoughts, he wrote a hymn, which was his first composition, and which led to the opinion of his being adapted for the ecclesiastical order. He welcomed the prospect, and underwent the four annual examinations before the Stuttgardt Commission, to which young men designed for the church are subject. But fate decided otherwise. The Duke of Würtemburg, having founded a college, gave the sons of his officers a preferable claim to its benefits; he offered them to Schiller's father, who was an army surgeon, and, afraid to refuse the offer, young Schiller accepted it, but with great reluctance, and was, in 1773, enrolled as a student of law. Schiller, unable to endure the thraldom, exchanged it, in 1775, for the study of medicine, which however he only accepted as less tedious. Apart from his profession he stole cherished hours, which were devoted to Plutarch, Shakspere, Klopstock, Lessing, Göthe, Garve, Herder, Gerstenberg, and others. The 'Messias' of Klopstock and the 'Ugolino' of Gerstenberg were among his earliest and deepest studies, and, combined with his own religious tendencies, had early turned him to sacred poetry. At the age of fourteen he had finished the plan of an epic on Moses, which he subsequently worked up into a dissertation on the 'Legation of Moses.' (See his 'Sendung Moses.') But the popularity of 'Ugolino' and Göthe's 'Götz von Berlichingen,' and the impression which they made on him, inspired him with a dramatic impulse, and he wrote the 'Student of Nassau' and 'Cosmo dei Medici;' some fragments of the latter he preserved and incorporated with the 'Robbers.'

Schiller brooded gloomily over his situation. He would often escape in secret to catch a glimpse of the busy world which to him was forbidden; but this only rendered him more averse to school-formalities and class-books, so that he would frequently feign sickness, that he might be left in his own chamber to write poetry. In addition to magazine contributions of little value, Schiller worked at his 'Robbers,' and when, in 1780, he graduated, he quoted from it in his thesis ('Ueber den Zuzammenhang der Thierischen Natur des Menschen mit seiner Geistigen') as from an English work, 'The Life of Moor, Tragedy by Krake, act v., s. 1.' After taking his degree, he was attached as physician to the grenadier battalion, with a small salary. In 1781 he published the 'Robbers,' and in 1782 it was produced, with several entertainments, at Mannheim. The sensation which it excited all over Germany, more than its peculiar merits, calls for a slight notice of it. The outline of the plot is this: The Count von Moor has two sons, Karl and Franz. The younger, jealous of the love which Amalia and the Count bear to Karl, prejudices his father against him by false insinuations, and causes a letter of disinheritance to be written to Karl, who is at Leipzig. Driven to desperation, this young man flies into the forest of Bohemia, and becomes captain of a band of robbers. He afterwards returns in disguise to his father's house,—hears that his betrothed Amalia has become inconstant, and that Franz has not only intercepted all letters of contrition, but has imprisoned their aged father in a tower, with a view of starving him to death. Karl releases the old man, stabs Amalia, and delivers himself up to a poor man with eleven children, that the reward for his apprehension may do good. Franz strangles himself.

The situations, the language, the characters, all partake of bombast, occasionally rising to the grand, but seldom escaping from melodrame. A comparison of the first scene with that in 'Lear,' of which it is a direct imitation, will illustrate the crudeness of the whole piece. Whirlwinds, hell, death, and despair are scattered about with exuberant hand. The pistol is to send him, "alone and companionless, to some burnt and blasted circle of the universe," where he would have "eternity for leisure to examine the perplexed image of universal woe." These two passages from the same soliloquy, illustrate the work, which is a mixture of vehement swagger and real grandeur. As acted, it is a ranting, firing melodrame, which could only have had its effect from its vehement contradiction to the cold proprieties of the German-French school, or the more humble melodrame of Lessing. It is said to be "the most *stimulant* tragedy extant in German literature." Indeed it pours forth a thunder of rant; it brings impossible characters into violent situations; it is full of exaggerated gigantic metaphors. It has only the excuse of boyhood and boyish enthusiasm uncorrected by experience or knowledge. Schiller himself felt all this in his after life, and in one of his letters he says, "To escape from trammels which were a torment to me, my heart fled to an ideal world; but, unacquainted with the real one, from which I was separated by iron bars, ignorant of mankind, and unintroduced to the softer sex, my pencil necessarily missed the middle line between angel and devil, and could produce but moral monsters. . . . Its fault is in presuming to delineate men before I had met one." The 'Robbers' is only interesting in connection with Schiller and with the history of German literature. The causes of its immense success were various. Respecting the revolution which it created in Germany, and (according to public report in France and England) the number of "young noblemen" which it seduced to brigandage, we may remark that the whole is an exaggeration worthy of the play itself. The intense purpose and passion of the piece produced a wide-spread sensation and many paltry imitations, but no lasting work, no lasting effect. With the natural feeling of an author, Schiller had ventured "to go in secret and witness the first representation of the 'Robbers' at Mannheim. His incognito did not conceal him, and he was put under arrest during a week for this offence." Enraged at this and other offences to his dignity as a man, worn out with the prospect of frittering away his energies in his present confined sphere, he resolved to escape, and, taking advantage of the arrival of some foreign duke at Stuttgardt, fled from the city, in the month of October 1782. Dalberg, the director of the Mannheim theatre, received him with open arms, and supplied him with money for his immediate wants. Here he began to look more calmly at his prospects, and, applying himself zealously to work, in the course of a twelvemonth produced his two tragedies 'Fiesco' and 'Kabale und Liebe.'

'Fiesco' still has many admirers. It is melodrame, not tragedy. Yet there is fine dramatic power visible in it. The fierceness and bombast of the 'Robbers' are subdued, though still apparent, and the delineation of characters, though faulty, yet much clearer and truer than in the latter piece. Hassan the Moor is a mere exaggeration, and Fiesco's conduct and language to him equally offensive. But there are other and heavier faults, which, however, it is unnecessary to particularise. It is worthy of note that Schiller alters the historical catastrophe, and makes Fiesco fall by the hand of Varrina, the republican, because, as he very truly but rather pompously ob-

serves in the preface, the nature of the drama does not admit of the operation of chance or accident; and yet, in spite of this, he makes Fiesco kill his wife by accident. But there are many very justly admired beauties. The local colouring, that is, that painting of the historic spirit and manner which lies deeper than costume, is well produced. The catastrophe has a most solemn effect. "The midnight silence of the sleeping city," says Carlyle, "interrupted only by the distant sounds of watchmen, by the low hoarse murmur of the sea, or the stealthy footsteps and disguised voice of Fiesco, is conveyed to our imagination by a few brief touches. At length the gun is fired, and the wild uproar which ensues is no less strikingly exhibited."

'Kabale und Liebe,' with some effective points and 'situations,' is still indifferent, if not bad, and far inferior to 'Fiesco,' or the 'Robbers.' It is a household tragedy of the Kotzebue school, extravagantly written, puling with sentimentality, unreal, unpoetic, and unsatisfactory. The question of cabal and love is entirely forced from its import by a want of truth in the delineation. Considered as a drama, its construction is very faulty. These three plays all manifestly belong to the same period, and are curious as evidences of the wild enthusiasm of a young poetic spirit.

In 1783 Schiller was appointed theatre-poet, a post of respectability and reasonable profit. He translated Shakspere's 'Macbeth' and some French plays for the theatre, besides his other duties. In 1785 appeared the first number of the 'Thalia,' a miscellany containing essays, criticisms, &c., on the drama, edited by him, which was continued till 1794. In the first number the first three acts of 'Don Carlos' were inserted, which were highly admired. In the 'Thalia' also were published his 'Philosophical Letters.' Having rejected on the one side the arguments of the supernaturalists, and on the other those of the Spinozists, the two parties then at war, he settled into a creed in which faith and reason embrace. His creed is a sort of mystical deism, which is expressed in this one phrase, "The universe is a thought of God's." These 'Letters' remain a fragment. They are written with great power, but have little originality.

During the spring of 1785 Schiller migrated into Saxony, and settled near Leipzig. Here he wrote the 'Ode to Joy,' one of his most beautiful creations, and the novel of the 'Ghost Seer,' which was never completed. He then went to Dresden, where he finished 'Don Carlos,' "the first of his plays which bears the stamp of full maturity." It is indeed a fine work, though deficient in unity of subject and treatment, which, as he himself remarks, results from his having delayed so long between the first part and the completion of the second. It is the most dramatic of all his plays, and the scenes between Posa and Philip, and between Philip and the Inquisitor, are among the finest specimens of dramatic writing. There is real passion beating through every vein of the work, and its situations are as effective as complex; but Schiller has himself criticised it in his 'Briefe uber Don Carlos,' after which little is to be said.

In 1789 Eichhorn retired from the chair of history at Jena, and Göthe recommended Schiller to the place. Here he married Fraulein Lengefeld, and seemed at last comfortably settled. It was here, in addition to his lectures, that he worked at and published his excellent 'History of the Thirty Years' War.' The philosophy of Kant was now producing its revolution in the world of thought, and Schiller embraced it with ardour. His æsthetic essays upon Kantian principles are some of the profoundest and most important speculations on art that we have met with, particularly those on 'Grace and Dignity,' on the 'Pathetic,' on the 'Naive and Sentimental,' on the 'Limits of the Beautiful,' and the 'Letters on Æsthetic Culture.'

In 1799 appeared 'Wallenstein.' This vast trilogy, which is his greatest work, and which in truth exhibits greater knowledge, poetic power, and mastery over materials, than his other plays, still appears to be written on a false principle. The drama is not the sphere for pure history. The local colouring is of course necessary in any historical subject, but to make this the dominant element is falsifying the first principle of the drama; yet this is what Göthe and Schiller have done, the former in 'Gotz von Berlichingen' and 'Egmont,' the latter in 'Wallenstein' and 'Tell.' The historic truth of the scenes of 'Wallenstein' may be admitted, but their dramatic purpose and power are comparatively small. 'Wallenstein' is so well known through the beautiful translation of Coleridge, that we need make no further comment.

Soon after the publication of 'Wallenstein,' Schiller once more changed his abode. The mountain air of Jena was prejudicial to his lungs, and he determined to go to Weimar, where his acquaintance with Göthe ripened into friendship, and he shared with him the superintendence of the theatre. (See what Gothe says on the valuable exertions of Schiller in the remodelling of plays, in his 'Werke,' b. xxxv.)

In 1800 appeared 'Maria Stuart,' not the most successful effort of his pen: its travestie of history is ridiculous, its conception of the character of Elizabeth quite absurd, the vehement and undignified squabble between the two queens unworthy of the author; but it contains powerful writing, and is an evidence of increased knowledge of the stage. On the other hand, the catastrophe is admirable.

In 1801 was published 'Die Jungfrau von Orleans,' as direct a contrast to 'La Pucelle' as the earnestness and impassioned enthusiasm of Schiller were to the scepticism of Voltaire. As a drama its construction is not so careful. Montgomery is episodical, and the black knight ambiguous. But a great spirit is at work; divine poetry irradiates the scene, and we rise from the perusal under the enchanter's spell. Carlyle has described the Jungfrau as possessing a keen and fervent heart of fire, which the loneliness of her life and her deep religious feelings fanned into a flame. She sits in solitude with her flocks beside the chapel under the ancient Druid oak, and visions are revealed to her such as no human eyes beheld. It seems the force of her own spirit expressing its feelings in forms which react upon itself. All this Schiller has delineated in a masterly manner. The piece had unbounded success, and on the night of its representation at Leipzig, when the curtain dropped at the end of the first act, there arose a deafening shout of "Es lebe Friederich Schiller!" ("Long live Frederick Schiller!") accompanied by trumpets.

In 1803 he published the 'Braut von Messina,' which was an experiment to see how far a play constructed on antique principles could move a modern audience. It was a failure, although in the preface he argued the point with ability. The plot is simple. A chorus is introduced, which gives occasion to magnificent poetry; but the whole fails to move or interest. It contains parts of as fine writing as any in his works, but the whole experiment was a mistake, which a critic like himself should never have made. The form which poetry seeks for itself in any country or period is suited to that period, but not to another. He thought that if he made the sentiments and subject modern, he could with impunity, or rather with success, clothe them in ancient forms.

In 1804, a year after, "the slight degree of failure or miscalculation," says Carlyle, "which occurred in the instance of the 'Bride of Messina,' was abundantly redeemed. 'William Tell' is one of Schiller's very finest dramas; it exhibits some of the highest triumphs which his genius combined with his art ever realised." ('Life of Schiller,' p. 263.) A. W. Schlegel has also said, "The last and best of Schiller's works is 'Tell.' Here he has wholly returned to the poetry of history." ('Dram. Lect.,' ii. 392.) But the office of the drama is not and cannot be the 'poetry of history;' it is the poetry of passion in action. A drama means an action now doing, not a poetical painting of history. It is on this ground that while revelling in the delicious poetry, the exquisite painting, the truth of character and history exhibited in 'Tell,' we must condemn it as a drama. Its merits, such as they are, deserve all admiration, but as a drama it falsifies and abnegates its vital principle, and as a model it is worthless. The vital error is making the historical element, instead of the passionate, the dominant one. But there are still other serious faults of conception and construction. Not to dwell upon the superfluous episodes of Bertha and Rudenz, and of Attinghausen, we have to remark on the error of the conception of Tell himself, the idea of which was furnished by Gothe. Tell is not a patriot, but a simple, sturdy, brave, open, resolute peasant. As a portraiture it is exquisite, but then these two serious consequences result from the conception: first, Tell has nothing intrinsically to do with the revolution of Switzerland; he is not mixed up with its hopes and interests beyond that of any other peasant, and has no more visible share in it than the killing of Gessler; secondly, Tell, not being a patriot, is no more than a murderer. This most serious æsthetic fault is inseparable from the conception. He is wronged by Gessler, and lies in wait for him in a rocky pass, and there shoots him. This is simply murder. In his soliloquy previous to the shot he nowhere indicates an intention of sacrificing the tyrant who oppresses his country and him, but simply his revenge at the man who has subjected him to shoot the apple from his son's head, and whose further hatred he dreads. Had he shot Gessler immediately after having shot at his son, we could have forgiven the excited passion of a father; but he broods over it, and lies in wait for his revenge. Gessler is a mere stage-tyrant, a devil without motive, without glimpse of character. We must observe that in the midst of all this erroneous conception there is some of his finest writing and execution, and that certain points are eminently dramatic: the scene, for instance, where Tell sits in the defile among the rocks of Kussnacht, waiting the approach of his victim, and the unconcern of the every-day travellers with their petty interests, as they pass along, contrasted with the fierce and gloomy purposes of Tell. This was Schiller's last play.

On the 9th of May 1805, after a lingering illness, he felt his end approaching. Of his friends he took a touching but tranquil farewell. Some one inquiring how he felt, he said, "Calmer and calmer;" simple words expressive of the mild heroism of the man. About six, he sank into a deep sleep; once for a moment he looked up with a lively air, and said, "Many things were growing clear and plain to him." And so he died. The great and noble spirit which animated his heart now remains to us in his works, a heirloom to posterity, familiar to every lover of poetry, and worshipped by the whole nation.

In considering his separate works, it will perhaps be thought that we have leaned too much to objection; but we have tried them by the high standard which they demanded; and as for eulogy, they have had more than enough of that. We have endeavoured conscientiously to direct the judgment of the student. A few words in general on his poetical character may not be unimportant.

What distinguished Schiller, and made him the idol of all his nation, was a fine rushing enthusiasm, an exalted love of mankind, and an earnest faith in ideal excellence. Schiller could paint little except himself; but this personality, as in the case of Rousseau and Byron, is one of the causes of his success. All his women are formed from one type. Amalia, Leonora, Louisa, Thekla, Isabella, &c., gentle, loving, affectionate beings, with little individuality, but always surrounded by the halo of a poet's ideal love. The exceptions to this are his meretricious women (Julia, Lady Milford, Princess von Eboli, and Agnes Sorrel are all of one type), and Joanna d'Arc, who is Inspiration personified. His men are either villains, lay figures, or himself. This want of pliancy of imagination is a consequence of his exclusively *subjective* tendency, and he has no comedy for the same reason. On this head we may contrast him with Göthe, whose *objective* tendency enabled him to look out upon nature, and reflect as a mirror the whole universe of things. Schiller was consequently deficient in two essential qualities of a great dramatist, that intellectual faculty which enables the poet to go out of himself, and speak through his characters as they would speak and feel; and the power of selecting a few hints to typify a character, and of avoiding all extraneous matters. Shakspere and Göthe are the two models of dramatic writing in reference to the faculty of lightly touching on every subject without exhausting it. Schiller always exhausts, and hence the length and occasional tediousness of his dialogue; he leaves nothing to the imagination. So with his pathos; he is not pathetic, because he dwells on the minutest points of suffering till our sensibility, unrelieved by the imagination, remains deadened and drowsy. Schiller says of himself that he had not Göthe's manifold richness of ideas, but that his great endeavour was to make as much as possible out of a few. This is in other words admitting his subjective and personal constitution. As a consequence he is obliged to work out his problems by means of violent contrasts, instead of evolving them from their own bases; thus Posa must be contrasted with Philip; Wurm and the President with Ferdinand; Karl von Moor with Franz; Wallenstein with Octavio; Protestantism with Roman Catholicism in 'Mary Stuart;' Republicans with the Doge in 'Fiesco.' This is the strong use of light and shade by a Rembrandt, rather than the dramatic composition of a Raffaelle. Schiller's lyrics are the most perfect of his poems, because in them his own feelings only came into play. He has been called the Æschylus of Germany, with that blind designation which, seeing two points of resemblance (both being dramatists, and the most admired of their time), instantly concludes the resemblance of the whole. If compared to any one, it should be to Euripides, whom he resembles in his exhaustive, aphoristic, and rhetorical modes of writing: but he has an intensity and an earnestness which Euripides never had. His verses are in every mouth; his memory is revered; and his works, in spite of their defects, contain the purest spirit of poetry, which the world will not willingly let die.

SCHINKEL, KARL FRIEDRICH, in the opinion of his own countrymen the great architectural artist of his age, and whose name has obtained European and permanent celebrity, was born on the 13th of March 1781, at Neu-Ruppin in Brandenburg, where his father was 'super-intendent.' When only six years old he lost his father, and was placed by his mother in the Gymnasium of his native town, where he remained till the age of fourteen, when he removed to Berlin. Soon afterwards an opportunity presented itself of becoming a pupil of the elder Gilly (David Gilly, born 1745, died 1808), a clever practical man in his profession, and author of several works on subjects relating to it. Hardly could he have been more fortunately placed; for about a twelvemonth afterwards, the younger Gilly (Friedrich) returned from his travels with an imagination warmed by his recent studies, and from him it was that Schinkel derived his best instruction, and, together with an ardent relish for his art, more liberal and enlightened ideas of its powers as a fine art than were generally entertained in those days, when a system of mere routine both in theory and practice prevailed almost universally. Friedrich Gilly was a truly genial mind, who was ambitious of elevating architecture to the level of the other arts of design, and to bring it into immediate contact with them, whereas it was then, and perhaps now is, too much regarded as one entirely apart from and independent of them. What Gilly himself would have achieved in his profession can only be conjectured, for he died within two years after his return, in August 1800, before he had completed his thirtieth year, leaving Schinkel to inherit the fame that might else perhaps have been divided between them.

Although so young, Schinkel had been intrusted by Gilly to superintend the execution of some of his buildings, and after his death, he continued the engagements. Having acquired such proficiency in practice, it would not have been difficult for him to have adhered to that course under others in the profession, and in the course of time establish himself in business: but he preferred pursuing his theoretical and artistic studies; during which time he turned his exercises in them to account by making designs of various ornamental articles for modellers, metal-workers, and other artisans of that class. Out of such earnings he laid by sufficient to enable him to accomplish his cherished scheme of a pilgrimage to the "holy land of art." In 1803 he set out for Italy, first visiting Dresden, Prague, and Vienna; and after extending his route to Naples and Sicily, returned to Berlin in the spring of 1805. But there the state of things was at that juncture anything but propitious to art, more especially architecture, to which the state of public affairs in 1806 and following years threatened a complete stoppage. He turned to landscape-painting, therefore, as an occupation and a resource, making use of the studies of scenery which he brought home from Italy, and embellishing his compositions with architectural accessories, or else making the architecture the principal and the landscape the accessorial portion of the subject. One work of note and which gained him distinction with the public was a large panorama of Palermo; and he also designed for the theatre many sets of scenes, a collection of which, including those for the Zauberflöte, Die Braut von Messina, &c., were afterwards published in a series of coloured engravings, whereby they are rescued from the usual fate of similar productions of the pencil. His various artistical labours during this period were beneficial to him in his after-career, serving as they did to call forth and exercise those two faculties in which those who are otherwise able architects are generally deficient—taste and imagination. Even had they been serviceable to him in no other respect, they were eminently so in recommending him to the king, who, as soon as restored tranquillity in public affairs permitted him to turn his attention to the improvement and embellishment of his capital, began to employ Schinkel on those structures which have stamped a new aspect on Berlin, and conferred on it a high architectural character.

One of the earliest commissions of importance which he received from the king (who was then in London with the allied sovereigns) was to make designs for a national cathedral intended to commemorate the pacification of Europe; but though the architect's ideas excited great admiration, the scheme itself was dropt. Whatever the disappointment may have been at first, he had no time to dwell upon it, for from the period of 1815 he was incessantly and most actively engaged. Among his earliest buildings were the Hauptwache, Theatre, and Museum at Berlin, all of them treated in a pure Hellenic style—a style which had only been hinted at in such previous attempts at correct Grecian architecture as Langhans's once celebrated 'Brandenburg Gate.' The façade of the Museum more especially displays, together with severe simplicity of outline, a fulness of refined ornateness unknown to and unthought of for any previous modern example which is called Greek. The external elevation consists of merely a single line of eighteen columns in antis (Erechtheum Ionic) raised on a lofty stylobate, in the centre of which is a flight of steps, inclosed by pedestal walls (in continuation of the stylobate) and forming the ascent to the colonnade. Taken by itself however, there would be nothing very remarkable in the general idea, whereas an extraordinary degree and kind also of variety and effect are given to the whole by the inner elevation or background behind the outer row of columns; which presents in the centre portion of it a second colonnade (four columns in antis), with a screen-wall rising about half of its height, and above and beyond that the upper part of the open staircase, whereby the whole composition acquires singular movement and play both of perspective and light and shade; besides which the wall forming the rest of this inner elevation, instead of being left a blank surface, or nearly so, is completely decorated from top to bottom, the upper division of it on each side of that inner colonnade being filled up by a single large fresco, the cartoons or designs for which were prepared by Schinkel himself, and have been executed under the direction of Cornelius.

Schinkel's ideas are exhibited to us in his 'Entwürfe,' an unusually full and extensive series of designs of all his principal buildings, some of which are illustrated and explained far less sparingly than is the custom in similar collections; for besides ornamental details, many of them strikingly original as well as tasteful, perspective views interior as well as exterior, and different ones of the same building are given; besides which, the engravings themselves are illustrated by the information contained in the letter-press. The publication of his designs contributed no doubt to spread Schinkel's fame much more rapidly than would otherwise have been the case; and the work is one that forms a very complete gallery of his unusually numerous and no less varied architectural productions. With such ready materials, a descriptive catalogue of his buildings might be easily drawn up, but we can merely mention a few of them: the Werder Kirche (Gothic), Bauschule, and Observatory, at Berlin; the Theatre at Hamburg; Schloss Krzescowice, Charlottenhof, and the Nicolai Kirche at Potsdam, which last would have been a most imposing structure had the design been carried out, instead of being cut down altogether by the omission of the cupola. His 'Entwürfe' also contains his design for the Sing-Academie at Berlin—one of his happiest ideas, which was unfortunately set aside for that by Ottmer [OTTMER, K. T.]; and six several designs for a monument to Frederick the Great, in which he gave free scope to his imagination, and indulged in luxuriant architectural pomp. Another publication, entitled 'Werke der Höheren Baukunst,' gives us a series of designs by him for the Palace at Athens, which he proposed to erect upon the Acropolis, forming an irregular assemblage of courts, colonnades, and buildings, some of which, especially one magnificent saloon, would have been marked by originality of character as well as by striking effect. His design was much superior to that by Klenze, which is also published among those of the latter architect's; but neither of them was adopted: the present barrack-like edifice is from the design of Gürtner. Another remarkable project of Schinkel's

his latest though not least poetical conception, was a design for a summer palace at Orianda, in the Crimea, for the Empress of Russia, surrounded by terraces and hanging gardens on a lofty eminence, commanding a prospect of the Black Sea. That was in 1839, the same year in which was conferred upon him the highest rank in his profession—that of Ober-Landes-Bau-director; but it was to him a mere honour, for his career was closed: his health immediately afterwards began to decline, and in the autumn of the following year, on his return from the baths, by whose waters he had hoped to benefit, he was attacked by an organic affection of the brain, which reduced him to a state of almost complete insensibility to all external objects; and in that deplorable condition he remained upwards of a twelvemonth, till released from it by death on October 9th, 1841.

Schinkel has been called by some of his countrymen the Luther of Architecture; and he certainly gave a fresh impulse to the art: and if he himself did much, his example and influence have perhaps accomplished more; for by venturing to think for himself, he has led others to do the same. Yet with all his freedom and originality, he was, perhaps, rather too timid than too bold in his reforms, adhering in many respects too strictly to the original letter of Grecian examples, particularly in regard to the orders. As to Gothic, it would have been better had he abstained from it entirely, and given his undivided attention to the other style, first eliciting and then maturing new ideas from it. With all his invention, too, he exercised none upon such important features as doors and windows, for which he repeats the very same design again and again in different buildings.

Schinkel has been made the subject of biographical notice and of criticism more than any other modern architect. Of two separate publications relative to him, one entitled 'K. F. Schinkel, Eine Characteristik,' &c., 1842, is by Dr. Kugler; the other by O. F. Gruppe.

SCHLEGEL, JOHANN ELIAS, was the eldest of three brothers, all of whom distinguished themselves by their literary exertions, and acquired some celebrity for a name which has since been rendered more illustrious by two writers (also brothers), August Wilhelm and Friedrich von Schlegel. Johann Elias was born at Meissen, where his father was 'appellations-rath,' January 28th 1718. At the age of twelve he began to display a taste not only for reading but composing poetry; and was greatly encouraged in his studies by his father, who was himself a man of superior capacity and of a very literary turn. While he was at the university of Leipzig, his talents recommended him to Gottsched, then looked up to as the arbiter in matters of poetical taste, to whose 'Kritischen Beitragen,' &c., he contributed several pieces, as he did also to the miscellany entitled 'Belustigungen des Verstandes,' &c., besides writing various dramatic compositions. Neither did he neglect his severer academical studies, but on the contrary applied to them with great diligence; as he did likewise to French, English, and Italian literature. On quitting Leipzig, he accompanied Von Spener (who had married his uncle's widow) to Copenhagen as his secretary, the latter being sent as envoy to the court of Denmark. All his leisure from his official employments he now devoted not only to studying the language thoroughly, but to making himself acquainted with the history and condition of the country, both by reading and conversation. The information he thus collected, together with his own remarks, he gave to the public in the form of a weekly periodical, entitled 'Der Fremde,' which obtained for him considerable notice. He afterwards became acquainted with Holberg, who procured him the professorship of modern history and the appointment of librarian at the academy of Soroe, founded by himself. [HOLBERG.] But his excessive application to his duties and to his private studies proved too much for his constitution, which was not a very strong one, and in the course of the following year he was carried off by a fever, August 13th 1749, at the age of thirty-one. A complete edition of his works, in 5 vols., was published by his brother Johann Heinrich, 1761-70.

JOHANN ADOLPHUS, the second brother, born at Meissen, September 18th 1721, studied at Leipzig with Elias, and, like him, then began to make himself known in the literary world by his contributions to the two publications above mentioned. For a time he bestowed far more attention on merely literary pursuits than on the studies more immediately connected with his future profession; but if he did not distinguish himself by profound theological learning, he acquired very great popularity as a preacher, both by the style of his sermons and by his emphatic and animated delivery. At Zerbst, where he was pastor primarius, and professor of theology and metaphysics, from 1754 to 1759, he was frequently called upon to preach before the court. Of his pulpit compositions, several collections appeared at different times, the earliest being that in three volumes, 1754-58. As a poet he must be estimated rather according to the standard of his own day than that of the present. He may rank among those who exerted themselves to introduce a better taste; and his odes, and religious and moral pieces, though by no means free from defects, abound with fine passages. He survived both his brothers many years, not dying till September 16th 1793. His sons are noticed below.

JOHANN HEINRICH, born in 1724, studied, like his brothers, at Leipzig, and through the influence of Elias, obtained an appointment as secretary in the chancery at Copenhagen. He afterwards became professor of history at the university there, and Danish historiographer-royal; and died in that capital, October 18th 1780. Although not so distinguished as either of the preceding, he was a writer of some ability, and published a history of the sovereigns of Denmark of the house of Oldenburg, and several other works relative to that country. He also translated Thomson's 'Sophonisba' and some other tragedies from the English.

SCHLEGEL, AUGUST WILHELM VON, the son of John Adolphus Schlegel, noticed in the preceding article. John Adolphus had four sons—Charles Augustus Maurice, superintendent-general at Harburg in Hanover, who died in 1826; John Charles Fürchtegott, one of the councillors at the Ecclesiastical Court at Hanover, and known as the author of 'Hanoversches Kirchenrecht' ('The Ecclesiastical Law of Hanover'), 3 vols. 8vo, 1801-5, and 'Das Kirchenrecht von Nord-Deutschland' ('The Ecclesiastical Law of Northern Germany'), 3 vols. 8vo, 1828-32, &c., who died in 1831; Augustus William, the subject of this sketch; and lastly, Frederic Charles William, who obtained a fame still more solid though less brilliant than his eldest brother.

Augustus William Schlegel was born at Hanover, on the 8th of September 1767, and after having received a careful education was sent to Göttingen to study divinity, which he soon abandoned to devote his time to philology. Though young, he was no common classical scholar, for his Latin dissertation on the geography of Homer was highly thought of by Voss, the most competent judge of his age on that subject, and Heyne intrusted him with making an index to his edition of Virgil. For some years Schlegel lectured at the University of Gottingen: his contributions to Burger's 'Akademie der Schönen Kunste' (especially his poem 'Ariadne,' and his essay on Dante), and to Schiller's 'Musen-Almanach' and 'Horen,' especially his translations from Dante with commentaries, secured him an honourable rank among the best writers of Germany. In 1797 he published the first volume of his translation of Shakspere. In the same year he was appointed professor of Humaniora in the University of Jena, and, continuing his literary activity, he soon placed himself among the leaders of German literature. He remained at Jena till 1802, a friend of Schiller, and an admirer of Göthe, then at Weimar, who however did not return the sentiment.

Pushed by ambition, Schlegel left the little town of Jena, and repaired to Berlin, where he gave public lectures to a mixed but highly intelligent public on literature and the fine arts. He remained there till 1805, having meanwhile imbibed that puerile passion for little court distinctions, titles, and crosses, which in later years proved such a drawback on his real merits. Among the specimens of his literary activity in the period from 1797 to 1805, may be mentioned, besides the continuation of his translation of Shakspere's plays, the 'Athenæum,' a critical review, which he edited with his brother Frederic, and which did a great deal of good towards purifying the taste of the public; 'Gedichte' (Poems), Tubingen, 1800; 'Musen-Almanach,' which he edited together with Tieck, and in which he first betrayed his growing tendency towards Roman Catholicism and mysticism; 'Vorlesungen über Literatur und Kunst des Zeitalters' ('Lectures on the Literature and the Fine Arts of the Age'), which appeared in the 'Europa,' a review edited by Frederic Schlegel.

In 1805 he made the acquaintance of Madame de Stael-Holstein. Surprised at finding so rare a combination of deep learning, uncommon poetical talents, and the manners of a courtier as Schlegel presented, she became his sincere friend, and he henceforth accompanied her during several years on her travels through various parts of Europe. The reciprocal influence of these two distinguished persons upon each other was very great, and may be traced in their works: the result was, that he made her popular in Germany, and she brought him out in France, where his vanity afterwards met with so much gratification. At her suggestion he published in French a comparison between the Phèdre of Racine and the Hippolytus of Euripides, and this work was the foundation of his subsequent fame among the French. In 1808 Schlegel delivered at Vienna a course of lectures on dramatic art, which are an everlasting monument of his genius. They were published under the title 'Vorlesungen über Dramatische Kunst und Literatur,' Heidelberg, 3 vols. in 8vo, 1809-1811; 2nd edition, 1817. A new collection of his poems appeared in 1811, 2nd edition, 1820, among which are his masterpieces, Arion, Pygmalion, Saint Lucas, and others. At that time Schlegel and his brother Frederic had already succeeded in founding, in opposition to the models commonly called classical, the modern romantic school of poetry and fine arts which had its origin, in a great measure, in the depressed state of Germany and the deep wishes of the people for a moral, religious, and political regeneration. The brothers Schlegel were considered as enthusiastical patriots, and Augustus William having ventured to depreciate the French drama and to call Molière a mountebank, at a time when such liberties met with punishment or cruel persecution from the French invaders, his name became popular to a degree which he would perhaps not have enjoyed at another time. 'Das Deutsche Museum,' a review which the brothers Schlegel founded in 1812, was the chief organ of the new school, and the middle ages became the inexhaustible source where the reformers quenched their thirst for piety, sentimentality, and chivalry, and whence they drew forth everything except that rude power softened down by uncorrupted

feelings which forms the true character of that age. Göthe, who never called himself a romantic poet, but was nevertheless the first of all, knew that character much better than the devout Frederic, or the somewhat effeminate Augustus William Schlegel. The excitement of 1813 produced a strange effect upon Augustus William: he accepted a secretaryship from Bernadotte, the crown-prince of Sweden, and wrote political essays. No sooner however was Paris taken than he repaired to the country-seat whither Madame de Stael had retired, and kept her company till her death in 1818. She remembered him in her will. About that time he was placed among the titular nobility of Germany, the privilege of which consists in putting the preposition 'Von' between the Christian and the family name of the person thus distinguished.

In 1819 Augustus William von Schlegel was appointed professor of history in the University of Bonn, which had just been founded by the king of Prussia: it is not known why he was made professor of history, for he had never written on history. He had now ceased to be a poet, but still ambitious of the honour of being a European author, he published several critical essays—of undoubted merit however—in foreign languages. Such are—'Le Couronnement de la Ste. Vierge, et les Miracles de St. Dominique: Tableau de Jean de Fiesole; avec une Notice sur la Vie du Peintre,' fol., Paris, 1817; an essay on the famous Venetian horses, which he declared to be of Greek workmanship, in Italian, in the 'Biblioteca Italiana;' 'Réflexions sur l'Etude des Langues Asiatiques, adressées à Sir J. Mackintosh, suivies d'une Lettre à Mr. H. H. Wilson,' Bonn, 1832, &c. To such minor works however he devoted only part of his time, for even previous to his appointment at Bonn, and at the suggestion of his brother Frederic, he had made up his mind to study Sanskrit. He soon attracted a small number of students round him, and thus became one of the principal promoters of the study of that language in Germany: the Sanskrit printing-office at Bonn owes its foundation to Schlegel, who, it is said, purchased the types at his own expense. Although he did not attain the exact knowledge of that difficult language by which Bopp and Lassen have distinguished themselves, he was yet no contemptible Sanskrit scholar, and surpassed Bopp and others in his general views: and it may be said that his principal merit consisted in encouraging students and aiding them in pursuing the study of the Sanskrit, Zend, Pehlvi, and other Indo-Persian languages. Schlegel in his turn was assisted by the superior learning of Professor Lassen. As early as 1820 he founded the 'Indische Bibliothek,' a review exclusively devoted to Indian languages and antiquities. Specimens of Schlegel's Sanskrit scholarship are—'Ramâyana,' with a Latin translation and critical notes, Bonn, 1829; 'Bhagavad-Gita,' an episode of the celebrated Indian epic 'Mahabharata.' It is especially to his endeavours to promote the study of the Indian languages, as well as to some of his critical essays on subjects connected with the fine arts and poetry, that Schlegel owes the great esteem which he enjoyed in this country. Some time before his death, which took place on the 12th of May 1845, he published 'Essais littéraires et historiques,' 8vo, Bonn, 1842.

Schlegel ranks high among the lyric poets of Germany. 'Arion' is a wonderful romance or ballad, if the expression can at all be applied to such a production; and his sonnets are little pieces of perfection. The smoothness of his style, and his elegant clearness, have not been surpassed in Germany. But as a genius he stands far below the great leader of German literature; he could appreciate the grand and sublime, but he was unable to create it, as his tragedy of Ion shows. He must have felt his own comparative weakness when he called Gothe a god. Next to Count Platen, Schlegel was the most perfect metrist; but feeling his superiority in this respect he made too much of it, and sometimes produced most musical sonnets, embodying feelings of such an exquisite delicacy as to leave no impression whatsoever upon the mind of less gifted mortals than the author. His translation of Shakspere, which was continued by Tieck, is the best among the numerous German translations of the great bard; but Tieck's translations are still better than those of Schlegel, whose version is too elegant, too elaborate, too smooth: his Falstaff, and the like characters, leave an impression as if previous to appearing in public they had received some private lessons from the accomplished translator to behave with decency in his and his equals' company. The work which perhaps does him most credit is the 'Lectures on Dramatic Art and Literature,' which have been translated into all the modern languages · into English by John Black, 3 vols. 8vo, London, 1840, reprinted in one volume in Bohn's 'Standard Library,' 1846. In his criticism on the French drama he is however one-sided. His appointment as professor of history at Bonn was a mistake: he ought to have remained at Berlin, or Vienna, lecturing before an elegant public of fashionable ladies and gentlemen. Vexed at seeing in Niebuhr, then likewise at Bonn, a star still brighter than his own, he endeavoured to darken him since he could not outshine him, and wrote his critique of Niebuhr's Roman history, which appeared in the 'Heidelberger Jahrbüche' of 1828; and he likewise began to lecture on Roman history in the university: but his critique made him ridiculous among the learned, and his lectures added nothing to his reputation.

SCHLEGEL, FRIEDRICH CARL WILHELM VON, brother of the preceding, was born at Hanover on the 10th of March 1772. Frederic Schlegel received a very liberal education, although his father wished him to engage in mercantile pursuits. Accordingly he was placed as apprentice in a mercantile house at Leipzig, but he showed so little inclination and ability for the business that the father sent him to Göttingen to study philology, though in the course of his education he had not shown any promising talents. After a year's residence in this place, Schlegel went to Leipzig, where he continued his studies with such zeal, that on leaving the university he had read all the important ancient writers in the original language.

His first publication of any importance was 'Griechen und Römer,' Hamb., 1797, of which his 'Geschichte der Griechen und Römer,' Berlin, 1798, may be considered as a continuation. This was only a fragment, and it has never been completed. At this time all his thoughts seem to have been absorbed by ancient literature, with which, as his early works show, he had formed a most intimate acquaintance. About the same time he undertook, together with Schleiermacher, to translate Plato into German; but after the first sheets were printed he abandoned the undertaking, and left the whole in the hands of Schleiermacher. In 1796 he began editing, with his brother August Wilhelm, a literary periodical called the 'Athenæum,' of which however only three volumes appeared. The object of this publication was to produce an entire change in the literature of Germany. It was of a polemical character, and directed against the most popular authors of the time, especially Kotzebue and Iffland. The papers which it contained were very valuable, but written in an arrogant and contemptuous tone. Another work with the same object was 'Kritiken und Charakteristiken,' which he likewise edited with his brother. In 1799 Schlegel published at Berlin the first volume of a novel called 'Lucinde,' which created a great sensation. It was admired and commended by men of the highest eminence, such as Schleiermacher, while it was most severely censured by others, who saw in it nothing but an exaltation of sensual pleasure. The justice of the censure appears to have been felt by Schlegel himself, for he never completed the work.

In 1800 Schlegel left Berlin and went to Jena, where he delivered a course of lectures on philosophy, which were received with great applause. In 1802 he published at Berlin a tragedy called 'Alarkas,' grand in its conception, but romantic and rather mystic in its whole character. In the same year he travelled with his wife, the daughter of the celebrated M. Mendelssohn, to Paris, where he delivered lectures on philosophy, and edited a monthly periodical called 'Europa,' of which only two volumes appeared. (Frankfurt, 1803-5.) At Paris he also studied the arts, the languages of Southern Europe, and more especially the language and literature of the ancient Indians. The fruits of the latter study appeared in his little essay, 'Ueber die Sprache und Weisheit der Indier,' Berlin, 1808, one of the first works which appeared in Germany on the literature of India: it had great defects, and among others it contained the usual exaggerated notions respecting the civilisation of the Indians. The results of his other studies at Paris may be seen in his 'Geschichte der Jungfrau von Orleans,' Berlin, 1802; 'Sammlung romantischer Dichtungen des Mittelalters,' Berlin, 1804; and 'Lother und Maller,' Berlin, 1805. After his return to Germany he published a collection of his poems, Berlin, 1809, which are partly of a dithyrambic and partly of an elegiac character. All these works, as well as his 'Poetisches Taschenbuch,' Berlin, 1806, and his epic poem 'Roland,' show the author's deep veneration for the arts, the poetry, and the whole social life of the middle ages. This feeling had taken strong hold of him, as appeared more manifestly from his wife and himself embracing the Roman Catholic religion at Cologne in 1808.

He now went to Vienna, where, in 1809, he was appointed imperial secretary at the head-quarters of the archduke Charles, and in this capacity he exercised a great and beneficial influence upon the national spirit of the Germans by his inspiring proclamations. After the political wreck of Austria he returned to his literary occupations, and delivered a course of lectures on modern history ('Ueber die neuere Geschichte,' published at Vienna, 1811), and on the history of ancient and modern literature ('Ueber die Geschichte der alten und neuen Literatur,' published at Vienna, 1815, in two vols.). The latter work has been translated into English. In the years 1812 and 1813 he edited the 'Deutsche Museum,' of which only two volumes appeared. Schlegel also tried his strength as a politician and diplomatist, and his writings on subjects of this kind were so highly valued by Prince Metternich, that he appointed him councillor of legation to the Austrian embassy at the German Diet at Frankfurt. But he resigned this office in 1818, and returned to Vienna, where he began to edit a new periodical called 'Concordia,' Vienna, 1820-21, with a view of reconciling the various opinions respecting church and state. About this time he also began to prepare a complete edition of his scattered works, which was published in twelve vols., Vienna, 1822, &c. In 1827 he delivered a course of lectures on practical philosophy ('Philosophie des Lebens,' published at Vienna, 1828), and in 1828 another course on the philosophy of history ('Philosophie der Geschichte,' Vienna, 1829, 2 vols.): both these works have been translated into English. Towards the close of this year Schlegel made a journey to Dresden, with a view to deliver a series of lectures on the philosophy of language, but while he was working them out, he died, on the 12th of January, 1829. The Dresden lectures, as far as they were finished, were published in 1830 at Vienna, under the title of 'Philosophische Vorlesungen, insbesondere über die Philosophie der Sprache und des Wortes.' His friend Pro-

fessor Windischmann of Bonn undertook the editorship of such works as were left in MS., and the first vol. appeared at Bonn in 1836, under the title of 'Philosophische Vorlesungen aus den Jahren 1804-6, nebst Fragmenten, vorzüglich Philosophisch-theologischen Inhalts.' The death of Windischmann has prevented the completion of this collection, but a complete edition of the works of Frederic Schlegel has been published at Vienna in 15 volumes, 8vo.

Frederic von Schlegel, together with Tieck and Novalis, were, at the end of the last and the commencement of the present century, at the head of a literary revolution in Germany, which endeavoured to promulgate its principles in the two works above mentioned, the 'Athenæum' and 'Kritiken und Charakteristiken.' The new school which these writers endeavoured to establish is characterised by the name of the *Æsthetico-critical*, or that of the *romantic* school of poetry. The predilection for the middle ages and Roman Catholicism was common to all of them, but in none of them so strong as in Frederic von Schlegel, who would gladly have restored the middle ages, with their arts, their literature, and their religion. This tendency, and the great names by which it was supported, led to very injurious consequences; but some writers of this school have produced poems which will live as long as the German language, and to their exertions we are indebted for a more correct knowledge of the nature of romantic poetry, and its relation to the antique or classical poetry. These writers also established the fact, that the middle ages, though generally looked upon with contempt, were not all darkness. But whatever may be the errors into which Schlegel was led by his peculiar turn of mind, no one has ever accused him of insincerity. It has indeed sometimes been said that he should not have lent himself as an agent to the Austrian government. Now it is true that he did so, but this should not be made a particular charge against him, as it was a natural consequence of his general views and principles. The poetical works of Frederic von Schlegel are of less value than his critical and philosophical writings, which are distinguished by acuteness, profundity of thought, and great learning. His style however is not always as clear and lucid as that of many of his contemporaries. Translations of Schlegel's Lectures on the Philosophy of Life, Philosophy of History, Philosophy of Language, and History of Literature, and his 'Æsthetic and Miscellaneous Works,' form four volumes of Bohn's 'Standard Library.'

SCHLEIERMACHER, FRIEDRICH ERNST DANIEL, was born on the 21st of November 1768 at Breslau. His parents belonged to the religious sect called Moravians, and the son accordingly received his first instructions in the educational establishment of that body at Niesky. He began his theological studies at Barby, where the Moravians possess a seminary for young theologians. But when he was eighteen years old he left this sect, and began a fresh course of study in the University of Halle, where he devoted himself with no less zeal to the study of philology than to theology, though the latter department was that to which he intended to devote his life, for he was thoroughly convinced that theological studies cannot be pursued with advantage without a knowledge of antiquity and its literature.

In 1790, when he had finished his studies, he undertook the education of the children of Count Dohna-Schlobitten, who lived at Finkenstein in Prussia. He did not however remain long in this situation as private tutor, but went to Berlin, and was for some time engaged as teacher in the seminary for teachers, which was then conducted by Gedike. In 1794 he was appointed assistant preacher at Landsberg on the Warthe, but two years after he returned to Berlin, where he was engaged as preacher to the great hospital called the 'Charité,' until the year 1802. Here he became acquainted with the theologian F. S. G. Sack, who was then engaged in translating Blair's 'Sermons' into German (Leipzig, 5 vols., 1781-1800). Schleiermacher took an active part in this undertaking, and the greater part of the last volume was translated by him alone. On the suggestion of Sack he also translated Fawcett's 'Sermons,' Berlin, 2 vols., 1798. The first original works of Schleiermacher were some essays in the 'Athenæum,' which was edited by the Schlegels. [SCHLEGEL, F. VON.] Among the papers which he contributed to this publication were his 'Vertraute Briefe über die Lucinde' ('Confidential Letters on the Lucinde'), a novel of Fr. von Schlegel. They were published without the author's name, and bestowed the highest commendation on the novel, though it seems to be clear that Schleiermacher was not aware of the dangerous principles that lay at the bottom of the work which he praised. Soon after the death of Schleiermacher these letters were republished by Carl Gutzkow (Hamburg, 1835), one of the writers of the school called Young Germany, with the malignant intention of vilifying the character of their author, and of drawing censure upon him for long-forgotten youthful aberrations. This publication at first created a very great sensation, but the voice of Germany rose against the unworthy conduct of Gutzkow, and the work has since fallen into well-deserved oblivion.

In 1799 Schleiermacher published his 'Discourses on Religion' ('Reden über die Religion, an die Gebildeten unter ihren Verächtern'), a third edition of which appeared in 1821, with notes. These discourses contain some of the finest specimens of German oratory, are full of profound thoughts, and more calculated than any other work to convince the educated classes of society of the necessity of religion. In 1800 he published a work called 'Monologen, eine Neujahrsgabe' (a fourth edition of which appeared at Berlin in 1829), and 'Briefe eines Predigers ausserhalb Berlin.' The last of these two little works was a reply to a public letter (Sendschreiben) addressed by some Jews to the Protestant theologian W. A. Teller. About this time Schleiermacher conceived the plan of translating with Fr. Schlegel the works of Plato, and when Schlegel abandoned the undertaking, Schleiermacher continued it by himself. This translation, which however unfortunately does not comprehend all the works of Plato, appeared at intervals, from 1804 to 1828, and consists of 3 vols., in 6 parts. A second edition of the first 5 parts appeared at Berlin from 1817 till 1827. This translation of Plato is the most correct and most beautiful that has been published in any European language. Each of the dialogues is moreover preceded by a very valuable introduction, in which the author developes the spirit and principle of the dialogue. These introductions, some of which have been translated into English, show that Schleiermacher was deeply acquainted with the spirit of the Platonic philosophy. In 1801 he published his first collection of sermons, a third edition of which appeared in 1816. This collection of sermons was in subsequent years followed by six other collections, which were published between the years 1808 and 1833. Of the second, third, and fourth collections, second editions appeared in 1816-26. All these collections together make seven small octavo volumes. Besides these collections Schleiermacher published a great number of single sermons delivered on particular occasions. All the sermons of Schleiermacher are distinguished for a clearness and perspicuity of style and thought such as are seldom found in any modern writer of sermons. Their prevailing characteristics are, that they address themselves more to the understanding of his hearers than to their feelings or imagination, whence Schleiermacher and his followers have been designated by the name of the 'Denkgläubigen,' in contradistinction from the 'Wort-' or 'Altglaubigen,' and the mystical Pietists. In 1802 Schleiermacher went to Stolpe with the title of court preacher, and here he wrote an admirable work called 'Grundlinien einer Kritik der bisherigen Sittenlehre,' Berlin, 1803, a second edition of which appeared in 1834, and another called 'Zwei unvorgreifliche Gutachten in Sachen des Protestantischen Kirchenwesens,' Berlin, 1803. The latter work appeared without the author's name. He had not been long at Stolpe when he received an invitation to a professorship in the University of Wurzburg, but he declined the offer at the request of the Prussian government, which in return appointed him professor of theology and philosophy in the University of Halle (1802).

After the political catastrophe of 1806, when Halle was made a part of the new kingdom of Westphalia, Schleiermacher went back to Berlin, where he began to deliver public letters on theological and philological subjects. During this period of the political humiliation of Prussia, Schleiermacher showed himself a true patriot, and in the pulpit, as well as on other occasions, he fearlessly endeavoured to rouse the spirit of his hearers against the foreign oppressors. During this period he wrote the following little works:—'Die Weihnachtsfeier, ein Gespräch,' Halle, 1806, 2nd edition, Berlin, 1827; 'Ueber den sogenannten ersten Brief des Paulus an den Timotheus,' Berlin, 1807; 'Gelegentliche Gedanken uber Universitäten im Deutschen Sinne,' Berlin, 1808; and an essay on Heraclitus, which appeared in F. A. Wolf's 'Museum der Alterthumswissenschaften.' In 1809 Schleiermacher was appointed preacher at Trinity Church in Berlin; and in 1810, when the new university of that capital was opened, he was appointed professor of theology, and at the same time he began to take an active part in the business of the ministry for public instruction. His lectures in the university gained for him universal admiration, for here he combined with the great oratorical powers which he had already displayed in the pulpit, profound thought and the most extensive learning; here he had an opportunity of unfolding all the treasures of his mind, and he followed out the most abstruse investigations into their minutest details with luminous order and distinctness. In 1811 he was created a member of the Academy of Sciences at Berlin, and furnished some of the best papers on various subjects, but especially on particular points of the history of ancient philosophy. They are published in the 'Transactions' of the Academy. In 1811 Schleiermacher published 'Kurze Darstellung des Theologischen Studiums.' In 1814 he was made secretary to the philosophical section of the Academy, and on this account he was released from his duties in the ministry for public instruction.

During the period which now followed, Schleiermacher was partly engaged in new editions of former works, or their continuations, and partly in publishing a number of smaller polemical writings, especially against F. A. H. Schmalz and C. F. von Ammon. Among the greater works which he wrote during the last period of his life we shall mention 'Ueber die Schriften des Lukas, ein Kritischer Versuch,' Leipzig, 1817, which was translated into English in 1825, and 'Der Christliche Glaube, nach den Grundsätzen der Evangelischen Kirche im Zusammenhange dargestellt,' Berlin, 1821-22, 2 vols., a second edition of which appeared in 1830. In the autumn of the year 1833, Schleiermacher visited England, and opened the new German chapel at the Savoy. He died on the 12th of February, 1834. The whole of the works of Schleiermacher have been collected and published since his death (1835, &c.), in three sections. The first section (called 'Zur Theologie') contains, in four volumes, those

theological works which are of a scientific character; the second (also called 'Zur Theologie') contains his sermons, in four volumes; the third (called 'Zur Philosophie') contains his philosophical works, in five volumes. The works which Schleiermacher left in MS. were edited by Zabel, Berlin, 1835, 2 vols. 8vo.

Schleiermacher was equally great as a theologian, a philologer, a critic, an orator, and a translator; and the influence which his writings had on the intellectual part of Germany was and is still exceedingly great, but it was far surpassed by that which his oral instruction, and the purity, piety, and sanctity of his personal character exercised over those who had the happiness to live near him. Our space does not allow us to enter into an examination of his theological system, which is most amply explained in his 'Der Christliche Glaube.' It may be sufficient here to state, that he neither belonged to the old superstitious and word-splitting school, nor to the modern Pietists or Rationalists.

*SCHLOSSER, FRIEDRICH CHRISTOPH, was born at Jever, in the lordship of Kniphausen, on the 17th November, 1776, the youngest child of a numerous family. On the early death of his father he was taken by a relative and educated in the country, where at the village school he read many travels and geographical descriptions. He afterwards attended the gymnasium at Jever, and in 1793 proceeded to the University of Göttingen, where, together with theology, he studied history, physics, and mathematics, and subsequently the literature of Italy, Spain, and England. On leaving the university he became tutor to the children of Count von Bentinck, the sovereign lord of Kniphausen, and while in this situation he diligently studied philosophy, particularly Plato and Kant. In 1798 for six months he acted as substitute or curate for a village preacher, but as he did not succeed in getting any other appointment, he resumed his former occupation of teacher, first at Altona, and then at Frankfurt-am-Main. While so employed he continued to pay attention to literature. In 1807 he published, at Gotha, 'Abalard und Dulcin.' In 1808 he was appointed con-rector of the school at Jever, a post which he resigned in the following year because it interrupted his historical studies, and in the same year he published his 'Leben Beza's und des Peter Martyr Vermili.' He then settled at Frankfurt-am-Main, gave lessons at the Gymnasium, and laboured at his 'Geschichte der bilderstürmenden Kaiser des oströmische Reichs' ('History of the Iconoclast Emperors of the Eastern Empire'), which was published at Frankfurt in 1812. The work established his reputation, and the Prince Primate of the Confederation of the Rhine made him professor of the newly-established Lyceum at Frankfurt. On its suppression in 1814 he was elected city librarian. In 1817 he was called to the University of Heidelberg, in the duchy of Baden, as professor of history, and here he had also at first the management of the library, which after a few years he resigned. In the same year he commenced publishing his 'Weltgeschichte in zuzammenhangender Erzählung' ('History of the World in a connected relation'), of which eight parts, forming four volumes, were published between that date and 1841. In 1822 he made a journey to Paris to collect materials for his history, and in 1823, urged, he says, by representations from many quarters, he left the completion of his larger work, and published in two volumes the 'Geschichte des 18 Jahrhunderts' ('History of the Eighteenth Century'), subsequently enlarged in later editions to 'Geschichte des 18 Jahrhunderts, und des 19 bis zum Sturz des Französische Kaiserreichs' ('History of the Eighteenth Century, and the Nineteenth, till the fall of the French Empire') in 6 vols., published between 1843-46. These are his most important works. In range of view and extent of knowledge, in the thorough command of his materials, in insight into character, and in power of expression, he ranks with the best of modern historians. In his history of the eighteenth century his acquaintance with and his judgment of the literature of England is remarkable for its depth and its general correctness, and his sketches of the political characters and parties are distinguished by their vigour and impartiality. An English translation of this work has been published in 7 volumes, under the title of 'History of the Eighteenth and. Nineteenth Centuries.' In 1824 he was rewarded with the title of counsellor, and shortly after of privy counsellor. His other works have been 'Universal-historische Uebersicht der Geschichte der alten Welt und ihrer Cultur' ('Universal historical abstract of the history of the ancient World and its civilisation'), in 3 volumes, 1726—34; 'Zur Beurtheilung Napoleon's und seiner neuesten Tadler und Lobredner, besonders in Beziehung auf die Zeit von 1810—13' ('Critical Examination of Napoleon, and of his latest censurer and eulogiser, especially with reference to the period from 1810 to 1813'), 1832-5. He also, in conjunction with Kriegk published 'Weltgeschichte für das deutsche Volk' ('A History of the World for the German People'), 1844-6, and, with Bercht in 1830 the 'Archiv für Geschichte und Literatur.'

SHLÖZER, AUGUST LUDWIG VON, was born on the 5th of July 1737, at Jagstadt on the Jaxt, in the principality of Hohenlohe-Kirchberg. His father died very early, but the boy received a good education, and in 1751 was sent to the university of Wittemberg to study theology. Here he conceived a most ardent wish to travel into Asia, and for this purpose he began the study of Oriental languages. In 1754 he went to Göttingen, where he continued the study of theology for two years, at the end of which time he engaged himself as tutor to a Swedish family, with which he went to Sweden. He spent three years and a half partly at Stockholm and partly at Upsala. Although theology had been his principal study, Schlözer opened his literary career with a 'History of Commerce,' in Swedish ('Versuch einer Handelsgeschichte,' Stockholm, 1758), and history henceforth became his favourite pursuit. In 1759 he returned to Göttingen, and now began seriously to prepare himself for his journey to Asia by intense application to the Eastern languages and to the study of medicine. But in 1761, Müller, the historiographer of the Russian empire, offered him the place of tutor to his family, and of a literary assistant in his own pursuits, at the same time holding out to Schlözer the hope of obtaining a professorship in the academy of St. Petersburg, and the support of the government for his intended journey. These hopes induced Schlözer to accept the offer. On his arrival in St. Petersburg he immediately began to study the Russian language and the history of the empire; but his great progress provoked the jealousy of his principal, and rendered the situation of Schlözer very unpleasant. In 1762 Schlözer was made adjunctus to the academy and teacher in a public establishment, which induced him to quit his place in the house of Müller, who now became his avowed opponent. Michaelis of Göttingen, in the meanwhile, had not forgotten his young friend, and it was through his influence that in 1764 a professorship in the university of Göttingen was offered to him. Schlözer would have gladly accepted it, but his adversary contrived to induce the Russian government to refuse him permission to leave the country. After many negociations he was however, in 1765, appointed professor of Russian history to the academy of St. Petersburg, and he also obtained leave of absence for three months to visit his native country. He returned to St. Petersburg, but only remained there two years longer, after which, in 1767, he was invited to the university of Göttingen, as professor of political science. Here he commenced a new and very active life, and wrote several historical works, some of which still rank among the best in the German language. His style is interesting, but sometimes rather coarse and without taste. His lectures on history, political science, statistics, and other subjects were heard with great admiration. At the age of seventy he withdrew from his office; in 1804 he was raised by the Emperor of Russia to the rank of a nobleman and received the title of privy councillor of justice. He died on the 9th of September, 1809. His Life has been written by his son, Christian von Schlözer, under the title of 'A. L. von Schlözer's Oeffentliches und Privatleben, aus Originalurkunden,' 2 vols. 8vo, Leipzig, 1828.

The works of Schlözer are partly historical and partly political. Among the former are, a 'General History of the North' ('Allgemeine Nordische Geschichte,' 2 vols. 8vo, Halle, 1772); a German translation of Nestor's 'Chronicle' down to the year 980, Gottingen, 1802-9; 'Weltgeschichte im Auszug und Zusammenhange,' 2 vols. 8vo, Göttingen, 1792-1802; 'Vorbereitung zur Weltgeschichte fur Kinder,' a fifth edition of which appeared at Göttingen, 1800. As a political writer Schlözer had great influence in Germany. His views are laid down in his correspondence ('Briefwechsel') which he published at Göttingen in 10 vols. 8vo, 1779-82, and in a political journal called 'Staatsanzeigen,' which he edited from 1782 till 1793, in 18 vols. The main object of this last publication was to expose the evils and abuses in the administration of the various states of Germany.

SCHNEIDER, CONRAD VICTOR, was born at Bitterfield in Saxony, in 1610, and died in 1680 at Wurtemberg, where he had been for many years professor of medicine and physician to the elector. He appears to have been a very learned man, and to have possessed much skill and industry in forming compilations from the writings of other physicians. His works are very numerous: the most important is that entitled 'De Catarrhis' (Witteb., 1660), which consists of six books, devoted chiefly to an anatomical description of the cavities of the nose, and to the refutation of the ancient and generally received opinion that the mucus in a catarrh flows from the brain through apertures in the ethmoid bone into the nose and to the fauces. In this refutation it may be easily believed that he was successful; for the most superficial examination of the parts is sufficient to prove that such a passage of fluid is impossible, and that there are no holes in the skull which are not accurately closed by membranes, nerves, &c. In Schneider's time however the general reception of a different opinion must have rendered some intellectual energy necessary for the establishment of even so obvious a fact as this; and he has therefore been justly rewarded by the name of Schneiderian membrane having been since appropriated to that lining of the cavities of the nose of which he was the first to describe the structure and some of the functions.

SCHNEIDER, JOHANN GOTTLIEB, was born on the 18th of January, 1750, in the village of Kolm, near Wurzen, in Saxony, from which circumstance, in the title-page of all his works, he added to his name the epithet of 'Saxo.' His father was a poor village mason, and could do nothing for the education of his son. At the age of four years the boy was received into the house of an uncle, who was in better circumstances, and afterwards sent him to the public school of Schul-Pforte. Here he was subjected to a stricter discipline than he had been accustomed to, and his unwillingness to submit to it nearly brought upon him the disgrace of being sent away. The threat however roused his energies and ambition, and from this moment he began with the most unwearied diligence to study the ancient languages, which there formed the only subjects of instruction.

At the age of eighteen, his uncle sent him to the University of Leipzig to study law. But the acquaintance which he here formed with some of the most eminent philosophers, induced him to resume the study of ancient literature, which he had so successfully commenced at school. His first work, 'Anmerkungen über den Anacreon,' Leipzig, was published in 1770, and in the following year appeared the 'Periculum Criticum in Anthologiam Constantini Cephalæ.' To the latter work was added a series of emendations of the text of Aristotle's 'Natural History,' which from this time became his favourite study. In the same year Schneider left Leipzig for Göttingen; but as his uncle either would not or could not any longer supply him with money, he lived for several years in the greatest poverty, and gladly accepted the offer of Brunck, to whom Heyne introduced him, and who wished to have the assistance of a young scholar for his edition of the Greek poets. Schneider accordingly went to Strasbourg, where he spent three happy years. The influence of the bold and sometimes rash criticism of Brunck is manifest in many of Schneider's works, especially his earlier publications.

At Strasbourg, Schneider first began to pay attention to anatomy, botany, and zoology, which he did principally with a view to elucidate the ancient writers in these departments of knowledge. Here he also published a work on Pindar, 'Versuch uber Pindars Leben und Schriften,' 8vo, 1774; and Plutarch, 'De Puerorum Educatione, acced. bina ejusd. et Marcelli Sidetæ Fragmenta,' 8vo, 1775. Conjointly with Brunck he made an edition of Oppian's Poems, 8vo, 1776; and a collection of the fragments of Pindar, 4to, 1776. In the same year Schneider was invited to the professorship of philology and eloquence in the University of Frankfurt-on-the-Oder. He considered the lectures in the university to be of much less importance than they were generally supposed to be, and accordingly he not only encouraged his pupils to private study, but himself set a most active example. His principal attention however was directed to natural history, and those ancient works on this subject which were totally neglected by scholars; and he not only availed himself of everything that was within his reach, but undertook journeys to most of the great towns of Germany, where he thought he might collect information from the public and private collections of natural objects. The first work that he published at Frankfurt was an essay, 'De dubia Carminum Orphicorum Auctoritate et Vetustate.' In 1811 the University of Frankfurt was transferred to Breslau. Schneider followed the university, and continued to hold the same office. In 1816, on the death of Bredow, who was chief librarian to the university, Schneider gave up his professorship and became Bredow's successor, a post much more suited to his taste. In this office he continued until his death, January 13, 1822.

Schneider was a man of simple habits often bordering on coarseness, which was probably the consequence of his residence with his uncle, who had no time to attend to his education, and left the boy to the influence of his rough companions; but he was free from pride or pretension, and took a delight in assisting young men in their studies. As a philologer he ranks in some respects among the first of modern times, and in the department to which he principally devoted his attention he stands almost alone. The criticisms of his maturer age are much more sober and sound than those of his earlier years, though in his German works on natural history he often shows much more learning than judgment and good sense.

The works which he published after he settled at Frankfurt-on-the-Oder may be divided into two classes: 1, those of a philological and critical character, most of which relate to the subject of natural history as known to the ancients; and, 2, works on natural history, both ancient and modern. The works of this latter class are for the most part written in German. Among the former we shall mention his editions of Demetrius Phalereus, 'De Elocutione Liber,' 8vo, Altenburg, 1779; Ælian, 'De Natur. Animal.' Græc. et Lat., 2 vols. 8vo, Leipzig, 1784. In 1790 he undertook the revision of the works of Xenophon, edited by Zeune, and added himself a new and critical edition of the other works of Xenophon with valuable notes. The whole collection of Xenophon's works edited by Schneider consists of 6 vols. in 8vo, and the last edition of them appeared in 1815-25 at Leipzig. Nicander, 'Alexipharmaca, seu de Venenis, &c., Carmen, cum Vers. Lat., Schol. Græc.,' &c., 8vo, Halæ, 1792; Nicander, 'Theriaca,' 8vo, Leipzig, 1816; 'Scriptores Rei Rusticæ, cum comment. illustr. et fig.,' 4 vols. 8vo, Leipzig, 1794-97; 'Aristotelis De Animalibus Historiæ Libri X., Græc. et Lat., cum comment. et indice,' 4 vols. 8vo, Leipzig, 1812. In 1797 he published the first edition of his 'Greek Dictionary,' the best that had appeared since the days of Henry Stephens. A second edition appeared in 1805, and a third in 1820, 2 vols. 4to; and in the following year he published a supplement to it. He also edited 'Theophrasti Characteres, cum viror. doct. conject. correcti,' 8vo, Jena, 1799; 'Eclogæ Physicæ,' 2 vols. 8vo, 1801, comprising the most important parts of natural history known to the ancients, with very valuable notes. 'Argonautica Orphei,' Jena, 1803; Vitruvius, 3 vols. 8vo, Leipzig, 1807; 'Aristotelis Politica,' with a Latin translation, 2 vols. 8vo, Frankfurt-on-the-Oder, 1809; Æsop's 'Fables,' 8vo, Breslau, 1812; 'Epicuri Physica et Meteorologica,' 8vo, Leipzig, 1813; 'Oppianus, Cynegetica et Halieutica,' with a Latin translation, 8vo, Leipzig, 1813. In this edition he has withdrawn many of the bold corrections of his former edition. 'Anonymi Œconomica, quæ vulgo Aristotelis falso ferebantur,' 8vo, Leipzig, 1815; 'Theophrasti Opera omnia,' 5 vols. 8vo, Leipzig, 1818-21, to which in 1822 a sixth volume was added. His German works on natural history, and his short essays on various subjects, are extremely numerous: a complete list of them is given in Meusel's 'Gelehrtes Deutschland.'

SCHNORR VON KAROLSFELD, JULIUS, was born at Leipzig on the 26th of March, 1794. His father, Hans Schnorr von Karolsfeld (born 1764, died 1840), a painter of some celebrity in his day, was director of the Art-Academy at Leipzig, and Julius received his earliest instruction in art from him, though he was desirous that his son should adopt a different profession. But the boy displayed at an unusually early age such remarkable talent for art, and so earnest a desire to follow it, that the elder Schnorr was induced to yield, and at the age of sixteen Julius was entered a student in the Academy of Painting, at Vienna. There he distinguished himself, though the formal conventionalisms inculcated were anything but favourable to the development of original genius. Happily in good time he proceeded to Rome (1815) where he at once attached himself to the society forming under the auspices of Cornelius and Overbeck, and when that remarkable cluster of young German painters brought their productions fairly before the artistic world, Julius Schnorr was recognised as one of the most accomplished of the promising band. His work the 'Wedding in Cana,' attracted so much notice that he was chosen along with Cornelius and Overbeck to paint the walls of the villa Massimi at Rome, in the revived art of fresco, with designs from the trio of great Italian poets Dante, Ariosto, and Tasso. To Schnorr was assigned Ariosto, and his designs were received with general approbation. He also produced while at Rome 'Jacob and Rachel,' 'Madonna and Child,' 'Ruth in the field of Boaz,' 'Flight into Egypt,' and other important works.

At Rome Schnorr had gained the friendship of Niebuhr, Humboldt, and Bunsen, by whom he was introduced to the munificent patron of artists, Ludwig, crown-prince and afterwards king of Bavaria. When Ludwig set about the construction of his magnificent works at Munich, Julius Schnorr was one of the artists he summoned to assist in decorating them. He removed to Munich in 1825, and in 1827 was appointed professor of historical painting in the Academy of the Fine Arts there. His first great commission was to paint the state apartments of the new palace, with a series of frescoes from the ancient national poem of the Nibelungen-lied. After these had proceeded some way however, they were suspended in order to complete the decoration of that portion of the palace called the Fest-Saalbau, three grand saloons of which were given to Schnorr to adorn with paintings of large dimensions representing leading events in the history of Charlemagne, Frederic Barbarossa, and Rudolf of Hapsburg, the three rooms being severally named after those personages. These three series of paintings occupied Schnorr above ten years. He made all the designs, prepared the working cartoons, and executed several of the more important paintings, but the greater number were painted under his supervision by his pupils. They are painted in encaustic, and have a grand appearance. In some may be discovered much superfluous energy and occasional exaggeration, in others simplicity carried to excess, in many a great redundancy of drapery, and exceptions may, perhaps justly, be taken to much of the colouring; but after every drawback is allowed, it must be confessed that they display abundant and vigorous imaginative power, immense technical skill, and that they produce a very impressive effect.

On the completion of his historical, Schnorr returned to his mythic series. Having destroyed such of the frescoes already done as did not satisfy his more mature judgment, he set himself with characteristic diligence to his great task. As completed the Nibelungen series occupies five chambers, each named from the section of the Lied which is depicted in it. The first called the 'Entrance Hall,' contains the personages of the poem. The second or 'Marriage Hall' is devoted to the leading events in the life of Siegfrid. The third, the 'Hall of Treachery,' contains the story of Hagen's treachery, from the moment when Kriemhild informs Hagen of the secret of Siegfrid's vulnerability, to its consummation in Siegfrid's murder. The fourth, the 'Hall of Revenge,' carries the story on to the death of Hagen by the hand of Kriemhild, and her own death by the sword of Hildebrand. The fifth is the 'Hall of Lamentation.' These paintings, which are in fresco, were likewise all designed by Schnorr and painted by himself and his pupils. They have all the artistic excellences of the historic series just noticed, and are painted with a broader and more genial feeling. Of all the many great modern paintings in Munich these are perhaps the most generally popular, both among the artist's countrymen, and with strangers.

Schnorr continued to reside in Munich till he had completed his great works in fresco and encaustic, busy also during the whole time on other paintings, and designs for engravings, of various degrees of importance, but sufficient alone to have secured him a foremost place among modern painters. In 1846 he accepted an invitation to become director of the Picture Gallery, and professor in the Academy of the Fine Arts at Dresden, where he remained pursuing a course of persevering diligence till his death, which occurred on the 13th of April 1853.

Several of the works of Julius Schnorr have been engraved. In England he is perhaps best known by his extensive series of Bible-pictures 'Die Bibel in Bildern,' Leipzig, 4to, 1852, &c. These have

been reprinted in London from the original wood-blocks, and though more suited to the taste of Germans than ordinary English Bible-readers have met with a large sale. They exhibit wonderful animation, variety, and power, though like most of Schnorr's works most successful in passages admitting of somewhat exaggerated expression and action. Schnorr has also made the designs for an illustrated edition of the Nibelungen published in 1843, but he is seen to a disadvantage in designs of so small a size. An elder brother LUDWIG SCHNORR, born in 1789, also acquired considerable notice in early life by a large altar-piece of St. Cecilia, a Faust, and some other pictures, but he scarcely maintained the position his early success promised. He settled at Vienna where he painted many portraits, as well as various historical and genre pictures.

SCHNURRER, CHRISTIAN FRIEDRICH, was born October 28, 1742, at Canstadt in Würtemberg. He studied at Tübingen, where, in 1762, he began his career as an academical teacher. Four years later he went to Göttingen, and afterwards made a journey through Holland, England, and France. On his return, in 1770, he was appointed professor of philosophy at Tübingen, where he subsequently lectured on the Greek and Oriental languages. For some time he was ephorus of the theological faculty, and in 1805 he was appointed chancellor of the university. After the French were driven from Germany, Schnurrer became a member of the Chamber of Deputies in Wurtemberg, and although his official position prevented him from joining either party, he was always an advocate of liberal principles, and was from the first opposed to the design of the government to restore the constitution of Würtemberg as it had been previous to the year 1806. In 1817 the king of Würtemberg, in accordance with the promise made at the Congress of Vienna, gave a new constitution to his kingdom, and on this occasion Schnurrer declared that he would willingly vote for its acceptance, provided the king would introduce it in the form of a contract between himself and his subjects. In consequence of this boldness Schnurrer was deprived of his office, though two years afterwards the government was obliged to adopt the plan proposed by him. After his dismissal Schnurrer sold that part of his extensive library which consisted of Arabic literature, and which he had chiefly collected during his stay in England, to Mr. Knatchbull. Schnurrer died on the 10th of November 1822.

Schnurrer was a man of great and accurate learning, especially in Oriental literature, but his official duties prevented him from producing many great works. His writings, though numerous, are mostly small dissertations on historical and theological subjects, written on various occasions and in programs. From the year 1793 he took an active part in a literary journal called 'Tubinger Literarische Nachrichten.' His 'Bibliotheca Arabica,' the last edition of which appeared at Halle, 1811, is a work of great learning and diligence. His 'Orationum Academicarum Delectus Posthumus,' was edited by Paulus, Tubingen, 1828. The Life of Schnurrer has been written by Weber, under the title of 'C. F. Schnurrers Leben, Charakter, und Verdienste,' Canstadt, 1823.

SCHÖFFER, PETER, though commonly called one of the inventors of printing, appears to have been rather one of its first material improvers. He was born at Gernsheim in Hesse-Darmstadt, and is said in early life to have worked as a copyist in Paris. Soon after the commencement of the partnership between Gutenberg and Fust, Schoffer appears to have repaired to Mainz, and to have been employed by them. In the account given by Trithemius [GUTENBERG], he is stated to have "discovered the more easy method of casting the types." Gutenberg however must have cast types, and Schoffer's improvement was that of cutting punches, by which greater symmetry in the type was attained, and a correct reproduction of the matrices secured. The extent of Schöffer's share in the discovery or improvement of printing has been discussed in Dahl's 'P. Schoffer von Gernsheim, Miterfinder der Buchdruckerkunst,' 1814, followed in 1832 by 'Die Buchdruckerkunst, erfunden von Johann Gutenberg, verbessert und zur Volkommenheit gebracht durch Peter Schöffer von Gernsheim;' and in 'P. H. Kuelb's 'Peter Schöffer, der Vollender der Buchdruckerkunst,' published in 1836. After Fust and Gutenberg had separated in 1455, Schöffer became a partner with Fust, whose daughter he married. His name appears with Fust's at the end of the Psalter of 1457, and they continued to print jointly till Fust's death in 1466. The list of their books has been already given in a former volume. [FUST.]

The list of books printed by Schöffer alone after Fust's death is a long one. It will be found in Panzer's 'Annals,' vol. ii., 4to, Norimb., 1794, p. 117-136, with an enumeration of other works supposed to be his by the type, but without his name. Among those certainly known as his, are, the 'Secunda Secundæ' of S. Thomas Aquinas; and the second edition of the 'Constitutions of Clement V.', 1467; the 'Institutions of Justinian,' 1468; St. Thomas Aquinas's 'Commentary on Peter Lombard,' fol., 1469; the second edition of the 'Sixth Book of the Decretals of Pope Boniface VIII.;' 'Biblia Latina,' 2 vols. fol., 1472; and 'Herbarium, cum Herbarum Figuris,' 4to, 1484. His last work of all was a Latin Psalter, fol., 1502; in which year he is supposed to have died. He had three sons, all printers, of whom the eldest, John Schöffer, succeeded him in his business; his name appears alone as the printer of 'Mercurius Trismegistus,' in 1503, and of many subsequent works, and he is known to have practised his art as late as 1533.

We may notice here that the account of the donation by Gutenberg of certain books to the convent of St. Clare, stated to be contained in a deed in possession of the University of Mainz, is now known to have been a forgery.

SCHOLEFIELD, REV. JAMES, M.A., was born November 15, 1789, at Henley-on-Thames, Oxfordshire. His father, Nathaniel Scholefield, was minister of the Independent Dissenters' chapel, in that town. He was educated in the school of Christ's Hospital, London, became a Grecian there, and obtained several prizes. He was entered of Trinity College, Cambridge, in 1809. Having been elected Scholar in 1812, he in that year obtained the Craven University Scholarship. He took holy orders in October 1813, by special permission, before he had taken his degree of B.A. Soon afterwards, on proceeding to his degree, he attained the place of Senior Chancellor's Medallist, and was first in the list of Senior Optimes. About the same time he became curate to Mr. Simeon, of Trinity Church, Cambridge. In October 1815, he was elected a Fellow of Trinity College. Having taken his degree of M.A., he obtained in July 1823, by presentation of his college, the perpetual curacy of St. Michael's, Cambridge, where for thirty years he performed the duties of his sacred office with unwearied zeal and assiduity. On the death of Mr. Dobree, he was elected, October 22, 1825, Regius Professor of Greek in the University of Cambridge. In 1827 he married, and in the same year he commenced the courses of lectures on the principal Greek authors, which, with few interruptions, he continued for a quarter of a century. In the Lent Term of each year he delivered lectures on Æschylus, Plato, Aristophanes, Thucydides, Sophocles, Demosthenes, and Pindar, returning to each, on an average, once in seven years. In 1844 he made a tour in Scotland, and he visited that country three times afterwards. On the 11th of November 1849 the church of St Michael was burnt down. On the following day Dr. French, canon of Ely, died, and Mr. Scholefield succeeded him in the canonry, the preferment being attached to the Regius Professorship of Greek. St. Michael's church was rebuilt, and was re-opened January 11, 1852. Professor Scholefield's health however had been failing for some time, and he was ordered by his medical adviser to refrain from preaching, and take rest in some healthful and pleasant place. For that purpose he retired to Hastings, on the coast of Sussex, and there died, April 4, 1853. He was buried at Fairlight, near Hastings.

Professor Scholefield's principal literary publications are as follows. In 1826 he published a new edition of Porson's Four Tragedies of Euripides; in 1828 an edition of Middleton's 'Treatise on the Greek Article;' an edition of Æschylus, with notes critical and explanatory; and a new edition of Bishop Leighton's 'Prælectiones.' His next work was 'Petri Pauli Dobree Adversaria,' containing Dobree's notes on the Greek historians, philosophers, and minor orators, of which Part I. was published January 1831; Part II. November 1831; and Part III. January 1833. In 1832 he published 'Hints for an Improved Translation of the New Testament,' and in 1834 an edition of the New Testament, in which the original Greek and authorised English version are printed in parallel columns. In 1843 he published an edition of the 'Eumenides' of Æschylus. Several of his sermons have been published in a separate form.

(*Memoirs of the Rev. James Scholefield, M.A., late of Trinity College, Regius Professor of Greek in the University of Cambridge, Perpetual Curate of St. Michael's, and Canon of Ely*, by his Widow, *with Notes on his Literary Character* by the Rev. William Selwyn, M.A., Canon of Ely, 8vo, 1855.)

SCHOLZ, JOHANN MATTHIAS AUGUST, was born at Kapsdorf near Breslau in Prussian Silesia on February 8, 1794. He received his early education in the Roman Catholic gymnasium of Breslau, in 1812 entered the university there where he studied theology and philology; and in 1814 gained a prize in the Roman Catholic theological faculty for his essay on the Parable of the Vineyard. Shortly afterwards he commenced his critical labours on the text of the New Testament, and with this object after he had for two years availed himself of the materials in the library of Vienna, in 1817-19 he visited Paris and London, Switzerland and Italy. In 1820, immediately after being appointed professor extraordinary of theology at Bonn, he joined the expedition under Minutoli for the exploration of Egypt and the neighbouring countries. The travellers disagreed and parted, but Scholz journeyed through Egypt, Palestine, and Syria for four months, when he returned to Trieste. At Breslau in 1821 he took priest's orders, exercised his functions at Bonn, and in 1823 was made professor of theology in the university and a canon of the cathedral. He died in November 1852. Among his principal works we may mention 'Reise in die Gegend zwischen Alexandrien und Parätonium, die libysche Wüste, Siwa, Ägypten, Palästina, und Syrien, in den Jahren 1820 und 1821,' which was a selection from his diary, and was published in 1822. In 1825 he issued at Bonn his 'Commentatio de Golgathæ et Jesu Christi Sepulcri situ,' in 1834 his 'Handbuch der biblischen Archäologie,' and in 1830 and 1835, the great object of his studies, the text of the New Testament, under the title of 'Novum Testamentum Græce,' in two volumes. Scholz's excellence as a philologist has been generally acknowledged, and his labours are held in high estimation.

SCHOMBERG, ARMAND FREDERIC DE, was of German family, but born of an English mother, of the house of Dudley, in

or about 1619. Bred a soldier, he began his career in the Swedish army, during the Thirty Years' war, and was punished by the emperor for the part which he took by confiscation of his property. He then entered the service of the Netherlands, and afterwards that of France, in which, from 1650 to 1685, he led an active and distinguished life, and rose to the rank of marshal. In 1685, the revocation of the edict of Nantes drove him, with many other of the best and most useful subjects of France, to seek liberty of conscience in another country; and he betook himself first to the service of Portugal, then to that of the Elector of Brandenburg, and lastly to that of the Prince of Orange, when about to make his descent upon England in 1688. In our own country the course of events gave little opportunity for the exercise of military talent. Schomberg was sent to Ireland in 1689, as commander-in-chief; where, during ten months, his successes fell short of the expectation raised by his high reputation. Age perhaps had made him over-cautious. He was killed July 1, 1690, by a pistol shot, at the battle of the Boyne, while gallantly leading a regiment of French Protestants across the river.

*SCHOMBURGK, ROBERT HERMANN, KNIGHT, son of the Rev. John Frederick Lewis Schomburgk, a German Protestant minister in Thuringia, was born in 1804. From his early years he has been devoted to geographical science and to the study of natural history. In 1831 he was sent out to the West Indies to survey the island of Anegada, one of the Virgin Islands, surrounded by coral reefs, on which many shipwrecks had occurred. In 1835 he undertook a mission from the Royal Geographical Society of London to explore the interior of Guiana. His researches were carried on in the face of difficulties of a very formidable character, but he succeeded in tracing the more important rivers and in exploring the interior of the country, so as to be able to describe in a far more satisfactory manner than had been hitherto done the physical features, geology, and natural history of Guiana; much indeed being for the first time made known to the scientific world. It was during this exploratory journey that Mr. Schomburgk in making his way up the Berbice River discovered, January 1, 1837, the Victoria Regia water lily, the most magnificent aquatic plant known to exist: he communicated an account of his discovery to the London Botanical Society, where it was read September 7, 1837. The plant itself we need hardly say has been made a denizen of the great public and private conservatories of this country. Full accounts of his journeys in Guiana were communicated during their progress to the Royal Geographical Society, and published in the 'Journal' of that society, and much of their substance was afterwards embodied in his work on British Guiana. On his return to England in 1839 Mr. Schomburgk received the gold medal of the Royal Geographical Society for his 'Travels and Researches during the years 1835-39 in the Colony of British Guiana, and in the adjacent parts of South America.' In the following year, 1840, he was sent by the British government to make a survey of British Guiana. Having successfully accomplished this object he was knighted on his return. He published shortly after a very valuable account of the country under the title of 'A Description of British Guiana.' He also published a series of 'Views in the Interior of Guiana.' In 1847 Sir R. H. Schomburgk published a very elaborate 'History of Barbadoes,' a work of great research and value. In 1848 he was appointed British consul to the republic of St. Domingo, which post he still occupies.

Sir Robert has continued to pursue in San Domingo his scientific labours, and the results have been at intervals communicated to the Geographical and other societies. One of his very valuable papers deserves to be specially mentioned, an account of his investigation of the physical geography, &c., of the 'Peninsula and Bay of Samaná in the Dominican Republic,' which he communicated to the foreign office, and which was printed in the 'Journal of the Royal Geographical Society,' vol. xxiii., 1853. Sir R. H. Schomburgk enjoys a European reputation, as is evinced by the honours he has received from various courts and learned societies: he was nominated a knight of the Prussian order of the Red Eagle in 1840; of the Saxon order of Merit in 1845; and a Chevalier of the Legion of Honour in 1847; he was created Doctor of Philosophy by the University of Konigsberg, and he has been elected an honorary member of several of the learned societies of Europe and America.

SCHÖN or SCHONGAUER, MARTIN, one of the most celebrated of the early German painters and engravers, was, according to recent discoveries, born at Ulm of a family which produced many artists in the early part of the 15th century; his name occurs in Ulm documents from 1441 to 1461. The inscription therefore upon the back of his portrait in the gallery at Munich, though probably authentic, is apparently erroneous. He settled about 1461 at Colmar, and died there in 1486 (Sandrart, Nagler).

Martin appears to have been chiefly an engraver in his youth, and to have devoted his attention principally to painting after a visit to the Netherlands, where he became acquainted with the excellent works of the Van Eycks and their scholars. He probably resided some time at Antwerp, as he was sometimes called by the Italians Martino d'Anversa; and from a letter of Lambertus Lombardus to Vasari dated April 27, 1565, and published by Gaye in his Carteggio Inedito d'Artisti, iii. 177, it is supposed that he studied under Roger van Bruges, now from good evidence considered to be the painter of the portable altar of Charles V., which has been hitherto attributed to Memling.

The best works of Martin Schön are still at Colmar in the college library, but there are many which are attributed to him in the collections of Munich, Vienna, Nurnberg, and Schleissheim, and in other places, as Ulm, Stuttgart, Basel, Berlin, &c. His pictures are in all respects similar to those of other pupils of the Van Eyck school, but are inferior in colour to those of his master Roger van Bruges; they are notwithstanding among the best works of their style. Many of the pictures of an inferior painter, Martin Schaffner, have been and still are ascribed to Martin Schön. None of his pictures are signed with either a name or a monogram, but his prints are generally marked with a monogram.

Schön's prints, though crude in light and shade, are among the best of the early productions of the Germans in this class. Bartsch enumerates and describes 116. Seventeen others bear his monogram, but are supposed not to be by him; and twelve very doubtful prints are enumerated by Heineken: the list is reprinted in Nagler's 'Künstler Lexicon.' Schön, which in German signifies excellent and beautiful, is supposed to be a nickname of this artist, whose real name was Schongauer; he was formerly called Hübsch Martin by the Germans, and Bel Martino and Buon Martino by the Italians. There was an earlier painter and wood engraver of the name of Martin Schoen at Ulm, who was active from 1394 until 1416. Some of his works still exist, but they are in a ruinous condition.

(Sandrart, *Deutsche Academie, &c.*; Bartsch, *Peintre Graveur*; Gruneisen, *Ulms Kuntsleben im Mittelalter*; Von Quandt, *Kuntsblatt*, 1840; Waagen, *Kuntswerke und Künstler in Deutschland*, vol. iii.; Nagler, *Neues Allgemeines Künstler Lexicon*.)

*SCHÖNLEIN, JOHANN LUK, a distinguished German physician. He was born at Bamberg on the 30th of November 1793, and received his early education in the gymnasium of that place. He afterwards studied in the universities of Landshut and Wurzburg, in the latter of which he took his degree of Doctor of Medicine in the year 1816. He afterwards studied at Gottingen and Jena, but returned to Wurzburg in 1819. The following year he was made Professor of Clinical Medicine in the Julius Hospital. Here he distinguished himself for his industry in the observation of disease. In 1833 he accepted the professorship of Clinical Medicine at Zurich. In 1840 he commenced delivering lectures in Berlin, and in the course of a short time attracted great attention on account of the wide and accurate knowledge of the nature of disease which he displayed. He was appointed Professor of Pathology in the university, and also professor at the Medical and Surgical Military Academy of Berlin. He is chiefly known out of Germany by the clinical reports of his lectures and cases published by his pupils. He has published nothing himself. Those however who are anxious to discover his opinions will find them in a work entitled 'General and Special Pathology, and Therapeutics,' published at Wurzburg, in four volumes, in 1832.

*SCHOOLCRAFT, HENRY ROWE, celebrated on account of his travels among the native Indians of North America, and his researches into their language and antiquities, was born on the 28th of March 1793, at Hamilton in Albany, New York, where his father, Colonel Lawrence Schoolcraft, was the manager of extensive glass-works. Having while a mere child displayed a remarkable talent for drawing and painting, negociations were entered into for his apprenticeship to a portrait-painter, but his destination is said to have been changed to that of a house-painter, though it does not appear that he was actually apprenticed; and we find him at a sufficiently early age engaged in the study of literature and science. At the age of fourteen he was a contributor of both prose and verse to the newspapers, and he was, we are told, already occupied in the study of the philosophy of languages. At the age of fifteen he entered Union College, where he completed his scholastic education. Hebrew, German, and French he is said to have taught himself during the intervals of collegiate study and newspaper writing, and he at the same time was assiduously engaged in the study of mineralogy. In 1816 he commenced the publication of a work on the manufacture of glass, enamel, &c., and the application of chemistry to these arts, under the title of 'Vitreology,' but not meeting with a sufficient sale it was discontinued.

He began in 1817 the course of travel and inquiry to which he owes his reputation, by a journey, prosecuted through that and part of the following year, down the Alleghany river to the Ohio, thence up the Missouri to St. Louis, exploring the whole of the Missouri shore on foot, as well as the district around Potosi, and thence to the Ozack and highland regions extending to the foot of the Rocky Mountains, and the wilder parts of Arkansas. His object in this journey was to make a geological exploration of the country and to form a mineralogical collection; and having arranged his notes and specimens he proceeded to Washington, in the hope of inducing the government to undertake the working of the lead mines of Missouri. He met with a warm reception from the scientific men of the capital, his collections being the first of the kind made, with any approach to completeness, in America. In like manner his account of the 'Mines and Mineral Resources of Missouri' (8vo, 1819), was recognised as the first detailed description of a North American mining district which had then been published. The success of this work led to his appointment by Calhoun as geologist to the exploring expedition under

General Cass, despatched by the government in the spring of 1820, to the sources of the Mississippi. Of this expedition he published on his return in 1821, his 'Journal,' and also his geological report. These works added much to his reputation, and of the 'Journal' a large edition was sold in a few weeks. Having been appointed secretary to an Indian conference at Chicago, he made in 1821 a lengthened journey along the Miami and Wabash rivers, and into Illinois, of which he published an account under the title of 'Travels in the Central Portions of the Mississippi Valley.'

In 1822 he was appointed by President Monroe agent for Indian affairs in the North Western Provinces, his residence being fixed at the foot of Lake Superior. Here he became acquainted with and married Miss Jane Johnston, the eldest daughter of an Irish gentleman who had settled in those parts, and married the daughter of Wa-bo-jeeg, a celebrated war sachem and hereditary ruling cacique. Miss Johnston, who had been sent to Europe to be educated, was a young lady of accomplishments and literary tastes, but she had derived from her mother an intimate acquaintance with the Indian language and traditions for which she retained a warm attachment. His marriage with her stimulated his interest in Indian matters and smoothed his way for the acquisition of all kinds of information; and during a continuous residence of twenty years in the vicinity of Indian tribes at Elmwood and Michilimackinack he pursued with untiring ardour the investigation of the Indian languages, ethnology, and antiquities, abandoning for them, to a great extent the geological studies which had won him his early reputation. But during all this time he was constantly engaged in his official and extra-official duties. He attended several important conferences of Indian tribes, and in 1831 was sent on two or three occasions, accompanied by United States troops, to advise or compel hostile tribes to arrange their differences. From 1828 to 1832 he was a member of the territorial legislature, and in that capacity he procured the passing of several laws tending to benefit the Indian races; he also induced the legislature to adopt a system of county and township names formed by him on the basis of the aboriginal vocabulary. During this time he managed the finances of the territory; and he founded in 1828 the Michigan Historical Society, and the Algic Society of Detroit for the investigation of the Indian language and antiquities.

In 1832 Mr. Schoolcraft was directed to conduct an expedition to the Upper Mississippi, north and west of St. Anthony's Falls. Of this journey he published an account with maps, under the title of 'An Expedition to Itasca Lake,' New York, 1834. Mr. Schoolcraft "succeeded in tracing the Mississippi up to its ultimate forks, and to its actual source in Itasca Lake, which point he reached on the 23rd of July, 1832." According to the writer of 'Sketches of the Life of H. R. Schoolcraft,' prefixed to his 'Thirty Years with the Indian Tribes,' he is "the only man in America who has seen the Mississippi from its source in Itasca Lake to its mouth in the Gulf of Mexico."

In 1836 President Jackson appointed Mr. Schoolcraft commissioner to treat with the Indian tribes of the north-west for the purchase of their lands, and he succeeded in obtaining from them a tract of some 16,000,000 acres in the region of the Upper Lakes. On the completion of this negociation he was appointed acting superintendent of Indian affairs for the northern department, and in 1839 chief disbursing agent for the same department.

One of his earliest undertakings in connection with his Indian studies was the construction of a complete lexicon of the Algonquin language—or the primitive and most widely-diffused of the aboriginal languages; and he reduced the grammar of this language to a system. He read before the Algic Society a course of lectures on the Algonquin language, and two of them being translated into French by M. Duponceau, obtained for him the gold medal of the National Institute of France. In 1839 appeared his 'Algic Researches, comprising Inquiries respecting the Mental Characteristics of the North American Indians: First Series, Indian Tales and Legends,' 2 vols. 12mo, New York, 1839: a valuable body of legends collected by him from the Indian wigwams, or obtained by his wife from her family stores. No book had given so faithful an image of the domestic life and habits of thought of the aboriginal Americans; and if we have since been able to penetrate even further into their inner life, it has been chiefly by means of Mr. Schoolcraft's subsequent publications.

He now resolved to remove to New York, and digest the immense mass of materials he had so laboriously collected. Arriving in that city in 1841, he issued proposals—with a specimen number—of an 'Indian Cyclopædia,' which was intended to embrace the history, ethnology, and philology of the tribes, and the geography and antiquities of the country occupied by them; but he could find no publisher willing to undertake the risk of a work of such magnitude, and the scheme fell to the ground. He then resolved to undertake a tour in Europe, partly in order to make himself better acquainted with the recent progress in archæological and philological studies. His works had already rendered his name familiar in Europe, and he received a warm welcome both in this country and on the Continent; but during his absence he lost his wife, the companion of his Indian studies. On his return to America he made an antiquarian tour in Western Virginia, Ohio, and the Canadas; and he communicated the result of his examinations of the great Indian mounds which he saw in this journey to the Geographical Society of Denmark, which had elected him an honorary member. In 1844 he published in numbers the first volume of a miscellany entitled 'Oneota, or the Indian in his Wigwam,' in which he gave popular sketches of the history, customs, poetry, traditions, &c., of the Indians, with descriptions of their country, in extracts from his journals, besides much other miscellaneous information respecting them. About the same time appeared a collection of his poetry, under the title of 'Alhalla, or the Lord of Talledaga, a Tale of the Creek War, and some Miscellaneous Pieces,' some of them previously printed. He also printed an 'Address' delivered before the Ethnological Society of New York, of which he was one of the founders; a paper on the 'Grave Creek Mound in Western Virginia' (in the 'Transactions' of the American Ethnological Society); an 'Address' delivered before the New York Historical Society; and some other papers.

In 1845 the legislature of the state of New-York empowered Mr. Schoolcraft to take a census and collect statistics of the Iroquois or Six Nations, and the results were published in the following year under the title of 'Notes on the Iroquois, or Contributions to the Statistics, Aboriginal History, Antiquities, and General Ethnology of Western New-York.' This work, which gave a much more favourable view than was commonly held of the condition and prospects of the tribes, was a good deal canvassed, but was received with very general approbation. In 1846 Mr. Schoolcraft succeeded in bringing the Aborigines question under the notice of Congress, and by a large body of various information enforcing his opinion that their character had been misunderstood and a wrong policy adopted towards them; and he strongly urged the importance of the executive making a strenuous effort to collect such historical and other information as might still be preserved among them, as well as full information respecting their actual condition. In consequence of his representations the Congress passed an act, authorising the appropriation of the necessary funds for the purpose and directing the secretary of war "to collect the statistics of all the tribes within the Union, together with materials to illustrate their history, condition, and prospects." The enquiry was entrusted to Mr. Schoolcraft, who issued an elaborate series of questions, "embodying the results of his thirty years' studies," and carried out the investigation with a rare amount of zeal and energy. The first part of his report appeared in 1850 in the shape of a bulky quarto volume, entitled 'Historical and Statistical Information respecting the History, Condition, and Prospects of the Indian Tribes of the United States, collected and prepared under the direction of the Bureau of Indian Affairs, per Act of Congress of March 3rd, 1847, by H. R. S., illustrated by S. Eastman, Capt. U. S. army: published by Authority of Congress;' and three more parts or volumes have since appeared. This great work, in its way unique, must always remain a standard authority on the interesting subject of which it treats; and with Mr. Schoolcraft's more popular works it comprises that complete 'Indian Cyclopædia' which in his earlier days it was his ambition to produce.

During the progress of this his great work—to carry on which effectually he had removed with his second wife to Washington—he commenced the publication of 'a revised series of his complete works,' by the publication, in one 8vo volume, Phil. 1851, of his 'Personal Memoirs of a Residence of Thirty years with the Indian Tribes on the American Frontiers, 1812-1842,' a work answering pretty closely to its title, and consequently neither systematic nor profound, and, despite of many remarkable personal adventures, in its disconnection not very entertaining, but full of materials serviceable to those interested in Indian manners, language, and history: prefixed to it is a somewhat too magniloquent life of the author, from which the materials of this sketch are (with the assistance of Mr. Schoolcraft's writings) mainly derived. Mr. Schoolcraft has since published 'American Indians, their History, Condition, and Prospects, from Original Notes and Manuscripts,' 1 vol. 8vo; 'Scenes and Adventures in the Semi-Alpine Region of the Ozack Mountains of Missouri and Arkansas,' 8vo, 1853; and 'The Myth of Hiawatha and other Oral Legends, Mythological, and Allegoric, of the North American Indians,' 8vo, Phil., 1856. The last work was published in consequence of the popularity of Longfellow's celebrated poem of Hiawatha. In the Notes to that poem, Mr. Longfellow mentions Mr. Schoolcraft's writings as the source whence he derived his legend, and Mr. Schoolcraft was induced by this notice to revise and recast his 'Algic Researches,' which had long been out of print, and give the Indian stories in their original simplicity.

Besides being a member of the chief American literary and scientific societies Mr. Schoolcraft is an associate or member of the Geographical Society of London, the Ethnological Society of Paris, and the Society of Northern Antiquaries, Copenhagen. In 1846 the University of Geneva conferred upon him the degree of LL.D.

SCHOOTEN, FRANCIS, a Dutch mathematician of the 17th century, of whose life scarcely any particulars have been preserved. He was professor of mathematics at Leyden, and was one of the young philosophers, chiefly natives of Holland, who, rising superior to the prejudices of the age in favour of the ancient geometry, contributed most to the establishment and promotion of what was then called the New analysis—the algebra of Descartes and the infinitesimal calculus.

In 1646 he published a small tract on conic sections, in which are given several ways of describing those curves by a continuous motion; and in 1649 he gave to the world a Latin translation, accompanied by

a learned commentary, of the geometry of Descartes. Ten years afterwards he publ hed, with numerous additions, a second edition of the commentary in two volumes. This work has met with general approbation, as it presents a clear explanation of the subject without the prolixity which usually accompanies the writings of a commentator; it is also enriched with the researches of several distinguished mathematicians of the age. It contains two letters from Hudde (burgomaster of Amsterdam) on the reduction of equations, on the method of tangents, and on propositions concerning maxima and minima; and one from Van Heuraet on the rectification of curves. There are also two tracts by M. Beaune on the limits of equations, and one entitled 'Elementa Curvarum,' by the unfortunate minister De Witt.

In 1651 he published his 'Principia Matheseos,' and in 1657 his 'Exercitationes Mathematicæ.' The latter work, which is now scarce, contains, besides the solutions of several curious and intricate propositions, many useful and instructive applications of algebra to geometry, particularly a restoration, in part and in an algebraic form, of the treatise on 'Plane Loci,' from the works of Apollonius.

The year of Schooten's birth is not known, but he died in 1659, while the second volume of the commentary above mentioned was in the press.

SCHOREL, or SCHOREEL, JOHN, was born in 1495, at Schorel, a village near Alkmaar in Holland. His parents dying when he was very young, he was put to school by some near relations; and as he very early manifested a decided inclination for the art of design, they placed him, at the age of fourteen, under William Cornelis, an indifferent painter, with whom he remained three years, and made much greater progress than might have been expected. He afterwards studied under James Cornelis at Amsterdam, a much abler artist, who took great pains to instruct him. The fame of John de Mabuse, who was living in high esteem at Utrecht, induced Schorel to place himself under him; but he soon left him, on account of his dissolute manners, which disgusted the young artist. Schorel then travelled through Germany, and passed some time at Nurnberg with Albert Durer, who treated him with great kindness. He next went to Venice, where he met with an ecclesiastic, his countryman, who persuaded him to join a company of pilgrims to the Holy Land. In Palestine he made numerous sketches of Jerusalem and the environs of the country about Jordan, and whatever appeared worthy of his attention. On his way to the Holy Land he landed at Cyprus; and on his return, at Rhodes, where he was received with much distinction by Villiers, the grand-master of the knights of St. John. In these islands he likewise enriched his portfolio with numerous sketches, which were of great use to him in his future compositions. On returning to Europe he passed three years at Rome, studying the works of Raffaelle and other great masters and the antique. He was the first of the artists of the Netherlands who introduced the Italian taste into his own country. He settled at Utrecht. His works were very numerous, and are spoken of in the highest terms of praise: among them the Baptism of Christ, Christ's Entry into Jerusalem, the Passage of the Israelites over Jordan, and some others, are particularly mentioned. Unfortunately all his great works in the churches and convents were destroyed by the Iconoclasts, in 1566, only four years after his death. Though many in private collections escaped destruction, his works are now excessively scarce. In the collection of old paintings made by Messrs. Boisserée, now in the possession of the king of Bavaria, are four of his pictures; and in Lord Methuen's gallery at Corsham House there is one, of which Dr. Waagen speaks in very high terms of praise. Schorel, who, besides his eminence as a painter, was one of the most accomplished men of his time, died at Utrecht, in 1562, in the sixty-eighth year of his age.

SCHOTT, ANDREW, was born on the 12th of September, 1552, at Antwerp. He studied at Louvain, where he afterwards taught rhetoric. But the disturbances in the Netherlands obliged him to withdraw; and about 1577 he went to Paris, where for some time he assisted Busbecq in his literary occupations. After a stay of two years in France he went to Spain, where he became acquainted with some persons of influence at the court of Philip II., in consequence of which he obtained a professorship of Greek literature at Toledo. Schott gained so high a reputation, that in 1581 he was invited to the professorship of Greek and rhetoric in the university of Saragossa. In 1586 he entered the order of the Jesuits, and in consequence of this began the study of theology, which he subsequently taught at Saragossa, until he was invited to Rome as professor of rhetoric in the college of the Jesuits. Here he remained for three years, and at the close of this period he asked and obtained permission to return to Antwerp. The remainder of his life he spent at Antwerp, devoting himself entirely to literary pursuits. He died on the 23d of January, 1629.

Schott was a man of great industry and sincerity: he was kind and obliging to all persons, whether Romanist or Protestant, his only object being to advance the interests of learning and science. As a scholar he is more remarkable for his great and accurate learning than for his genius or critical talents. His works amounted to the number of forty-seven: we shall only give a list of the more important among them. 'Laudatio Funebris Ant. Augusti Archiop. Tarraconensis, in qua ejus Vita Scriptisque disseritur,' Leyden, 4to., 1586; 'Vitæ Comparatæ Aristotelis ac Demosthenis, Olympiadibus ac Præturis Atheniensium digestæ,' Augsburg, 4to., 1603; 'Hispania Illustrata, seu rerum urbiumque Hispaniæ, Lusitaniæ, Æthiopiæ et Indiæ Scriptores varii,' Frankfurt, 4 vols. fol., 1603, 1618: the first two vols. of this very important work were edited by Schott himself, the third by his brother, and the fourth by Pistorius. 'Thesaurus Exemplorum ac Sententiarum ex Auctoribus Optimis collectus, in centurias quatuor divisus,' Antwerp, 8vo., 1607; 'Hispaniæ Bibliotheca, seu de Academiis et Bibliothecis, item Elogia et Nomenclator Clarorum Hispaniæ Scriptorum, qui Latine Disciplinas omnes illustrarunt,' Frankfurt, 4to., 1608: this work, though of great value for the literary history of Spain, has many defects; and as the author's name does not appear on the title-page, it has been thought that the work was not written by Schott himself. 'Adagia, sive Proverbia Græcorum ex Zenobio, Diogeniano, et Suidæ collectaneis partim edita, partim nunc primum Latine reddita; accedunt Proverbiorum Græcorum e Vaticana Bibliotheca Appendix et Jos. Scaligeri Stromateus,' Antwerp, 1612, 4to.; 'Observationum Humanarum Libri Quinque quibus Græci Latinique Scriptores emendantur et illustrantur,' &c., Hanau, 4to., 1615; 'Tabulæ Rei Nummariæ Romanorum Græcorumque ad Belgicam, Gallicam, &c. monetam revocatæ, cum brevi Catalogo eorum qui apud Græcos Latinosque de Ponderibus, Mensuris et Re Nummaria scripserunt,' Antwerp, 8vo., 1616; 'Selecta Variorum Commentaria in Orationes Ciceronis,' Cologne, 3 vols, 8vo, 1621. Schott also took a part in the edition of the 'Bibliotheca Patrum,' which appeared at Cologne in 1618, &c. He also published editions of several ancient writers, such as Aurelius Victor, Pomp. Mela, Orosius, St. Basilius, Theophylactes, and wrote notes upon Valerius Flaccus and Corn. Nepos. He also edited, with additions, the 'Annales Romani' of Pighius, the 'Itinerary' of Antoninus, Goltzius's 'History of Sicily,' Rosini's 'Antiquitates Romanæ,' and the 'Lettres' of Paul Manutius.

*SCHOUW, JOACHIM FRIEDRICH, professor of botany and superintendant of the botanic gardens at Copenhagen. He was born at Copenhagen in 1789. He entered the university in the year 1808 and commenced the study of the law, but natural science having more attractions he gave himself up to the study of botany. In 1812 he made a natural history tour through Norway, and in 1816 he published an essay entitled 'De sedibus plantarum originariis,' for which he was honoured with the degree of Doctor of Philosophy. He afterwards travelled throughout Europe in search of botanical information, and in 1822 commenced publishing his 'Elements of a Universal Geography of Plants,' which was accompanied by an atlas. In 1835 he was elected to represent the University of Copenhagen in the Danish States' Assembly, and was for three successive years president of that body. He was remarkable for his liberal opinions, and especially for his advocacy of the freedom of the press. In 1844 he was chosen spokesman of the deputation who presented a petition to the king, praying for equal rights in the dukedom of Schleswig. Besides the botanical works above, Dr. Schouw has published many others on the distribution of plants, and the relations of climate to natural history productions. One of them entitled 'Earth, Plants, and Man,' has been translated into English by Professor Henfrey. Dr. Schouw is undoubtedly one of the greatest authorities on the subject of the distribution of plants, and his views on the subject of their relations are everywhere adopted as the basis of modern researches on this subject.

SCHREVE'LIUS, CORNELIUS, was born at Haarlem in South Holland, about the year 1615. He was brought up as a physician, but it is not stated if he ever practised this profession, and he is only known by his literary labours. In 1662 he succeeded his father as rector of a school at Leyden, which place he held till his death in 1664, according to so some, or in 1667 according to others. Schrevelius published editions of many of the Latin classical writers with notes collected from various critics; Juvenal, Persius, Terence, Virgil, Horace, and Cicero are among the number. He also published a Hesiod and Homer in the same way. He also edited the 'Lexicon' of Scapula, and that of Hesychius, which bears date the year 1668, after the death of Schrevelius, as appears from the dedication of the printer. Schrevelius is best known by his 'Lexicon Manuale Græco-Latinum,' the fourth edition of which is said to have appeared in 1645. Works of this kind should be estimated by the period to which they belong, and in this view the 'Lexicon Manuale' had the merit of furnishing the young scholar with a cheap dictionary of the Greek language. This dictionary however is of very limited use, as it is only applicable to a few authors. Perhaps few school-books have been more extensively used; the editions both English and foreign are innumerable: but it is formed on a plan fundamentally bad, and is full of errors of all kinds.

SCHUBERT, FRANZ, a German composer, of whose biography very little is known. He was born in the year 1807, and died in or about the year 1832, at the age of twenty-five. He composed several operas, symphonies, and other works of magnitude; but they never attracted much notice, and his short life appears to have been spent in neglect and obscurity. His large works are forgotten; but he has gained a great amount of posthumous fame by his songs and ballads, many of which are extant, and generally admired, not only in Germany, but in Italy, France, England, America, and indeed throughout the whole musical world; and they deserve their reputation, for, while their simple, natural, and expressive melody delights the popular

ear, the most accomplished musician is charmed by their masterly construction and inexhaustible richness of fancy. But the songs which pass under Schubert's name are very unequal in merit, and it is believed that many of them are not his composition, but spurious imitations of his style.

*SCHUBERT, GOTTHILF HEINRICH VON, Professor of Natural History in the University of Munich, was born April 26, 1780, at Hohenstein in Saxony, where his father was minister. He received his early education at Greiz and Weimar, and whilst at Weimar attracted the notice of Herder, who received him into his house. He commenced the study of theology in the University of Leipzig, but a year after he left for Jena, where he devoted himself to the study of medicine. He commenced practice as a physician in Altenberg, and met with considerable success; but he was fond of literature, and this led him to the study of natural history. In 1804 he published a romance entitled 'Die Kirche und die Götter.' After remaining two years in Altenberg, he went to Freiburg, in order to study geology. In 1807 he repaired to Dresden to study the art-treasures of that city; here he delivered lectures on natural science, which he afterwards published, under the title of 'Views of the Night-side of Nature:' he had already published one volume of his great work on the 'Universal History of Life,' which was completed in 1820. In 1809 he accepted the position of tutor to the children of the Grand-Duke of Mecklenburg-Schwerin. On resigning this appointment he became professor of natural history in the University of Erlangen, and subsequently accepted the same chair at Munich.

Schubert has published a great many works, all of them partaking more or less of a metaphysical character. Some of his writings are devoted to religious subjects, and are treated of in a pietistic and mystical manner. He has written several volumes giving an account of his travels; such are his 'Journeys in the East,' 'Travels in the South of France and Italy,' and others.

SCHULTENS, ALBERT, a learned divine, was born at Groningen in 1680. He studied at that place till 1706, and made rapid progress in theology, Hebrew, Syriac, and Arabic. He then visited Leyden, and attended the lectures of the most eminent professors at that university. Thence he passed to Utrecht, where he met Reland, and profited by his lessons. On his return to Groningen in 1708 Schultens took holy orders, and in 1711 became curate of Wassenaar. Two years after he was appointed professor of the Oriental languages at Franeker, where he remained till 1720. He was then invited to Leyden, where he taught Hebrew and the Oriental languages with great reputation till his death, which happened on the 26th of January 1750, in the sixty-fourth year of his age. He left a son, named John Jacob, who was professor of divinity at Herborn, and who afterwards succeeded him in the chair of Oriental languages at Leyden. Schultens published several works on various subjects connected with Biblical or Oriental literature. The principal are:—'Commentarius in Librum Job, cum novâ versione,' 2 vols. 4to, Leyden, 1737; 'Vetus et regia via Hebraizandi contra novam et metaphysicam hodiernam,' 4to, Leyden, 1738; 'Origines Hebrææ,' 2 vols. 4to, Franeker, 1724-38. In these last two works Schultens upholds the doctrine that the Hebrew, Arabic, Syriac, and Chaldee are only the remains of a more ancient language taught to man by his Creator; and refutes the opinions of Gousset and his disciples, who maintained the divine origin of the Hebrew. 'Proverbia Salomonis cum versione integrâ et commentario,' 4to, Leyden, 1748; 'Monumenta vetustiora Arabiæ,' 4to, Leyden, 1740, or a collection of poetical fragments of the times preceding Mohammed, as preserved in the works of Nuwayrí, Masúdí, Abú-l fedá, &c., with a Latin translation and copious notes. He published also the 'Life of Saladin,' by Boháu-d-dín, in the original Arabic, with a Latin translation, and an excellent geographical index, folio, Leyden, 1755; a portion of the 'Makamát,' or sessions of Harirí; and a new edition of Erpenius's Arabic Grammar, with numerous additions. A short account of the life and writings of Schultens may be read in the 'Athenæ Frisiacæ,' by Vriemoet.

SCHULTENS, HENRY ALBERT, grandson of the preceding, was born at Herborn, February 15, 1749, at the time when his father (John Jacob) was professor of divinity at that place. He was educated at Leyden, where he applied himself with great diligence to the study of Hebrew and Arabic under his father and Everard Scheid, who then lodged at his house. He also studied the Greek and Latin classics under Hemsterhuis, Rhunkenius, and Walkenaar; and cultivated English literature, being remarkably fond of Pope, and an enthusiastic admirer of Shakspere. In 1722, when he was only in his twenty-third year, he published his 'Anthologia Sententiarum Arabicarum' (4to, Leyden), with a Latin translation and notes. Shortly after he visited England, for the purpose of consulting the Arabic manuscripts in the Bodleian Library, and resided for some time at Oxford as a gentleman-commoner of Wadham College. In May 1773 the university conferred on him the degree of M.A. by diploma. He also visited Cambridge, and made several corrections and additions to the catalogue of the Oriental manuscripts in the university library. During his stay in England, Schultens published his 'Specimen Proverbiorum Meidani ex versione Pocockianâ' (4to, 1773), which he had transcribed while at Oxford from the original manuscript of Edward Pocock, preserved in the Bodleian. On his return to Holland, Schultens was appointed professor of Oriental languages in the academical school of Amsterdam where he remained for five years, until in December 1778 he was called to succeed his father in his chair, and in 1787 was elected rector of the university. At the expiration of his functions in 1788 he delivered his remarkable peroration, 'De Ingenio Arabum,' which was afterwards printed. In November 1792 he was attacked by a slow fever that terminated in a consumption, of which he died in August 1793, at the age of forty-four.

Besides his 'Anthologia' of Arabic sentences, and several articles in the 'Bibliotheca Critica,' edited by Wyttenbach (Amst., 1779-90), Professor Schultens wrote 'Pars versionis Arabicæ Libri Colailah wa Dimnah,' 4to, Leyden, 1786, or the Arabic translation of the Fables of Bidpay, or Pilpay, made by Abdalla Ibn Mokaffa. [PILPAY.] 'Meidanii Proverbiorum Arabicorum pars, Latinè cum notis,' 4to, Leyden, 1795. This work, which is different from that published in 1773, was not printed till after the death of the author, by the care of his friend Nicholas William Schroder. It contains only a portion of the proverbs of Meydani, of the whole of which Schultens had made a translation. 'De Finibus Litterarum Orientalium Proferendis,' 4to, Amst., 1774. 'De Studio Belgarum in Litteris Arabicis Excolendis,' Leyden, 1779. These are two inaugural orations read on the occasion of his taking possession of the chairs which he filled at Amsterdam and Leyden. He left also a Dutch translation of the Book of Job, which has never been printed. The life of Henry Albert Schultens, accompanied by his portrait, appeared in Wagenaar's collection, entitled 'Series Continuata Historiæ Batavæ,' part i., pp. 364-380.

SCHULTING, ANTONIUS, was born at Nymegen in Guelderland, in 1659. He received a learned education under Rycquius and Grævius, and afterwards studied law at Leyden under Voet and under Noodt to whom he was related. After being employed as a teacher of law in his native province and also in Friesland, he was removed to the University of Leyden in 1713, where he became the colleague of Noodt. He died at Leyden in 1734. Schulting was a laborious student, and he had a right perception of the necessity of studying Roman law in its historical development. Besides some orations delivered on public occasions, he wrote 'Enarratio partis primæ Digestorum,' Leyden, 8vo, 1720; 'Thesium Controversarum juxta seriem Digestorum decades C.,' Leyden, 8vo, 1738; and 'Notæ ad Veteres Glossas Verborum Juris in Basilicis,' inserted in the third volume of the Thesaurus of Otto. But the work by which he is best known is the 'Jurisprudentia Vetus ante-Justinianea' (Lugd. Bat., 1717 and Lips., 1737), which contains the remains of the four books of the 'Institutiones' of Gaius, the 'Sententiæ Receptæ' of Paulus, the twenty-nine 'Tituli ex Corpore Ulpiani,' the fragments of the 'Codices Gregorianus et Hermogenianus,' the 'Mosaicarum et Romanarum Legum Collatio,' and some few other matters. Though this work has been superseded either altogether or in part, so far as regards the text, by the 'Jus Civile ante-Justinianeum,' &c., published at Berlin in 1815, by the 'Corpus Jur. Rom. ante-Justinian.,' &c., Bonn, 1835 and 1837, and by the various discoveries and labours of more recent jurists, it is still very valuable for the learned notes of Schulting and other scholars which accompany it.

*SCHULTZ, KARL HEINRICH, or as he is now called SCHULTZ SCHULTZENSTEIN, professor of medicine in the University of Berlin. He was born at Alt-Ruppin on the 8th of July, 1798. He was educated at the Gymnasium of Neu-Ruppin. He studied medicine and surgery at Berlin and graduated as Doctor of Medicine in 1821. In 1822 he became a private teacher in the university, and in 1825 he was made an extraordinary professor, and in 1825 an ordinary professor. He is distinguished for his researches in vegetable physiology more especially for the discovery of the laticiferous tissues in plants and the circulation of a fluid in them. His papers on this subject are very numerous, although recent botanists have been led to doubt the correctness of many of his conclusions. He has also written upon the nature of the blood and its changes and composition in disease. In his work entitled 'The Universal Doctrine of Disease' he has explained many of his peculiar views. He has written a work on homœopathy, in which he endeavours to show that this system is but the revival of the doctrine of Paracelsus. He has written also many other works on physiology and medicine.

SCHULTZE, ERNST CONRAD FRIEDRICH, a young German poet, no less remarkable for the enthusiasm of his character, and for the peculiar application of his genius, than for his genius itself. He was born at Celle, March 22nd 1789, and was so far from giving early indications of a studious disposition, that while at school he was considered exceedingly negligent and wayward, and impatient of restraint or order. Neither did he distinguish himself by diligence at the University of Göttingen, whither he proceeded in 1806; for though he gained the notice and friendship of Professor Bouterwek, by the superiority of his college exercises, and by the talent displayed in the poetical compositions he ventured to submit to his criticism, he benefited little by the public lectures he attended, even those on classical and modern literature. A year or two before going to the university he had indulged in reading romances of chivalry and legends of fairy fiction, of which he had met with an ample store in an old library to which he had access, and their influence is plainly perceptible in his productions. The first was a poem, composed by him while at Göttingen, on the story of Psyche, in which he seems to have proposed to himself

Wieland as his model, and in which he caught the charming style and versification of that master.

Had he prosecuted the career thus begun at the age of eighteen, he would probably have become one of the most popular as well as the most gifted of German poets. Circumstances however converted him into a visionary enthusiast. He conceived a deep attachment for an amiable and accomplished girl, named Cecilia, the daughter of one of the professors; and her death, within a year or two afterwards, left him inconsolable. He resolved to immortalise his passion and her name and perfections: accordingly, with only an interval during which he served as a volunteer in the war of 1813-14, he applied himself to the composition of 'Cecilia,' a romantic poem in twenty cantos, completed by him in December 1815. Unfortunately the intensity of his own feelings overpowered his judgment; for the plan of the work is so complex, and so wild and improbable, that the fancy and genius displayed in it have been wasted upon a subject which scarcely any poetical power could invest with interest for the public. It is rich in striking scenes and incidents, in beautiful details, in graceful imagery, in harmonious versification; but it is wanting in that which fixes attention, and which is especially required in a work of such length. It is impossible not to admire the talent which it displays, and it is equally impossible not to regret that it should have been so ill applied.

His subsequent romantic poem, 'Die Bezauberte Rose,' or 'Enchanted Rose,' in three cantos, in regular ottava rima, which obtained the prize offered by the publishers of the 'Urania' for the best production of the kind, and first published in that pocket-book, 1818, is the production by which he will continue to be known. It has passed through several editions, and may now be considered a standard work of its class in German literature. The poet himself however did not live to enjoy the honour it conferred upon his name; for after having been long in a gradually declining state, he died at his father's house at Celle, June 22nd 1817, the victim of consumption, but also of morbid and overstrained feeling. A collection of his poems and literary remains was published by his friend and instructor Bouterwek, in 4 vols. 8vo.

SCHUMACHER, HEINRICH CHRISTIAN, was born on September 3, 1780, at Bramstedt in Holstein. He distinguished himself by his mathematical proficiency and by his predilection for astronomy. At the age of thirty he was created professor-extraordinary of astronomy in the University of Copenhagen, whence he was called in 1813 to be director of the observatory at Mannheim, returning to Copenhagen in 1815 as professor of astronomy and director of the observatory there. In 1817 he was employed by the Danish government to measure the degrees of longitude from Copenhagen to the west coast of Jutland, and those of latitude from Skagen, the northern cape of Jutland, to Lauenburg, on the frontiers of Hanover; afterwards continued through Hanover by Gauss. In 1821 he received from the Royal Scientific Society of Copenhagen the direction of the survey and mapping of Holstein and Lauenburg; and in that year the king caused a small but excellently furnished observatory to be built for him at Altona, where he resided till his death. In 1824, in conjunction with the English Board of Longitude, he fixed the measure of differences between the observatories of Greenwich and Altona, for which purpose the English admiralty furnished a steam-vessel, provided with twenty eight English and eight Danish chronometers. In 1830 he was employed in ascertaining the length of the seconds' pendulum, which had been made the base of the Danish scale of measures. In 1813 he commenced the publication of the 'Astronomische Nachrichten,' a work that is still continued, and is the only one that serves as a vehicle for the communication of opinions and facts from the astronomers of all the world, and contains a number of highly valuable essays. From 1820 to 1829 he published his 'Astronomische Hülfstafeln,' a good example of a carefully calculated ephemeris. In 1836 in conjunction with Bessel he undertook the editing of the 'Astronomischen Jahrbuchs.' He was a diligent and correct observer; in 1822 he announced the exact distances of Venus, Jupiter, Mars, and Saturn from the earth; and the phenomena connected with Encke's planet Astræa attracted much of his attention in the latter part of his life. He died at Altona on December 28, 1850. Schumacher united great talents with much modesty; he enjoyed the confidence of his sovereign, which he repaid by his diligent services, and he uniformly treated his fellow labourers with the greatest courtesy, and imparted his assistance with unostentatious liberality.

SCHUMANN, ROBERT, a composer who has a great reputation in Germany, but whose works are little known in this country. He was born about the year 1815, and spent a retired and uneventful life, chiefly at Leipzig, immersed in the study and practice of his art. His excessive application disordered his mind; and when he died, July 29, 1856, he had been several years the inmate of a lunatic asylum. He married Clara Wieck, the most celebrated female pianist of the day, who, with several children, survives him. Schumann was undoubtedly a man of great genius; but he has injured his reputation with his contemporaries by his endeavours to found a musical school, or sect, professing to disregard the authority of the older masters, and to establish a new system of musical composition. As music has always been in a progressive state, posterity may perhaps do him justice by adopting his innovations of style. His only work of magnitude which has been publicly performed in England is a cantata, 'Paradise and the Peri,' the words of which are a translation of Moore's poem. It was produced at one of the Philharmonic Society's concerts last season, when the principal part was sung by Madame Goldschmidt (Jenny Lind), and, though our critics were at variance respecting its merits, yet it was generally regarded as a work of no ordinary power and beauty.

SCHWANTHALER, LUDWIG MICHAEL, one of the most eminent of modern German sculptors, was born at Munich on the 26th of August 1802. For some generations his ancestors had been sculptors in the Tyrol; his father, Franz Schwanthaler, was settled in Munich, where he acquired a very respectable standing as a monumental sculptor. Ludwig received a good classical and general education; and being intended to pursue the family calling was early initiated into the arts of drawing and modelling, and the use of the chisel in his father's studio. At the Munich Academy of the Fine Arts he was regarded with coldness if not dislike on account of his free notions in art by Von Langer the director, who is said to have urged his friends to devote him to some other profession. The death of his father in 1821, by rendering it necessary that he should conduct the business for the maintenance of the family, fixed his destiny as a sculptor. The first commission which opened to him a prospect of making himself known was one from the King Maximilian Joseph in 1824, to design a centre ornament in silver for the table. It was to be of very large size, and the figures in relief, each about six inches in height, were to represent the procession of the gods of Olympus to the palace of Jupiter. So much as was executed is described as being very beautiful, but the death of Maximilian (October 1825) prevented its completion.

Schwanthaler now proceeded to Rome, where he remained a year, deriving great benefit from the advice and friendship of Thorwaldsen. He carried back with him to Munich two elegant bassi-rilievi of the 'Birth of Venus' and 'Cupid and Psyche,' and through the influence of Cornelius he was employed to execute two extensive Homeric bassi-rilievi friezes for the Glyptothek, then in course of construction. Among other works which about this time he produced were a statue of Shakspere for the theatre, and a grand basso-rilievo frieze, extending in all to a length of 150 feet, of the 'Apotheosis of Bacchus' for the dining-room of the palace of Duke Maximilian. In 1832 he again went by desire of King Ludwig to Rome, to complete Rauch's design for the south pediment of the Walhalla as well as to execute various other royal commissions for the new palace.

From the period of his return in 1833 his life was one of unceasing activity. The admitted head of the sculptors of Munich, the professor of sculpture (from 1835) in the Academy there, and the favourite of the art-loving King Ludwig, whose constant guide and assistant he was in planning and working-out the sculpturesque decorations of his vast architectural undertakings, Schwanthaler produced in rapid succession an astonishing number of works of unusual magnitude and grandeur, and was the centre of a crowd of able and devoted scholars and assistants. During the few remaining years of his life, all spent in ill-health, he executed a succession of great works, such as would seem more than enough to have tasked the energy and industry of the most indefatigable and laborious workman whose days had been extended to the longest span, and who had been blessed with the most robust health.

We can name but some of his more prominent works. The southern pediment of the Walhalla at Ratisbon, filled with a design intended to typify the liberation of Germany from the French, was only in part by him; but the design in the northern pediment, a later work, was wholly by himself, and was of a much higher order of merit. It is called the 'Hermann-Schlacht,' or 'Battle of Arminius,' and is one of the finest renderings of old Teutonic story which has ever been realised by the sculptor's chisel. He also executed some of the statues in the Walhalla, and the fourteen caryatides representing the Walkyren of the Teutonic mythology. For Ludwig's New Palace (Neue Königsbau), Schwanthaler not only executed several friezes and statues, but made the cartoons for numerous pictures which were painted in encaustic by Hiltensperger, Streidel, and others. Among these are a series of twenty-four compositions from Æschylus, twenty-one from Sophocles, twenty-seven from Aristophanes, a series from the tales of the Argonauts, another from the 'Works and Days' and the 'Shield of Hercules' of Hesiod. His most famous piece of sculpture here is however the 'Myth of Aphrodite,' but the story of Venus was never more coldly told. For the Fest-Saalbau he designed the two lions, and the eight figures representing the eight circles of Bavaria, on the entablature; the frieze in relief of the 'Crusade of Barbarossa' ('Der Kreuzzug des Kaisers Friedrich Barbarossa'), placed above the paintings by Schnorr [SCHNORR, JULIUS VON KAROLSFELD], one of his best works; the bassi-rilievi of Greek Dancers in the Ball-Room; and the twelve colossal gilt bronze statues of the princes of the House of Wittelsbach, in the Throne-Room, &c. For the façade of the Pinakothek he executed statues of twenty-five of the greatest painters. For the pediment of the New Art Exhibition Gallery (Neue Kunstanstellungs-Gebaüde) he executed a representation of the Arts placing themselves under the protection of Bavaria. For the magnificent Ludwigs Kirche he modelled statues of Christ and the four Evangelists, which are placed in a row of niches over the porch, and for the ends of the gable two

colossal statues of St. Peter and St. Paul. There are also by him in Munich statues, some of them of colossal size, and most of them in bronze, of Count Tilly, Field-Marshal Prince Wrede, Kreitmayer, the author of the Bavarian code, and one or two others. But the chief work with which he adorned his native city was his immense statue of Bavaria, which occupies the centre of the Bavarian Hall of Fame (Bairische Ruhmershalle). Bavaria is represented as a maiden crowned with the oak-garland; one hand is stretched out, and holds a laurel crown, the reward of merit; the other presses a sword against her bosom, to defend her independence; by her side reclines a lion. The group, which is of bronze, exceeds in magnitude any other modern work. The figure of Bavaria is about 60 feet high, that of the lion is nearly 30 feet; the pedestal is 28 feet high: a staircase inside leads up to the head of Bavaria, which is large enough to contain several persons. This vast work was commenced in 1844, but neither the sculptor nor the founder of this unparalleled work [STIGLMAYER, JOHANN BAPTIST], lived to see it placed on its pedestal. It was inaugurated with great ceremony, October 9, 1850. Remarkable as this work is for its size, it is equally so for its grandeur. It was the crowning work of Schwanthaler's life, and as long as it endures it will be the most impressive monument to his genius. The Ruhmershalle however contains other proofs of his versatile imagination. In the tympana at the end of the wings of the building are four recumbent figures by him, representing the four national divisions of the kingdom, Bavaria, the Palatinate, Swabia, and Franconia; and the frieze contains 92 metopes, all of them designed by him: 44 containing figures of Victory, and the remaining 48 the arts and occupations of civilised life.

Among important public works which he designed for other places may be mentioned, his grand fountain in the Neumarkt, Vienna, around the basin of which he has placed figures typifying the Enns, Ips, Traun, and March, the four principal rivers of the archduchy of Austria, pouring their waters into the Danube, which is represented by a colossal figure in the centre; another and finer fountain in the Freiung, Vienna, in which are five beautifully-designed bronze figures of Austria with her four great rivers, the Danube, Vistula, Elbe, and Po; the monument of Carl Friedrich, grand-duke of Baden, with its four allegorical figures, at Carlsruhe; monumental statues of the Emperor Rudolf von Habsburg at Spire, King Charles John of Sweden, the Grand-Duke Ludwig at Darmstadt, Mozart at Salzburg, Göthe at Frankfurt, Jean Paul Richter at Baireuth, and many more, one of the more remarkable being a series of twenty statues of eminent Bohemians for a national monument at Liborch, near Prague, which however he left unfinished. Among the works executed for private patrons we can only name his statues of Venus, Apollo, Cupid, Diana, Vesta, Ceres, Bacchus, Pan, various nymphs, and the like, from the Grecian mythology; statues and statuettes of knights and old Teutonic heroes; and a vast number of sepulchral and portrait statues, busts, and medallions, which are to be found not merely in the princely galleries and churches of Bavaria and Austria, but scattered throughout Germany, and occasionally in England.

Ludwig Schwanthaler died—his feeble frame, it is said, literally worn out by his unceasing labour—on the 17th of November 1848, having only a few months before completed his forty-sixth year. The above very incomplete enumeration of his works will more than suffice to show the wonderful energy and industry of the man; but it is necessary to examine the works themselves to form a just estimate of his various and apparently inexhaustible genius. It will not of course be supposed however that he accomplished the impossible task of carving all these works with his own chisel. From the establishment of his studio at Munich he had about him a large body of pupils, some of whom have since come to be among the more eminent of living German sculptors, and to them was in most instances entrusted the duty of carrying out the designs of the master. But Schwanthaler himself was a rapid, often an impatient designer, and hence, the imperfect design being left to be completed by insufficiently-experienced assistants, it often happens in his less important works that there is an absence of finish, an appearance of carelessness even, which is disappointing to the spectator and injurious to the reputation of the sculptor. Schwanthaler's strength is seen in his realisation of old Teutonic fable and history, like his Hermann-Schlacht, or those types of German ideas, such as he has so grandly presented in his 'Bavaria.' Among the Grecian deities he falls into the old conventionalisms, or Germanises the Hellenic thought.

By his will Schwanthaler bequeathed to the Munich Academy of the Fine Arts his studio, with models of all the principal works executed by him. The studio stands opposite to the house in which he died, in the street named in honour of him, the Schwanthalerstrasse, and in it is carefully preserved the extensive collection of his works. It is open daily to the public, and is one of the great art-sights of the German metropolis of art. The Crystal Palace at Sydenham contains casts of the head of the colossal 'Bavaria,' the 'Shield of Hercules,' and several other of Schwanthaler's productions.

SCHWARZ, CHRISTIAN FRIEDRICH, was born October 26, 1726, at Sonnenburg, in the Prussian province of Brandenburg. He was educated at the schools of Sonnenburg and Cüstrin till his twentieth year, when he entered the University of Halle, where he obtained the friendship of Herman Francke, who was a warm supporter of missionary labours. Schwarz and another student were appointed to learn the Tamul, in order to superintend the printing of a Bible in that language, which however was not carried into effect; but the knowledge of the Tamul which Schwarz had acquired induced Francke to propose to him that he should go out to India as a missionary. Schwarz had been educated with a view to the Christian ministry; his own religious impressions had early seconded the wishes of his father, and the proposal of Francke was immediately acceded to. Having been ordained at Copenhagen, he embarked at London, January 21, 1750, and in July arrived at Tranquebar, on the Coromandel Coast, the appointed scene of his labours, and the seat of a Danish mission.

Schwarz continued to reside chiefly at Tranquebar, and to labour with the Danish mission till 1766, when he devoted his services to the Society for Promoting Christian Knowledge, to which the Danish mission was soon afterwards transferred. He now took up his abode at Trichinopoly, where he had founded a church and school in 1765. Here he performed the duties of chaplain to the garrison, for which he received 100*l.* a year, a sum which he devoted entirely to the service of the mission.

Schwarz continued to reside for several years at Trichinopoly, occasionally visiting other places, especially Tanjore. Small congregations of Hindoo converts gradually grew up under his care, and in 1777 another missionary was sent from Tranquebar to assist him. His visits to Tanjore now became more frequent, and he obtained the friendship of the raja Tulia Maha, who gave him leave to build a church in Tanjore. He proceeded with the work till his funds were exhausted, when he applied to the presidency of Madras for assistance. In reply he was requested to proceed immediately to the seat of government in order to receive the appointment of ambassador, for the purpose of treating with Hyder Ali for the continuance of peace, a task for which he was summoned by Hyder himself. "Do not send to me," said Hyder, "any of your agents, for I do not trust their words or treaties; but if you wish me to listen to your proposals, send to me the missionary of whose character I hear so much from every one: him I will receive and trust." Schwarz was startled by the novelty of the proposal, but after requesting time to consider of it, he accepted the offer. He proceeded to Seringapatam, and resided at the court of Hyder for three months. His mission was entirely successful; the terms of peace were settled, and he then returned to Tanjore.

The peace however was of short continuance, and Schwarz complained that the British were guilty of the infraction. Hyder invaded the Carnatic, and during the years 1781, 1782, and 1783 the sufferings of the inhabitants were dreadful; they fled to the towns for protection; Tanjore and Trichinopoly were crowded with starving multitudes; at Tanjore especially numbers died in the streets of famine and disease, and the garrison itself was enfeebled by want, and dispirited by knowing that a powerful army was outside the walls. There were provisions in the country, but the exactions both of the British and the Raja had destroyed the confidence of the cultivators, and they would not bring them to the fort. At length the Raja said, "We have lost all our credit. Let us try whether the inhabitants will trust Mr. Schwarz." Schwarz was accordingly empowered to treat with the cultivators. He sent out letters, in which he promised not only to pay for what was brought in, but for any bullock which might be taken by the enemy. In two or three days a thousand bullocks were obtained, and in a short time 80,000 kalams of grain. By this means the town was saved.

In 1784 the East India government sent Schwarz on a mission to Tippoo Saib, but the son of Hyder would not receive him. Another church was built in the neighbourhood of Tanjore, which the increase of his congregation had rendered necessary; and in 1785 he engaged in a scheme for the establishment of schools throughout the country for the purpose of teaching the natives the English language, which was carried into effect at Tanjore and other places; and the good faith and good sense with which Schwarz conducted them, no 'deceitful methods' being used to bring over the pupils, who were chiefly children of the upper classes, to the doctrines of Christ, proved highly beneficial, not only from the instruction and moral principles communicated, but from the confidence and good feeling which were created in the natives generally.

In 1787 the Raja of Tanjore lay at the point of death. He had adopted as his successor a boy yet in his minority, and now sent for his friend Schwarz as the only person to whom he could with confidence entrust him. "He is not my son, but yours," said the dying Raja; "into your hands I deliver him." Ameer Sing, brother of Tulia Maha, was appointed regent and guardian; but he was disposed to be treacherous, and he was supported by a strong British party; so that it required all Schwarz's care and influence with the East India Company to establish the young prince in the possession of his inheritance. Maha Sarbojee, the raja, some years afterwards manifested his filial affection for his tutor and protector by erecting a monument to his memory in the mission church at Tanjore, on which the Raja is represented as grasping the hand of the dying missionary, and receiving his blessing. The monument is by Flaxman. The success of Schwarz in the education of his pupil is shown by the terms in which Bishop Heber spoke of him (the Raja) in 1826. Heber calls him "an extraordinary man," and says that he quoted Fourcroy, Lavoisier, Linnæus, and Buffon fluently, that he had formed an accurate judgment of the merits of Shakspere, that he wrote tolerable

English poetry, and was "respected by the English officers in the neighbourhood as a real good judge of a horse, and a cool, bold, and deadly shot at a tiger." Heber sums up his description by remarking that "he looked and talked like a favourable specimen of a French general officer."

Schwarz died February 13, 1798. Besides the monument already mentioned, which the Raja sent a commission to Flaxman to execute, another by Bacon was sent out by the East India Directors, and was erected in St. Mary's church at Madras.

For several years Schwarz's labours in the conversion of the Hindoos were apparently attended with little success, which was not owing to persecution or opposition, but almost entirely to the peculiar mental character of the natives of India, cool, subtle, fond of argument, and slow to be convinced; but the effect of his preaching and the influence of his virtuous and disinterested life were attended by a slow but steady advance of the cause of Christianity. Congregations were formed in numerous villages, and preachers were established at Caddalore, Negapatam, and other towns, besides those at the earlier stations of Tranquebar, Trichinopoly, and Tanjore. The memory of Schwarz is regarded with a feeling of veneration both by Mohammedans and unconverted Hindoos, as well as by the Christian converts. Bishop Heber says of him ('Journey through the Upper Provinces of India'), that "he was one of the most active and fearless, as he was one of the most successful missionaries who have appeared since the Apostles. To say that he was disinterested in regard of money is nothing; he was perfectly careless of power, and renown never seemed to affect him, even so far as to induce an outward show of humility. His temper was perfectly simple, open, and cheerful, and in his political negociations (employments which he never sought, but which fell in his way) he never pretended to impartiality, but acted as the avowed though certainly the successful and judicious agent of the orphan prince committed to his care."

SCHWARZENBERG, KARL PHILIP, PRINCE OF, Field-Marshal of the Austrian armies, was born at Vienna, April 15, 1771. During the war against the Turks, 1789, he gave proof of so much discipline and zeal, as to obtain for him the command of part of the van-guard of the Prince of Coburg, in the campaign of 1792. Soon after, on the 26th of April, 1794, at the combat of Chateau-Cambresis, he placed himself at the head of a cavalry regiment and a body of English troops, with which he cut his way through a corps of 27,000 French soldiers. For this exploit he was made a colonel; in 1797, he became a major-general.

In 1799, having raised a regiment of Hulans at his own cost, his own name, which it still bears, was given to it; the same year, he was appointed lieutenant-field-marshal. He was present at the dreadful defeat of Hohenlinden, so honourable to Moreau, but he saved his own corps. The battle of Austerlitz (December 2, 1805), was fought contrary to the advice of Schwarzenberg, who strongly urged the necessity of waiting for the arrival of Benningsen and the Archduke Charles.

Conformably with the wishes of the Emperor Alexander, Schwarzenberg was sent to the court of St. Petersburg, as ambassador, in 1808. He distinguished himself greatly at the battle of Wagram, in 1809, and during the retreat he commanded the rearguard. In 1810, he was appointed general of the Austrian cavalry. Whilst the preliminary measures were in progress for the marriage of Napoleon with the Archduchess Maria Louisa, he was selected to conduct the negociations on the part of Austria. His government now became the ally of France, and having furnished an auxiliary force of 30,000 troops to sustain the expedition against Russia, in 1812, this general was placed at its head. The reluctance with which Schwarzenberg acted under the Emperor Napoleon was often complained of during this disastrous campaign, and is still the subject of censure in most of the French historians; but he is now generally understood to have submitted to private instructions from his own government. He was however created field-marshal for his services in this war, at the express desire of Napoleon. Shortly before the great battle of Leipzig, October 18, 1813, he was appointed commander-in-chief of the allied armies then confederated against France; and on that day beheld the fine army of Napoleon almost annihilated. In the campaign of 1814, he entered the French territory, and adopting a cautious system was often opposed to the active tactics of Prince Blucher, who proposed an immediate advance upon the capital. Nevertheless he consented at last to this decision on the 24th of March; after which he entered the city on the 31st, when Marmont had capitulated.

The remainder of his career passed away without any noticeable events, except the honours which the Emperor of Austria heaped upon him. He was made minister of war, received a grant of extensive lands in Hungary, and was allowed to engrave the Imperial arms of Austria on his family escutcheon. Having been thrown from his horse, he was attacked by apoplexy, which produced a fatal result, on the 15th of October, 1820.

SCINÀ, DOME'NICO, was born at Palermo in 1765. He studied in his native town under Rosario Gregorio and other good masters, and became a proficient in classical erudition. He afterwards applied himself to the study of the mathematical and physical sciences, and to these the remainder of his life was chiefly devoted. In 1796 he was appointed professor of physics in the University of Palermo. He was repeatedly sent by the government to various parts of Sicily to explore the natural phenomena of the island, and he published the results of his observations. He gave an account of the eruption of Ætna of 1811, in two letters: 'Lettere scritte da Catania à Monsignor Grano in Messina.' He wrote on the currents of the straits of Messina: 'Memoria sù i Fili Reflui, e i Vortici apparenti dello Stretto di Messina,' in which he gave a better explanation of them than either Spallanzani or Brocchi has done. In 1818 he published an interesting 'Topografia di Palermo e de' suoi Contorni,' in which he describes the physical geography of the tract, its geological and mineral formation, its vegetable and animal productions, and its meteorology, the whole accompanied by a map. In the following year he was sent to explore the mountainous group called Monti Madonie, the ancient Nebrodes, which rises in the centre of the island, especially with regard to the frequent earthquakes to which that region is subject, and he wrote a 'Rapporto del Viaggio alle Madonie, intrapreso per Ordine del Governo,' Palermo, 1819. In 1823 he went on a like mission to the district of Ogliastro, near Termini, where an earthquake had made ravages, and among other things had affected the springs of the mineral waters from which the town of Termini takes its name. He wrote two reports on the subject, which were inserted in the Sicilian 'Giornale di Scienze, Lettere, ed Arti.' In 1830, on the occasion of some fossil remains found in the neighbourhood of Palermo, Scinà wrote a 'Rapporto sull' Ossa Fossili di Mardolce e degli altri Contorni di Palermo,' which attracted much attention. When a volcanic island arose suddenly off the southern coast of Sicily, Scinà was sent to examine the new phenomenon, and he wrote a 'Breve Ragguaglio del novello Vulcano.' Scinà was not neglected by the Sicilian government. Both King Ferdinand and his successor King Francis bestowed their favour upon him. In 1815 he was appointed historiographer of Sicily. In 1822 he was made chancellor of the University of Palermo, and a member of the commission of public instruction and education for the whole island. In 1823 he was made curator of the public library of Palermo, and also rector of the 'Educandario delle Nobili Donzelle,' or 'House of Education for young Ladies of Rank.' In 1828 King Francis presented him to the abbacy of S. Angelo di Brolo, and in the following year gave him the decoration of his own order. Scinà was also the author of the following works: 1, 'Introduzione alla Fisica Sperimentale,' 1803, a work which established his reputation as a man of science. 2, 'Elementi di Fisica.' 3, 'Elogio di Francesco Maurolico,' a distinguished mathematician of Messina in the 16th century. 4, 'Memorie sulla Vita e Filosofia di Empedocle, Girgentino,' in 2 vols. 8vo, Palermo, 1813, a work more concise but not less accurate and interesting than that of F. W. Sturz, Leipzig, 1805, on the same subject. Scinà's book is divided into four parts: the first treats of the time in which Empedocles lived; the second is a biography of the Argentine philosopher; the third treats of his philosophy; and the fourth is a collection of the fragments of his works translated into Italian. 5, 'Discorso intorno ad Archimede.' 6, 'I Frammenti della Gastronomia d'Archestrato,' Palermo, 1823, with a biography of that ancient and little-known Sicilian poet. 7, 'Prospetto della Storia Letteraria di Sicilia.' This is one of Scinà's most esteemed works, although it bears a very modest title. 8, 'Lettera al Padre Piazzi intorno a Girolamo Settimo, Matematico Palermitano.' 9, 'Esperienze e Scoverte sull' Elettro-magnetismo.' Scinà died of the Asiatic cholera, which afflicted Palermo in July 1837. He was one of the most learned men that modern Sicily has produced. (Tipaldo, *Biografia degli Italiani Illustri;* Mortillaro, *Sulla Vita e sù le Opere dell' Abate Domenico Scinà*, Palermo, 1837.)

SCIOPPIUS, CASPAR, was born on the 27th of May 1576, at Neumark in the Palatinate (Pfalz). His family was poor; but although he attacked Scaliger for his pretensions, he was very anxious to be considered of noble descent. At the age of seventeen he published some Latin poems, which were very favourably received. After the completion of his studies, he travelled into Italy, and in 1589 he was at Ferrara, where he wrote a panegyric on Pope Clemens VIII. and the king of Spain. The pope became his protector and patron, and Scioppius followed him to Rome, where he renounced the Protestant religion, and the pope gave him the title of a knight of St. Peter, and soon afterwards made him Comes Apostolicus de Claravalle. In consequence of his conversion, Scioppius studied theology, and published several little works, partly to justify his own conduct and partly to support the cause of the pope against the Protestants. But the study of ancient literature was not neglected: he also published an edition of Varro, 'De Ling. Lat.,' Ingoldstadt, 8vo, 1605; 'Commentaries on Appuleius and the Priapea,' Frankfurt, 12mo, 1606, and reprinted at Padua, 8vo, 1664, with notes of Scaliger and Lindenbrog.

Scioppius had hitherto been well disposed towards Jos. Scaliger, but some remarks respecting his conversion to Catholicism, and Scaliger's letter to Douza, provoked the enmity of Scioppius, which was displayed in his 'Scaliger Hypobolimæus, hoc est, Elenchus Epistolæ Joan. Burdonis, pseudo-Scaligeri, de Vetustate et Splendore Gentis Scaligeræ,' 4to, Maynz, 1607. In this book he ridiculed with the bitterest satire the pretensions of Scaliger, and attacked King Henry IV. of France for having granted civil liberty to the Protestants. As the book was against Protestants in general, the dispute was taken up by several persons of both parties, and was carried on for many years. In 1608 Scioppius published several other works against the Protestants. In the year following he travelled to Italy, and at Venice

which was involved in some dispute with the pope, Scioppius endeavoured to persuade Paolo Sarpi to join the party of the pope. The consequence of this attempt was that Scioppius was thrown into prison; but being soon restored to liberty, he visited Vienna, where he found a more favourable reception. The emperor not only made him councillor to his court, but raised him to the rank of count palatine. In 1611 he published two works, one called 'Ecclesiasticus Autoritati Ser. D. Jacobi, Magnæ Britanniæ regis, oppositus,' Hartberg, in 4to; and the other called 'Collyrium Regium, Ser. D. Jacobo, Magnæ Britanniæ regi, graviter oculis laboranti, omnium Catholicorum Nomine, gratæ voluntatis causa, muneri missum; una cum Syntagmate de Cultu et Honore,' in 8vo. Both books were mainly directed against King James I. of England, but the first also contained fresh attacks on Henry IV. of France. In Paris and in London the books were publicly burnt by the hangman, and in London Scioppius was hanged in effigy (1612). Scioppius returned to Italy, but after a short stay there he went in 1613 to Madrid. Here he became acquainted with the grammatical work of Sanchez, commonly known under the name of 'Sanctii Minerva,' which turned his attention to grammatical speculations, and which he subsequently made known in other parts of Europe. He had not been long in Madrid when one evening he was dreadfully beaten by some servants of the English ambassador, who, it is possible, had ordered his servants to punish Scioppius for his insolence towards his royal master. Scioppius, not thinking himself safe in Spain, fled to Ingolstadt, where he published his 'Legatus Latro,' addressed against the English ambassador. Casaubon had defended the King of England, and this circumstance gave Scioppius an opportunity of resuming his warfare against the Protestants.

In 1617 Scioppius again went to Italy, and settled at Milan, ever continuing his bitter enmity against the Protestants, who, as he now declared, ought all to be exterminated, with their women and children. This proclamation of a religious war is contained in his 'Classicum Belli Sacri, sive Heldus redivivus,' Pavia, 1619. When his rage had become exhausted he returned for a time to philological studies, and wrote several very good grammatical works; but this quiet mode of life did not suit his quarrelsome temper. In 1630 he returned to Germany, and requested from the diet of Regensburg a pension for his services, which being refused through the influence of the Jesuits, he became the most furious enemy of their whole order, though he had before frequently lent them his support. His first works against the Jesuits appeared without his name, but in 1634 he attacked them openly in a work called 'Astrologia Ecclesiastica.' When he saw that his own life became endangered by these ferocious attacks he retired to Padua, where he began to occupy himself with writing a commentary on the Apocalypse; but before he had completed this work he died, on the 19th of November 1649.

Scioppius was a man of immense learning, of a prodigious memory, and of great acuteness. In his knowledge of the Latin language he had no equal. With his talents and learning he might have been as great a man as Jos. Scaliger; but his quarrelsome disposition, his strong inclination to satire, and his intolerance, constantly involved him in disputes which reflect discredit upon his character. There are nevertheless among his numerous works some which are still very useful to scholars, especially those on the Latin language. The number of his works is stated to be 104, but he did not publish them all under his real name; many appeared under the fictitious names Nicodemus Macer, Oporinus Grubinius, Pascasius Grosippus, Holofernes Krigsœderus, Mariangelus a Fano, and others. The following list contains the most important of his works which have not been already mentioned:—'Verisimilium Libri Quatuor, in quibus multa veterum Scriptorum loca emendantur, augentur, et illustrantur,' 8vo, Nürnberg, 1595, and Amsterdam, 1662; 'Suspectarum Lectionum Libri Quinque, in quibus amplius ducentis locis Plautus, plurimis Appuleius, Diomedes Grammaticus, et alii, corriguntur,' 8vo, Nurnberg, 1597, and Amsterdam, 1664; 'De Arte Critica et præcipue de altera ejus parte emendatrice, quænam ratio in Lat. Scriptoribus ex ingenio emendandis observari debeat Commentariolus,' 8vo, Nürnberg, 1597, and Amsterdam, 1662; 'Elementa Philosophiæ Stoicæ Moralis,' 8vo, Maynz, 1606; 'Grammatica Philosophica, sive Institutiones Grammaticæ Latinæ,' 8vo, Milan, 1628 (a new edition with additions appeared at Amsterdam, 8vo, 1664, and another at Franeker in 1704); 'Paradoxa Literaria, in quibus multa de literis nova contra Ciceronis, Varronis, Quinctiliani, aliorumque literatorum hominum, tam veterum quam recentiorum, sententiam disputantur,' 8vo, Milan, 1628, and Amsterdam, 1659 (this work was published under the assumed name of Pascasius Grosippus); 'Auctarium ad Grammaticam Philosophicam, ejusque Rudimenta,' 8vo, Milan, 1629, and Amsterdam, 1664 (published under the name of Mariangelus a Fano); 'Arcana Societatis Jesu publico bono vulgata, cum Appendicibus utilissimis,' 8vo, 1635; 'Consultationes de Scholarum et Studiorum Ratione, deque Prudentiæ et Eloquentiæ parandæ Modis,' 12mo, Padua, 1836, and 8vo, Amsterdam, 1660 and 1665: 'Mercurius Quadrilinguis, id est, de Linguarum ac nominatim Latinæ, Germanicæ, Græcæ, et Hebraeæ nova et compendiaria Discendi Ratione,' 8vo, Basel, 1637. Scioppius also wrote notes on the 'Minerva' of Sanctius, which first appeared at Padua in 1663, and which have subsequently been incorporated in the various editions of the 'Minerva.'

SCIPIO is the name of a family belonging to the patrician gens Cornelia. This illustrious family produced some of the greatest men in Roman history; we shall subjoin a complete list of those members of the family whose names have been handed down by historical records. The first Scipio mentioned in Roman history is

1. P. CORNELIUS SCIPIO, whom, in B.C. 396, the dictator Camillus appointed master of the horse. (Liv., v. 19.) The Fasti of this year however do not mention him, but state that P. Cornelius Maluginensis was the magister equitum of Camillus. A short time afterwards (B.C. 394) Scipio is mentioned among the military tribunes (Liv., v. 24), and a second time in the following year. (Liv., v. 26.) In the year B.C. 389 he was appointed interrex (Liv., v. 31), and two years after he held the same office a second time.

2. P. CORNELIUS SCIPIO is mentioned as one of the first curule ædiles, which office was instituted in B.C. 366. He is probably the same man who was magister equitum under Manlius, B.C. 350. (Liv., vii. 24.)

3. L. CORNELIUS SCIPIO was interrex in B.C. 352. (Liv., vii. 21.)

4. P. CORNELIUS SCIPIO BARBATUS was, according to the Fast. Cons., consul with C. Plautius in the year B.C. 328; but Livy (viii. 22) calls the colleague of Plautius P. Cornelius Scapula. Scipio Barbatus was made dictator in B.C. 306, to hold the comitia for the election of the consuls, for the actual consuls were engaged in a war against the Samnites. (Liv., ix. 44.) A year later he appears as pontifex maximus. (Liv., ix. 46.)

5. L. CORNELIUS SCIPIO was consul B.C. 298, and gained a victory over the Etruscans in the neighbourhood of Fregellæ. (Liv., x. 12.) He is probably the same who, three years afterwards (B.C. 295), appears in another war against the Etruscans; and was left as proprætor at the head of the Roman camp while the prætor Appius went to Rome. (Liv., x. 25, 26.)

6. CN. CORNELIUS SCIPIO ASINA. He is the first member of the family from whom we are able to trace the pedigree of the Scipios with certainty. The story about the origin of his surname Asina is related by Macrobius. ('Sat.,' i. 6.) He was consul at the time of the first Punic war (B.C. 260), together with C. Duilius, and obtained the command of the fleet; but in his attempt to take the island of Liparæ, he was blocked up by the Carthaginians with seventeen vessels in a port of the island. His soldiers escaped on land, but Scipio himself surrendered to the enemy. (Polyb., i. 21.) Livy ('Epit.,' 17) gives another account of the manner in which he was made prisoner. He must however have obtained his liberty soon after, for he was consul a second time in the year B.C. 254 (Val. Max., vi. 9, 11), with A. Atilius Calatinus. He and his colleague took Panormus, the largest town in the Carthaginian part of Sicily, and then returned to Rome in triumph. (Polyb., i. 38.) Further particulars of his life are not known.

7. P. CORNELIUS SCIPIO ASINA, son of Cn. Cornelius Scipio Asina. He was consul, in B.C. 221, with M. Minucius Rufus, and made a successful campaign against the Istri, who harassed the Romans by their piracy. (Oros., iv. 13.) Four years after (B.C. 217) he was appointed interrex, to hold the comitia for electing the consuls. (Liv., xxii. 34.) In the year B.C. 211, when the news arrived that Hannibal was advancing with his army towards Rome, it was Scipio's advice to give up all Italy, and to draw all the armies within the walls of the city. (Liv., xxvi. 8.)

8. L. CORNELIUS SCIPIO, a brother of Cn. Cornelius Scipio Asina. He was consul in B.C. 259, with C. Aquillius Florus. He put the fleet of the Carthaginians to flight, and attacked them in Corsica and Sardinia, and destroyed the towns of Aleria and Olbia. For these services he was honoured with a triumph. (Liv., 'Epit.,' 17; Flor., ii. 2, 16; Val. Max., v. 1, 2.) The year after his consulship (B.C. 258) he is mentioned in the 'Fast. Cap.' as censor.

9. P. CORNELIUS SCIPIO, son of L. Cornelius Scipio. He was consul in the first year of the second Punic war (B.C. 218). While his colleague T. Sempronius Longus was sent with the fleet to Sicily, Scipio went to Spain; but when he heard that Hannibal was already preparing to cross the Rhodanus (Rhône), he returned by sea to Massilia. The sufferings of his soldiers from this voyage prevented him from going up the Rhône immediately; and when, after the lapse of three days, he set out to meet Hannibal, the latter had already advanced into the interior of Gaul. Scipio therefore sent a part of his troops, under his brother Cneius, who was his legate, to Spain, and with the rest he embarked for Italy, to join the other Roman forces there, and to attack Hannibal on his descent from the Alps. An engagement between the Carthaginian and Roman horse took place on the Ticinus, in which the Romans were defeated, and Scipio was wounded, and compelled to retire across the river Po. He took up a position near Placentia, but he was induced by the Gauls to fortify himself on the Trebia, and to wait for the arrival of Sempronius, who had been called back from Sicily. When the latter arrived, Scipio, still suffering from his wound, advised him not to engage in a battle with Hannibal; but Sempronius, anxious to strike a decisive blow, and seeing that the enemy only profited by delay, offered battle. He was defeated, and the Carthaginians became masters of nearly the whole of Northern Italy. (Polyb., iii. 40, &c.; Liv., xxi. 32, &c.)

In the summer of the year B.C. 217, Scipio, whose imperium was prolonged at the end of his consulship, went to Spain with a fleet of 20 ships and 8000 land-troops (Polyb., iii. 97), to join his brother

Cneius, who had already acheived important things in that country. His intention was to drive the Carthaginians from Spain, and thus to cut off the supplies which Hannibal was to receive from that quarter. Cneius on his arrival from Massilia had landed at Emporium, and soon after the greater part of the eastern coast of Spain declared for him. His mildness also induced several of the inland tribes, who were discontented with the oppressive rule of the Carthaginians, to join the Romans. A battle near the town of Scissis, in which the Carthaginians were defeated and their general Hanno taken prisoner, made the Romans masters of nearly the whole country between the Iberus (Ebro) and the Pyrenees. Cneius now took up his winter-quarters at Tarraco (Tarragona). (Liv., xxi. 60, &c.; Polyb., iii. 76.) In the year following, a short time before his brother Publius arrived, Cneius defeated the Carthaginian fleet in the mouth of the Iberus. (Liv., xxii. 20; Polyb., iii. 96, &c.) About the middle of the summer Publius arrived, and the two brothers marched against Saguntum, where Hannibal had left the Spanish hostages on his setting out towards Gaul. The treachery of a Spaniard, called Abelux or Abilyx, delivered them up to the Scipios, who wisely sent them home to their relatives, and thus gained a hold on the affections of a great number of Spanish tribes, who gladly shook off the yoke of the Carthaginians. In B.C. 216 the Scipios gained a victory at Ibera over Hasdrubal, who, after the arrival of a fresh Carthaginian army under Himilco, intended to make a landing in Italy and to support his brother there. The whole army of Hasdrubal was defeated and routed, his camp was taken, and he himself escaped with only a few followers. (Liv., xxiii. 28, &c.) The Spaniards, who had been heavily taxed by the Carthaginians, willingly submitted to the Romans, but the Scipios knew the fickleness of the Spaniards, and, in order to keep up friendly relations with them, they did not levy any heavy contributions, but applied to the senate at Rome to provide them with the means of supporting their armies. In the meanwhile Mago arrived with another army from Africa, and laid siege to the revolted town of Illiturgi on the Baetis. Here again the Scipios gained a great victory, and soon after another near Intibili, where the Carthaginians on their flight from Illiturgi had taken refuge. In the year B.C. 214 the important town of Castulo deserted the cause of the Carthaginians and joined the Romans, and when the former made a new attempt against Illiturgi, they were beaten by Cneius, and completely defeated in the neighbourhood of Munda. They were not more successful in several other attempts. During the following year the Carthaginians were engaged in a war in Africa against Syphax, and the Scipios had time to strengthen themselves in Spain. But the uninterrupted series of brilliant victories of the Scipios was now at an end. In B.C. 212 the Carthaginians resumed the war in Spain, and took 20,000 Celtiberians into their pay. Publius Scipio commanded two-thirds of the Roman forces, and was arrayed against Mago, Hasdrubal, son of Gisco (who were supported by Masinissa), and the Spanish chief Indibilis. Cneius was opposed to Hasdrubal Barcas. Publius, in his assault on the ranks of Indibilis, was cut down with the greater part of his army. His brother Cneius, abandoned by the faithless Celtiberians, withdrew as far as he could. From the manœuvres of the enemy, he conjectured the fate of his brother. On his retreat he found himself at last compelled to make a stand upon a hill which was of such a nature that it was impossible for him to fortify himself. Nearly the whole of his army was cut to pieces, and Cneius himself fell among the rest, 29 days after the death of his brother. The catastrophe took place in the spring of the year B.C. 211. (Becker, 'Vorarbeiten zu einer Geschichte des Zweiten Punischen Krieges,' in Dahlmann's 'Forschungen,' ii. 2, p. 113.)

10. CN. CORNELIUS SCIPIO CALVUS, the brother of P. Corn. Scipio (No. 9). His exploits in Spain have just been described. He was consul, in B.C. 222, with M. Claudius Marcellus, with whom he made an expedition against the Insubrians, and took Acerræ and Mediolanum. (Polyb., ii. 34; Plut., 'Marcell.,' 6.) At the beginning of the second Punic war he went, as we have seen, to Spain as legate to his brother Publius.

11. P. CORNELIUS SCIPIO AFRICANUS MAJOR, the son of P. Cornelius Scipio (No. 9). If it be true that at the age of seventeen he fought in the battle of the Ticinus (B.C. 218), and rescued his wounded father, he must have been born in B.C. 235. He was in the battle of Cannæ (B.C. 216) as a tribune, and was among those who after the defeat escaped to Canusium. Here the chief command of the remaining troops was unanimously entrusted to him and Appius Claudius Pulcher. (Liv., xxii. 53.) On this occasion it was owing to his presence of mind that the remnants of the Roman army did not in their despair quit Italy. (Val. Max., v. 6, 7.) In B.C. 212 Scipio was curule ædile, though he had not yet attained the legitimate age. The tribunes of the people endeavoured to prevent his election, but they were obliged to give up their opposition, for the people, who seem to have perceived the extraordinary abilities of the young man, elected him almost unanimously. (Liv., xxv. 2.) In B.C. 211 his father and uncle fell in Spain, and the Carthaginians again took possession of the country, which they had almost entirely lost. When Capua had fallen again into their hands, and Italy no longer required their exclusive attention, the Romans determined to act with more energy against the Carthaginians in Spain. On the day of the election, no one ventured to come forward to undertake the command in this war. Young Scipio, then scarcely twenty-four years of age, at last offered to take the command of the army in Spain. The people were struck with admiration at the courage of the young man, and gave him the command, with proconsular power, which was afterwards prolonged to him for several years (B.C. 210-206).

The extraordinary power which young Scipio exercised over his contemporaries was perhaps partly owing to superstition, for he was believed to be a favourite of the gods. Ever since he had taken the toga virilis, he went every morning into the Capitol, where he spent some hours in solitude and meditation. Hence all he did was considered by the people to be the result of his intercourse with the gods. Scipio himself partook in this opinion, and cherished it; and the extraordinary success of all his enterprises must have strengthened his belief. Towards the end of the summer, in B.C. 210, or, as Livy (xxvi. 41) says, at the beginning of spring, Scipio set out for Spain with an army of 11,000 men, landed at the mouth of the Iberus, and undertook the command of the whole Roman forces in Spain. He was accompanied by his friend Lælius. His first object was to gain possession of New Carthage, where the Carthaginians kept their Spanish hostages. Lælius made the attack with the fleet from the sea-side, while Scipio conducted the operations on land. The town soon fell into the hands of the Romans, and the generosity with which Scipio treated the Spanish hostages gained over a great number of Spaniards. The hostages of those tribes who declared themselves allies of the Romans were sent home without ransom. A short time after the conquest of this place Scipio went to Tarraco, where he received embassies from various Spanish tribes, who offered to become the allies of the Romans or to recognise their supremacy. Scipio is said not to have set out against Hasdrubal until the year following, but it can scarcely be conceived why the Carthaginians should have been so long inactive, and it is a probable supposition that the battle with Hasdrubal, which Livy and Polybius assign to the year B.C. 209, was fought very soon after the taking of New Carthage. (Zonaras, ix. 8.) In this battle Scipio gained a great victory; 8000 Carthaginians were slain, and 22,000, with their camp, fell into the hands of the victor. Many of the Spaniards now wished to proclaim Scipio their king, but he refused the honour. (Liv., xxvii. 19; Polyb., x. 40.) Hasdrubal fled with the remainder of his army towards the Tagus and the Pyrenees. Scipio did not follow him, partly because he thought his enemy too much weakened to be dangerous, and partly because he feared lest he might expose himself to the combined attacks of the two other Carthaginian generals, Mago, and Hasdrubal, son of Gisco. Hasdrubal Barcas, the defeated general, however, had carried considerable wealth with him in his flight, and with these means he raised an army in Spain, to lead into Italy to the assistance of his brother Hannibal, hoping thus to bring the war to an end in Italy. During these preparations of Hasdrubal, Scipio was engaged against the two other Carthaginian generals, one of whom (Mago) was defeated, in B.C. 208, by the proprætor Silanus, in the country of the Celtiberians, and Hanno, who came with an auxiliary army from Africa, was taken prisoner. After this success of the proprætor, Scipio united his forces with those of Silanus to attack Hasdrubal, son of Gisco. But as this general had retired to the south of Spain, and had distributed his army in the fortified places on the Bætis as far as Gades, Scipio (through his brother Lucius) only took the important town of Oringis, and then gradually returned across the Iberus. The power of the Carthaginians in Spain was however already broken, and in the year following (B.C. 207) Scipio gained possession of nearly all Spain by a victory, the place of which is not clearly ascertained, some calling it Silpia or Bæcula, some Ilipa, and others Carmo. Scipio, now in the almost undisputed possession of Spain, began to turn his eyes to Africa, and, accompanied by his friend Lælius, he ventured to pay a visit to King Syphax, with whom Lælius had already commenced negociations. Here Scipio is said to have met Hasdrubal, son of Gisco, and to have made a very favourable impression on Syphax as well as on Hasdrubal. After a short stay in Africa, Scipio returned to Spain, where he first punished several towns for their faithlessness, and subdued some of the Spanish chiefs who ventured to claim their former independence. During these occupations Scipio was attacked by a severe illness, from which however he recovered in time to quell an insurrection of 8000 Roman soldiers, who were discontented from not having derived from their conquests those advantages which they had expected, and who are said also to have been bribed by the Carthaginians. Mago had in the meantime withdrawn to the Balearic Islands, and thence to Liguria. Gades, the last place which the Carthaginians possessed in Spain, was now taken from them, and thus the war in Spain was at an end.

Towards the close of the year B.C. 206, Scipio surrendered the command of the Roman forces in Spain to the proconsuls L. Lentulus and L. Manlius Acidinus, and returned to Rome, (Liv., xxviii. 38.) He delivered to the ærarium the immense treasures which he brought from Spain. He evidently wished for a triumph, but the senate paid no attention to his wishes, for no one had ever triumphed at Rome before he had held the consulship. In the year B.C. 205, Scipio was made consul with P. Licinius Crassus, who was at the same time pontifex maximus, and was consequently not allowed to leave Italy. If therefore a war was to be carried on abroad, the command necessarily devolved upon Scipio. His wish was immediately to sail with an

army to Africa, but the more cautious senators, and especially Q. Fabius, were decidedly opposed to his plan, partly because Hannibal, as long as he was in Italy, appeared too formidable to be neglected, and partly perhaps because they were influenced by jealousy. All that Scipio could obtain was that Sicily should be assigned to him as his province, with 30 vessels, and with permission to sail over to Africa in case he should think it advantageous to the republic. But he did not obtain from the senate permission to levy an army, and he therefore called upon the Italian allies to provide him with troops and other things necessary for carrying on the war. As they were all willing to support the conqueror of the Carthaginians in Spain, he was soon enabled to sail to Sicily with nearly 7000 volunteers and 30 ships. (Liv., xxviii. 45, &c.; Plut., 'Fab. Max.,' 25.) Soon after his arrival in Sicily he sent his friend Lælius with a part of his fleet to Africa, partly to keep up the connection which he had formed there, on his visit from Spain, with Syphax and Massinissa (for to the latter Scipio had sent back a nephew who had been taken prisoner in the battle of Bæcula), and partly to show to his timid opponents at Rome how groundless their fears were. He himself employed his time in Sicily most actively in preparing and disciplining his new army.

Massinissa, dissatisfied with the Carthaginians, was anxious for the arrival of Scipio in Africa, but Syphax had altered his policy, and again joined the Carthaginians. The enemies of Scipio at Rome at last got an opportunity of attacking him, and they nearly succeeded in depriving him of his post. Without being authorised by the senate, Scipio had taken part in the conquest of Locri in Southern Italy, and had left his legate Q. Flaminius as commander of the Roman garrison in that place. The legate treated the Locrians with such severity and cruelty that they sent an embassy to Rome to lay their complaints before the senate. As Scipio, although acquainted with the conduct of Flaminius, had nevertheless left him in command, his enemies attacked him on this and other grounds, and Fabius Maximus even proposed that he should be recalled. A commission was sent out to inquire into the state of affairs, and to bring Scipio home, if the charges against him were found true. Scipio proved that his army was in the best possible condition; and the commissioners were so surprised at what they saw, that instead of recalling the consul, they bade him sail to Africa as soon as he might think it proper, and to adopt any measures that he might think useful. Scipio in consequence of this sailed, in B.C. 204, as proconsul, with a large army, from Lilybæum to Africa, and landed in the neighbourhood of Utica. Here he made successful incursions into the neighbouring country, and Hasdrubal, who attempted to prevent them, suffered a great defeat. But Scipio could not gain possession of Utica, which was of the greater importance to him and his fleet, as the winter was approaching, and he was obliged to spend the season on a piece of land extending into the sea, which he fortified as well as he could. Towards the close of the winter the Carthaginians, united with Syphax, intended to make a general attack on Scipio's army and fleet, but being informed of their plans, he surprised the camps of Hasdrubal and Syphax in the night, and only a small number of the enemy escaped. Syphax withdrew into his own dominions, but was defeated by Massinissa and Lælius, and taken prisoner with his wife and one of his sons. Massinissa married Sophonisba, the wife of Syphax, who had formerly been engaged to him, but had been given to Syphax for political reasons. Scipio, fearing the influence she might have on Massinissa (for she was a Carthaginian), claimed her as a prisoner belonging to the Romans, and Massinissa poisoned her, to save her from the humiliation of captivity. The fears and apprehensions of the Carthaginians now increased to such a degree that they thought it necessary to recall Hannibal from Italy, and at the same time they sued for peace. The terms which Scipio proposed would have concluded the war in a manner honourable to the Romans. The Carthaginians however, whose only object was to gain time, made no objections to the conditions, but only concluded a truce of forty-five days, during which an embassy was to be sent to Rome. Before this truce was at an end, the Carthaginian populace plundered some Roman vessels with provisions, which were wrecked off Carthage, and even insulted the Roman envoys who came to demand reparation. Scipio did not resent this conduct, and allowed the Carthaginian ambassadors, on their return from Rome, to pass on to Carthage unmolested. About this time (it was the autumn of the year B.C. 203) Hannibal arrived in Africa, and soon collected an army in numbers far exceeding that of Scipio. He first made a successful campaign against Massinissa. Scipio was at this time informed that the consul Tib. Claudius Nero would come with an army to co-operate with him against Hannibal. Scipio, who wished to bring the war to a conclusion, and was unwilling to share this glory with any one else, determined to bring Hannibal to a decisive battle. The Carthaginian at first avoided an engagement; but when Scipio, in order to deceive the enemy, hastily retreated as if he intended to take to flight, Hannibal followed him with his cavalry, and lost a battle in the neighbourhood of Zama. A tribune of Scipio soon afterwards cut off a large convoy of provisions which was on its way to the camp of Hannibal, and this suddenly threw him into such difficulties, that he began to negociate with Scipio for peace. The conditions however which Scipio now proposed were so humiliating, that the Carthaginians would not accept them. Hannibal therefore, though he saw the impossibility of gaining any further advantages, was compelled to decide the affair by a last and desperate effort. In a personal interview between the two generals Scipio was inexorable as to the conditions. Hannibal's army was in a bad condition; and in the ensuing battle, to the west of Zama, the victory of Scipio was complete. This defeat (in B.C. 202) was the death-blow to Carthage.

Scipio, on his return to Italy, was received with the greatest enthusiasm: he entered Rome in triumph, and was henceforward distinguished by the name of Africanus. Scipio now for several years continued to live at Rome, apparently without taking any part in public affairs. In B.C. 199 he obtained the office of censor with P. Ælius Pætus (Liv., xxxii. 7), and in B.C. 194 he was made consul a second time with Tib. Sempronius Longus (Liv., xxxiv. 42), and princeps senatus, a distinction with which he had already been honoured in B.C. 196, and which was conferred upon him for the third time in B.C. 190. (Liv., xxxiv. 44; xxxviii. 28.) In B.C. 193, during one of the disputes between the Carthaginians and Massinissa, Scipio was sent with two other commissioners to mediate between the parties; but nothing was settled, though, as Livy (xxxiv. 62) observes, Scipio might easily have put an end to the disputes. Scipio was the only Roman who thought it unworthy of the republic to support those Carthaginians who persecuted Hannibal; and there was a tradition that Scipio, in B.C. 193, was sent on an embassy to Antiochus, and that he met Hannibal in his exile, who in the conversation which took place declared Scipio the greatest of all generals. (Liv., xxxv. 14.) Whether the story of the conversation be true or not, the judgment ascribed to Hannibal is just; for Scipio as a general was second to none but Hannibal himself. In the year B.C. 190 some discussions arose in the senate as to what provinces should be assigned to the two consuls, Lælius and L. Cornelius Scipio, brother of the great Africanus. Africanus, although he was princeps senatus, offered to accompany his brother as legate, if the senate would give him Greece as his province, for this province conferred upon Lucius the command in the war against Antiochus. The offer was accepted, and the two brothers set out for Greece, and thence for Asia. Africanus took his son with him on this expedition, but by some unlucky chance the boy was taken prisoner, and sent to Antiochus. The king offered to restore him to freedom, and to give a considerable sum of money, if the father would interpose his influence to obtain favourable terms for the king. Africanus refused; but the king, notwithstanding, soon after sent the boy back to his father, who just then was suffering from illness, and was absent from the camp. To show his gratitude, Africanus sent a message to Antiochus, advising him not to engage in a battle until he himself had returned to the Roman camp. After the great battle near Mount Sipylus, Antiochus again applied to Scipio for peace, and the latter now used his influence with his brother Lucius and the council of war on behalf of the king. The conditions of the peace were tolerably mild, but they were afterwards made much more severe when the peace was ratified at Rome. [ANTIOCHUS.] The enemies of Africanus at Rome had now another charge against him. The peace with Antiochus, and the conditions proposed by Africanus and his brother Lucius, were regarded by the hostile party as the result of bribes from Antiochus, and of the liberation of the son of Africanus. A charge was therefore brought against the two brothers, on their return to Rome, of having accepted bribes of the king, and of having retained a part of the treasures which they ought to have delivered up to the ærarium. At the same time they were called upon to give an account of the sums of money they had taken from Antiochus. Lucius was ready to obey; but his brother Africanus with indignation snatched the accounts from the hands of his brother and tore them to pieces before the senate. (Liv. xxxviii. 55; Gellius, iv. 18; Val. Max., iii. 7, 1.) The tribune of the people, C. Minucius Augurinus however fined Lucius; and when he was going to be thrown into prison until he should pay the heavy fine, Africanus dragged him away; and the tribune Tib. Gracchus, though disapproving of the violence of Africanus, liberated Lucius from imprisonment. (Gellius, vii. 19; Liv., xxxviii. 56.) Africanus himself was now summoned before the people by the tribune M. Nævius, and he only saved himself by reminding the people of his victory at Zama. After these troubles he withdrew to his villa near Liternum, and it was owing to the interposition of Tib. Gracchus that he was not compelled to obey another summons. The estates of his brother Lucius however were confiscated (B.C. 187), but the sum produced by their sale did not make up the amount of the fine. His friends and clients not only offered to make up the sum, but their generosity would even have made him richer than he had been before; but he refused to accept anything beyond what was absolutely necessary for his support. (Liv., xxxviii. 60.) Africanus never returned from his voluntary exile, and he spent the last years of his life in quiet retirement at his villa. (Senec., 'Epist.,' 86.) He is said to have wished to be buried on his estate; but there was, as Livy says, a tradition that he died at Rome, and was buried in the tomb of his family near the Porta Capena, where statues of him, his brother Lucius, and their friend Q. Ennius, were erected. The year of his death is not quite certain; for, according to Polybius, he died in the same year with Hannibal and Philopœmen (B.C. 183); according to others, two years earlier (B.C. 185).

In judging of Scipio Africanus as a general, we may adopt the judgment ascribed to Hannibal; but as a Roman citizen he is very far

from deserving such praise. His pride and haughtiness were intolerable, and the laws of the constitution were set at nought whenever they opposed his own views and passions. As a statesman he scarcely did anything worth mentioning. By his wife Æmilia, daughter of Æmilius Paullus, he had two daughters, one of whom married P. Cornelius Scipio Nasica Corculum (Liv. xxxviii. 57); the other, the celebrated Cornelia, married Tib. Sempronius Gracchus, and was the mother of the two Gracchi, the tribunes of the people. Africanus had also two sons.

12. P. Cornelius Scipio, son of the great Scipio Africanus (No. 11). He was augur in B.C. 180. (Liv., xl. 42.) Cicero ('Brut.,' 19; 'De Senect.,' 11; 'De Off.,' i. 33) says that he was a man of great mental powers, but of a weakly constitution. He was the adoptive father of P. Cornelius Scipio Æmilianus Africanus Minor. His epitaph is given by Orelli ('Onomast. Tull.,' p. 187).

13. Lucius or Cneius Scipio, the second son of Scipio Africanus Major (No. 11). He was, as we have seen, taken prisoner in the war with Antiochus. He is described as a contemptible man. In B.C. 174 he became prætor urbanus, by the modest withdrawal of his competitor, who had been a scribe to his father; but he was in the same year expelled from the senate by the censors. (Liv., xli. 27; Val. Max., iii. 5, 1.)

14. L. Cornelius Scipio Asiaticus, Asiagenes, or Asiagenus, son of P. Cornelius Scipio (No. 9), and brother of the great Scipio Africanus (No. 11). He accompanied, as we have seen, his brother Africanus on his campaigns in Spain. In B.C. 193 he was prætor in Sicily. In B.C. 190 he was made consul with Lælius, and obtained Greece as his province, with the command in the war against Antiochus, with whom he had already had some negociations in B.C. 196. (Polyb., xviii. 33.) The senate at Rome do not appear to have had any great confidence in his talents as a general (Cic., 'Phil.,' xi. 7), as it was only owing to the offer of his great brother to accompany him as his legate that he obtained Greece as his province. After the conclusion of the war with Antiochus he assumed the name of Asiaticus, and entered Rome in triumph. (Liv., xxxvii. 58, &c.) According to Valerius Antias (Liv., xxxix. 22), he celebrated in B.C. 185 magnificent games for ten days. The money expended on these games he is said to have collected in Asia during an embassy, on which he had been sent to settle some disputes between Antiochus and Eumenes, shortly after his condemnation. In B.C. 184 he was a candidate for the censorship, but he was defeated by his competitor Cato, the great enemy of his family, who in his censorship took away from Scipio Asiaticus his horse. (Liv., xxxix. 44.)

15. P. Cornelius Scipio Æmilianus Africanus Minor, son of L. Æmilius Paullus, and adopted son of P. Cornelius Scipio (No. 12). He must have been born about B.C. 185, for in B.C. 168 Scipio, then a youth in his seventeenth year, took a very active part in the battle of Pydna, in which his father defeated King Perseus of Macedonia. (Liv., xliv. 44; Plut., 'Æm. Paul.,' 22.) From his earliest youth he had an ardent love of intellectual occupations, and cultivated the friendship of men like Polybius, Panætius, Lælius, and others. It was perhaps on this account that he appeared to his relatives to be wanting in youthful vigour, and no great hopes were entertained of him; but with his partiality for science, and Greek refinement and art, he esteemed no less the stern virtues of the best of the Romans. Old Cato was in this respect his model. At the beginning of the third Punic war, B.C. 151, when no one was willing to enter his name either as an officer or as a common soldier for the campaign in Spain, Scipio, although he was at this time requested by the Macedonians to settle some disputes among themselves, came forward and declared that he would gladly accept any post that might be assigned to him. This example inspired with courage even those who had hitherto kept back. (Liv., 'Epit.,' 48; Polyb., xxxv. 4.) Scipio thus became military tribune under L. Lucullus. Two heroic deeds of Scipio in this expedition are recorded: he was the only Roman who ventured to accept the challenge of a huge Spanish chief, whom he slew in single combat; Scipio also was the first to scale the walls of the town of Intercatia while it was besieged by the Romans. These proofs of personal courage, and his other virtues, filled even the enemy with admiration, and gained for him a greater influence over the Spaniards than his avaricious general, Lucullus, was able to acquire. (Appian, vi. 54.) The year following, B.C. 150, Scipio was sent by Lucullus to Africa, to request Massinissa to send a number of elephants over to Spain. Scipio was most honourably received. Massinissa and the Carthaginians were just preparing for battle; Scipio beheld the contest from an eminence, and as soon as the Carthaginians were apprised of his presence they entreated him to act as mediator between them and Massinissa. But he was not able to effect what they wished, and he returned to Spain with the elephants. (Appian, viii., 71, &c.) When the war between Carthage and Rome broke out, Scipio, then still military tribune, went to Africa, and here again distinguished himself so much by his courage, prudence, and justice, that he not only gained the unlimited confidence of his own countrymen and Massinissa, but even of the Carthaginians, who trusted no Roman but Scipio. Roman ambassadors who were sent to the camp in Africa to report on the state of affairs, on their return to Rome were unbounded in their praise of Scipio and of the attachment of the soldiers to him. (Appian, viii. 98, &c.) In B.C. 148, when the consul Calpurnius Piso undertook the command in Africa, Scipio returned to Rome, where everybody appears to have been convinced that he alone was able to complete the conquest of Carthage. Cato said that Scipio alone was alive, while all the other generals were mere shadows. (Liv., 'Epit.,' 49; Polyb., xxxvi. 6.) The consul Piso made very little progress in Africa, and when Scipio was a candidate for the ædileship, he was unanimously elected consul for the year B.C. 147, though he had not yet attained the legitimate age: he obtained Africa as his province. On his return to Africa he was accompanied by Polybius and Lælius, and immediately after his arrival he saved a considerable body of Roman soldiers, who had penetrated into one of the suburbs of Carthage. (Appian, viii. 113, &c.) He restored discipline in the Roman army. His first operation was to cut off all supplies which the Carthaginians had hitherto received from the interior of Africa, and in the following winter (B.C. 147-146) he succeeded in taking Nepheris, whence the Carthaginians till then had received their supplies by sea. His command of the army was prolonged for the year B.C. 146, and in the spring of this year he made his attack on the city, which was defended with the utmost despair, and by a decree of the senate he razed the city to the ground. He is said to have wept over its ruins, and to have uttered the prophetic words of Homer:—

> ἔσσεται ἦμαρ, ὅτ' ἄν ποτ' ὀλώλῃ Ἴλιος ἱρὴ,
> καὶ Πρίαμος καὶ λαὸς ἐυμμελίω Πριάμοιο.
> ('Iliad,' vi. 448, &c.)

After he had made the necessary arrangements in Africa, and annihilated an enemy who, though humbled, was still looked upon by Rome with jealousy, Scipio returned to Italy, and entered Rome in triumph. In B.C. 142 he was censor with L. Mummius, and at this time of increasing luxury he fulfilled the duties of his office with the greatest strictness, and without any respect to person or rank. In the lustrum which he performed at the close of his census, he did not pray, as had been customary before, for the increase of the republic, but only for its preservation. (Val. Max., iv. 1, 10.) It was probably after his censorship that he, together with Sp. Mummius and L. Metellus, travelled through Egypt, Syria, Asia, and Greece, to look into the state of affairs in these countries. (Cic. 'De Rep.,' vi. 11; comp. 'Acad.,' ii. 2.) The war against Numantia in Spain had been carried on for a long time without success; Scipio was considered the only man who could bring the war to a termination, and, although absent at the time of the elections, he was made consul for the year B.C. 134. On his arrival in Spain he found the Roman army in a most deplorable state, and here, as in Africa, he had to restore military discipline before he could venture upon any enterprise. The brave inhabitants of Numantia held out against him till famine rendered further resistance impossible. The town fell into the hands of Scipio, after most of the citizens had put an end to their own lives. Fifty of the survivors were selected by Scipio to adorn his triumph; the rest were sold as slaves, and the city was razed to the ground. (Appian, vi. 84, &c.; Liv., 'Epit.,' 57, 59.) While he was engaged in the siege of Numantia, the Gracchian disturbances began at Rome. Although his wife Sempronia was a sister of the Gracchi, Scipio approved of his brother-in-law being put to death, but still he was not, like many others, an obstinate advocate of the privileges of a class, for we find him supporting the lex Cassia tabellaria against the aristocrats (Cic., 'Brut.,' 25.), whence he was considered by some as a man of the people. (Cic., 'Acad.,' ii. 5.) Scipio was opposed to all violent measures; caution was one of his prominent characteristics. But his opposition to the popular party deprived him of a great part of the favour and influence which he had hitherto possessed through the people. The consequence was, that when, in B.C. 131, he was inclined to undertake the command in the war against Aristonicus, he only obtained the votes of two tribes. (Cic., 'Phil.,' xi. 8.) But notwithstanding this slight, he still possessed great influence, for when the tribune Papirius Carbo proposed a law that the people should be at liberty to re-elect their tribunes as often as they pleased, the eloquent speech of Scipio induced the people to reject the measure, though it was in their own favour. (Cic., 'Læl.,' 25.) Soon after this however a circumstance occurred which called forth the bitterest opposition of the popular party against him. Scipio had made a proposal in favour of the old Italian veterans, which had been approved by the senate, and according to which the disputes arising out of the distribution of the public land should not be decided by the distributors, but by other persons. This measure produced a delay in the distribution itself, and the popular leaders, F. Flaccus, C. Gracchus, and Papirius Carbo, made the bitterest invectives against Scipio in the assembly, and called him the enemy of the people. When Scipio repeated his approval of the death of Gracchus, the demagogues cried out, "Down with the tyrant!"

After these fierce debates Scipio went quietly home accompanied by the senate and a great number of Latins and Roman allies. (Cic., 'Læl.,' 3.) In the evening he went into his bedroom with the intention of writing a speech to be delivered the following morning. But in the morning Scipio was found dead in his bed (B.C. 129.) (Appian, 'Civil.,' i. 19, &c.) An investigation into the cause of his death was prevented by the multitude, and the event remained a secret. Public opinion pointed out many who were suspected of having murdered him, and the heaviest suspicion fell upon Carbo. (Comp. Dr. Fr. Gerlach, 'Der Tod des P. Cornelius Scipio Æmilianus, eine Historische

Untersuchung,' Basel, 1839; and 'Zimmermann, Zeitschrift für die Alterthumswissenschaft,' 1841, No. 52.)

16. L. CORNELIUS SCIPIO, son of L. Cornelius Scipio Asiaticus (No. 14). He was quæstor in B.C. 167. (Liv., xlv. 44; Val. Max., v. 1, 1; comp. Pighius, 'Annal. ad An.' 591.)

17. L. CORNELIUS SCIPIO, son of L. Cornelius Scipio (No. 16). According to Pighius he was quæstor in B.C. 96, ædilis curulis in B.C. 92, and prætor in B.C. 89 and 86. In B.C. 83 he was consul with C. Junius Norbanus, and marched against Sulla, but he was suddenly abandoned by his whole army, which had been worked upon by the agents of Sulla. Scipio was taken prisoner with his son Lucius. He was then indeed let go, but in B.C. 82 he was sent into exile, and spent the remainder of his life at Massilia. (Appian, 'Civil.,' i. 82, &c.; Liv., 'Epit.,' 85; Cic., 'Pro. Sext.,' 3; 'Ad Att.,' ix. 15.) Cicero ('Brut.,' 47) says of him, "dicebat non imperite."

18. P. CORNELIUS SCIPIO NASICA, son of Cn. Cornelius Scipio Calvus (No. 10). In the year B.C. 203, when yet a young man, and even before he had been quæstor, he was declared by the senate to be the best of all good citizens, and commissioned to go with the Roman matrons to Ostia to receive the statue of the Idæan mother, which had been brought from Pessinus. (Liv., xxix. 14.) In B.C. 200 he was one of the triumvirs to complete the number of colonists in Venusia. (Liv., xxxi. 49.) In B.C. 196 he was curule ædile (Liv., xxxiii. 25); in B.C. 194 he was prætor (Liv., xxxiv. 42), and the year following proprætor in Spain (Liv., xxxv. 1), where he fought several successful battles to the west of the Iberus. In B.C. 192 he was a candidate for the consulship, but he was not elected, notwithstanding his success in Spain, and notwithstanding the support of his cousin the great Africanus. (Liv., xxxv. 10.) But the following year he was more successful; he became consul with M. Acilius Glabrio (Liv., xxxv. 24), and gained a signal victory and a triumph over the Boians. (Liv., xxxvi. 38.) When L. Scipio Asiaticus was accused, Nasica came forward as his advocate. (Liv., xxxviii. 58.) In B.C. 184 he was a candidate for the censorship, but M. Portius Cato was preferred to him. (Liv., xxxix. 40.) In B.C. 183 and 182 he was one of the triumvirs to establish a Latin colony at Aquileia. (Liv. xxxix, 55; xl. 34.) In B.C. 171 Spanish ambassadors came to Rome to complain of the extortions of their Roman governors, and when the senate granted them the privilege of choosing patrons to conduct their cause at Rome, Scipio Nasica was one of the patrons. (Liv., xliii. 2; compare Cic., 'De Orat.,' iii. 33.)

19. P. CORNELIUS SCIPIO NASICA CORCULUM, son of P. Corn. Scipio Nasica (No. 18). He was married to a daughter of Scipio Africanus Major, and distinguished himself in the campaign of Æmilius Paullus in Macedonia. (Liv. xliv. 35, &c.; Polyb., xxix. 6.) In B.C. 162 he was consul, but only for a short time, for he and his colleague were obliged to abdicate, because a mistake had been made in the auguries for the election. (Cic., 'De Nat. Deor.,' ii. 4; 'De Div.,' ii. 35.) In B.C. 159 he was censor with C. Popillius Lænas, and they made a decree, that only the statues of those men should remain standing in the Forum who had held a magistracy, and that all the others should be removed. (Plin., 'Hist. Nat.,' xxxiv. 14; Aurel. Vict., 'De Vir. Illustr.,' 44.) Scipio in his censorship introduced at Rome the use of a public clepsydra, and built a portico on the Capitol. In his second consulship, B.C. 155, he gained a victory over the Dalmatians, and took the town of Delminium. (Liv., 'Epit.,' 47; Aurel. Vict., l. c.) During this year there occurred a proof of the stern severity of his character, and of his influence: at his proposal the senate ordered a theatre to be pulled down, the erecting of which had been approved by the censors, and which was very near its completion. Scipio thought a theatre injurious to the morals of the Romans. (Liv., 'Epit.,' 48.) When Cato insisted upon the destruction of Carthage, Scipio Corculum opposed him on the ground that the existence of such a rival as Carthage was most wholesome to Rome itself, as a check against corruption. (Plut., 'Cat. Maj.' 27.) In B.C. 150 he became pontifex maximus. Respecting his talents as an orator and his studies, see Cic., 'Brut.,' 20, and 'De Senect.,' 14.

20. P. CORNELIUS SCIPIO NASICA SERAPIO, son of P. Cornelius Scipio Nasica Corculum (No. 19). Before the outbreak of the third Punic war he was quæstor, and commissioned, with the consuls Censorinus and Manilius (B.C. 149), to demand from the Carthaginians the delivery of their arms to the Romans. (Appian, viii. 80.) His suit for the ædileship was unsuccessful. (Cic., 'Pro Planc.,' 21; Val. Max., vii. 5, 2, in which passage however he is confounded with P. Corn. Scip. Nasica (No. 18.) In B.C. 138 he was consul with D. Junius Brutus Gallaicus. These two consuls were thrown into prison by the tribunes of the people, because they were too severe in raising soldiers for their armies. (Liv., 'Ep.,' 55; Cic., 'De Legg.,' iii. 9.) The chief enemy of Scipio among the tribunes was Curiatius, and it is he who is said to have given him the nickname Serapio. Scipio was a man of vehement and irascible temper (Cic., 'Brut.,' 28), and of inflexible aristocratic principles. His hatred of the measures of Tib. Gracchus was so great, that during the election of the tribunes he placed himself at the head of his party in their attack upon Gracchus in the Capitol. This enraged the people so much against him, that the senate thought it advisable to send him on an embassy to Asia, although as pontifex maximus he was not allowed to quit Italy. He died at Pergamus soon after his arrival in Asia. (Plut., 'Tib. Gracch.,'21; Cic., 'Pros. Flacc.,' 31.)

21. P. CORNELIUS SCIPIO NASICA, son of P. Cornel. Scipio Nasica Serapio (No. 20). He was consul in B.C. 111 with L. Calpurnius Piso Bestia, who went out against Jugurtha, while Scipio remained in Italy. (Sallust., 'Jug.,' 27.) He is described as a man who was inaccessible to bribes, and throughout his life behaved in the most exemplary manner. (Diodor., 'Fragm.,' xxxiv., p. 214, ed. Tauchnitz.) He died during his consulship. (Cic., 'Brut.,' 34.) Cicero says that in wit and humour he excelled everybody.

22. P. CORNELIUS SCIPIO NASICA, son of P. Cornel. Scipio Nasica (No. 21). He was prætor in B.C. 94. He is mentioned by Cicero ('Pro Rosc. Am.,' 27) as one of the advocati of Roscius of Ameria. His wife was Licinia, the daughter of the orator L. Crassus. (Cic., 'Brut.,' 58.) He was the father of L. Licinius Crassus Scipio, whom Crassus the orator made his adoptive son, and of Q. Metellus Pius Scipio, who was adopted by Q. Metellus Pius, and was father-in-law of Pompey. Metellus Scipio was defeated by Cæsar, and fell in Africa.

23. CN. CORNELIUS SCIPIO HISPALLUS, the son of a brother of the two Scipios who fell in Spain (No. 9 and 10). He was consul in B.C. 176, but during his consulship he was seized with a paralytic stroke, and died at the baths of Cumæ. (Liv., xli. 20.)

24. CN. CORNELIUS SCIPIO HISPALLUS, son of Cn. Corn. Scipio Hispallus (No. 23). In B.C. 149 he was with Scipio Nasica (No. 20) among the commissioners to Carthage. (Appian, viii. 80.) In B.C. 139 he was prætor, and promulgated an edict according to which all Chaldæans (astrologers) were to quit Rome, and Italy within ten days. (Val. Max., i. 3, 2, who calls him Caius Corn. Hispallus.)

25. CN. CORNELIUS SCIPIO HISPALLUS, son of Cn. Corn. Scipio Hispallus (No. 24). He is mentioned only by Valerius Maximus (vi. 3, 3), who says that he was compelled to give up his province of Spain, to which he had been sent as quæstor, on account of his inability, and that afterwards he was condemned for dishonest conduct.

26. L. CORNELIUS SCIPIO HISPALLUS, son of Cn. Corn. Scipio Hispallus (No. 24). Pighius ('Annal. ad. An.,' 646) thinks that he is the same of whom Appian ('Civil.,' i. 41) says that in the Marsian war he and L. Acilius were compelled to escape from Æsernia in the attire of slaves.

For the history of the family of the Scipios compare Orelli, 'Onomasticon Tullianum,' p. 183, &c.;. Paully, 'Real-Encyclopædie der Alterthumswissenschaft,' vol. ii., p. 650, &c.

The family tomb of the Scipios was first discovered in 1616, but it was soon forgotten, as few of its ruins had been laid open, and doubts were raised as to its genuineness. In 1780 the tomb was again discovered close by the modern gate of S. Sebastian. Visconti and the pope took great interest in the discovery, and in the course of a year the whole catacomb, though in a dilapidated state, was cleared and laid open. The inscriptions and other curiosities, among which we may mention the beautiful sarcophagus of Scipio Barbatus, were transferred to the Museum Pio-Clementiuum at Rome. The monuments with their inscriptions are described in 'Monumenti degli Scipioni, publicati dal Cavaliere Francesco Piranesi,' Roma, folio, 1785; and in Lanzi, 'Saggio,' vol. i., p. 150, &c. For the inscriptions see Orelli, 'Inscript. Lat.,' n. 550-559.

SCOPAS, a celebrated sculptor, born in the island of Paros. Pliny ('Hist. Nat.,' xxxiv. 8) makes Scopas contemporary with Ageladas, Polycletus, Myron, and other distinguished artists who were living in the 87th Olympiad; but from various circumstances, it seems probable that he did not flourish till a somewhat later period. Like many artists of antiquity, he united the two professions of sculpture and architecture; and the temple of Minerva Alea, at Tegea in Arcadia, was constructed under his direction. (Pausanias, viii. 45.) The date of the destruction of the temple which the new edifice was intended to replace, and the period at which another work on which Scopas was employed was completed, materially assist in establishing the age of this artist. Pausanias says the older temple referred to was burned during the archonship, in Athens, of Diophantus, in the second year of the 96th Olympiad (about B.C. 383); and Pliny (xxxvi. 5) tells us that Scopas was one of the sculptors employed on the tomb erected in honour of Mausolus, king of Caria, by Artemisia, his queen, who died (before the work was completed) in the 107th Olympiad, or about B.C. 350. Scopas, it is true, may have been living at the same time with some of the later artists mentioned by Pliny, but a calculation of the above dates will sufficiently prove almost the impossibility of his practising as a contemporary artist with the great sculptors preceding and forming the Phidian age and school, and likewise exercising his art at a date so distant from their time as three hundred and fifty years before our era. He lived between B.C. 400 and 300, and most probably in the first half of that century.

Pliny furnishes a copious list of works by this artist. Among those which he says were particularly worthy of admiration was a series of figures representing Neptune, Thetis, Achilles, Nereids mounted on dolphins, and attended by Tritons and other marine monsters. All these "were from the hand of Scopas," and Pliny adds, "it was a splendid work ('præclarum opus') sufficient for the fame of his whole life." It was preserved in the temple of Cneius Domitius, in the Circus Flaminius at Rome. The same writer also mentions two statues of Venus, one of Pothos, or Desire, one of Apollo, and a much admired Vesta in a sitting attitude; also a colossal sitting figure of Mars, and a Bacchus at Cnidus. Pliny tells us there was a doubt in his time

whether some statues representing the dying children of Niobe ('Niobæ liberos morientes') in the temple of Apollo Sosianus at Rome, were by Scopas or Praxiteles. The well known group or series of figures representing this subject, now preserved in the gallery of the Grand-Duke of Tuscany at Florence, is generally believed to be the work alluded to by Pliny. Whether it be an original production of either of these great masters, or, as some critics have supposed, only copied from their work, it must be classed among the finest specimens of art, and as a noble monument of the genius of its author.

Scopas was employed upon the tomb of Mausolus, and had for his associates and rivals ('æmulos eadem ætate') Bryaxis, Timotheus, and Leochares. This work, considered by the ancients one of the seven wonders of the world, was of a square form, having four faces. Each of the above-named artists completed one side. The eastern was given to Scopas; the northern to Bryaxis; the southern to Timotheus; and Leochares decorated the western façade. Pliny in mentioning this uses the terms 'cœlavere' and 'cœlavit,' from which it may be inferred that all their performances were in rilievo. The whole mass, measuring twenty-five cubits in height, was surmounted by a quadriga, or four-horsed chariot in marble. This was the work of one Pythis; of whom nothing further is known than his having been thus employed on this celebrated monument. The sculptured slabs which Sir Stratford Canning (now Lord Stratford de Redcliffe) obtained permission from the Porte to remove in 1845-46 from the walls of Budrum, the ancient Halicarnassus, and which are now deposited in the British Museum, are now generally admitted to be a portion of the bassi-rilievi with which Scopas and his associates adorned the tomb of Mausolus. The materials obtained from the ruins of the tomb were used by the knights of Rhodes in constructing, and afterwards in strengthening the citadel of Halicarnassus, and the sculptured slabs of the frieze appear to have been built into the inner wall of the citadel, where they remained till removed as above stated. The slabs are thirteen in number, of a uniform height of 3 feet, and of a connected length of nearly 65 feet—about equal to one side of the building. They represent the battle of the ancient Greek warriors with the Amazons, and are executed with considerable spirit and beauty, but they have suffered much injury from time and rough treatment. They are however decidedly inferior to works of the best style of Greek art, and inferior to what would be expected from the hand of Scopas, whence some critics have chosen quite gratuitously to assign them to his associates. (Newton, 'On the Sculpture from the Mausoleum at Halicarnassus,' in the 'Classical Museum' for 1847, p. 170, &c., where will also be found a restoration of the building by Mr. Cockerell.)

Pausanias, in his description of Greece, speaks of various performances of Scopas (both in bronze and marble), existing in the cities which he visited. In the temple of Venus at Megara were statues of Ἔρως, Ἵμερος, and Πόθος (Love, Passion, and Desire). (Paus., i. 43.) There was also a statue of Hercules by him at Sicyon (ii. 10); and at Gortys in Arcadia were two statues, one of Æsculapius, 'imberbis' (or beardless), and the other of Hygeia (viii. 28). Two works by Scopas are celebrated by epigrams in the Greek Anthology: one of them refers to a much admired statue of Mercury; another pays a high compliment to the skill displayed by the sculptor in a figure of a Bacchante represented in a state of inebriety. The latter work was executed in Parian marble.

Strabo (lib. xiii., 604) mentions a statue by Scopas, of Apollo, in rather a remarkable character,—that of a 'killer of rats.' It was in the temple of the god surnamed Smintheus, at Chrysa or Chryse in the Troad. The figure was represented in the act of pressing or crushing a rat with his foot.

From the terms in which Pausanias speaks of the temple before alluded to, which Scopas built to Minerva Alea at Tegea, his merit as an architect must have been little if at all inferior to that which he displayed in the sister art. Pausanias says it far exceeded, both in the quality of its decoration and its dimensions, all the other temples in Peloponnesus. He describes it as being of the Ionic order on the outside; but within it was decorated with Doric columns having over them others of the Corinthian order. In the pediment in front was represented the hunting of the Caledonian boar, with Atalanta, Meleager, Theseus, and numerous other figures. The other pediment exhibited the contest of Telephus and Achilles. Pausanias does not state distinctly that these works were by Scopas, but it may fairly be inferred that they either were executed by him or at least were produced under his superintendence.

Before closing this short notice of Scopas it may be right to mention that the difficulty of reconciling the dates given by Pliny has led the learned antiquary Sillig ('Catal. Artificum,' p. 415) to suppose there may have been two artists of the name; one a native of Paros, and the other of Elis. But the reasons adduced do not however appear sufficient to warrant such a conclusion.

SCOPAS, or SCOPINAS, an artist or mechanist, of unknown date, mentioned by Vitruvius.

SCO'POLI, GIOVANNI ANTONIO, was born at Cavalese in the Tyrol, June 13, 1723. After pursuing his preliminary studies at Trent, he went to Innspruck, and took the degree of Doctor in Medicine at that university in 1743. He early displayed a great fondness for natural history, and was in a great measure self-taught, since there was not then at Innspruck any professor capable of directing his studies in that department. Botany especially attracted his attention, and he formed a plan, which however he never executed, for publishing the Flora of his native country.

A journey which he made to Vienna led to his obtaining an appointment as a physician at Idria. Here he published a Flora of Carniola, and his proximity to the quicksilver-mines gave him many opportunities for cultivating mineralogy. The results of these studies appeared in various memoirs, among which was a valuable essay on the diseases to which the miners are liable. The talent and indefatigable diligence which he displayed, excited the envy and opposition of many of the officers in the mines, but his appointment as professor of mineralogy at Idria relieved him from all the disquietudes to which he had before been subjected. On the removal of Jacquin to Vienna, Scopoli succeeded to the chair of mineralogy at Schemnitz; and in 1777 he was appointed professor of natural history at Pavia, where he died on May 8, 1788.

Scopoli was well acquainted with all branches of natural history, though especially distinguished as a botanist. He was much respected by Jacquin and Linnæus, the latter of whom named a plant in honour of him, and a genus Scopolia is still distinguished by botanists. His principal works are, 'Flora Carniolica,' Vienna, 8vo, 1760, and Leipzig, 8vo, 1772; 'Entomologia Carniolica,' Vienna, 1763; 'Tentamina Physico-chemico-medica,' Venice, 8vo, 1761, Jena, 8vo, 1771, which contains his paper on the diseases of the workers in the quicksilver-mines; 'Deliciæ Floræ et Faunæ Insubricæ,' &c., Pavia, 1786-88, three parts, folio.

SCORESBY, WILLIAM, AND SCORESBY, THE REV. WILLIAM, D.D., F.R.S., the most accomplished and successful Arctic navigators of their time, were descended from a Yorkshire family, of which notices exist referring to the beginning of the 14th century, its members occasionally possessing considerable property, and occupying conspicuous stations, but having descended, prior to the middle of the last century, to the class of yeomen. WILLIAM SCORESBY, the elder, was born on the 3rd of May 1760, on a small estate farmed by his father, called Natholm, in the township of Cropton, about twenty miles from Whitby. He received his chief education in an attendance often interrupted, at an endowed school in the village of Cropton, but from this he was removed at the very early age of nine, and employed in agricultural occupations, first on his father's farm, and as he advanced towards manhood on those of his neighbours. Undeserved treatment from one of these led him to resolve, in the winter of 1779-80, to try the adventure of a sea-faring life. Proceeding to Whitby for that purpose, he made an engagement with a ship-owner, but his service not being immediately required, he returned home, and after remaining at the farm he had somewhat abruptly left until his place could be satisfactorily supplied, set himself arduously to work to prepare himself by the study of such books as he could procure, for his new occupation, upon which he entered April 1780. The skill he very soon acquired in calculating his ship's position enabled him to save it from destruction, in the third voyage of both, but the ill-will this occasioned in the minds of the officers he had thus excelled caused him to leave the ship, and to engage in an Ordnance armed-storeship, which was captured by a Spanish vessel. With one of his fellow-sailors however he escaped from Spain, and on his return to England retired, for a season, from his seafaring pursuits. He remained at home, assisting his father in the management of his farm, about two or three years, marrying in the interval the eldest daughter of Mr. John Smith, of Cropton. But in the spring of 1785 he entered upon that particular course of life in which both he and his son were afterwards so long distinguished, by embarking, though merely as one of the seamen, in the ship Henrietta, belonging to the Greenland whale-fishery, which at that period was pursued with considerable enterprise from the port of Whitby. In this congenial occupation, on his sixth voyage he had risen above all his associates, and attained the position of second officer, the 'specksioneer' of the ship, who has special charge of the fishing apparatus and operations, and is a principal harpooner. In 1791 he was appointed to the command of the Henrietta. In his first voyage he returned with "a clean ship," or without whales, but this was amply compensated by the almost unprecedented success of the second, in which he took eighteen whales, a 'catch' which was extended, in his fifth year, to the extraordinary number of twenty-five, and the amount of his cargoes, during his six years' command of this ship, exceeded by 151 tuns of oil that of the most successful of the Hull ships of the time. In 1798 he obtained the command of the Dundee, a London whaler of large size, in which his success was correspondingly great. She returned from her first voyage with the spoils of no less than six-and-thirty captured whales; and three years afterwards twenty-three were taken, which yielded the previously unequalled quantity of 225 tuns of oil. In this engagement Mr. Scoresby's high reputation for pre-eminent skill and success was amply maintained. Up to the end of the century his successes, with but rare exceptions, were at the head of the lists of the whole of the northern whalers, both of Davis' Strait and Greenland. His voyages were not only unequalled in the Greenland whale-fishery in their measure of success, but likewise in the quickness with which they were accomplished, and the quality of the oil yielded by their cargoes.

In 1811 Mr. Scoresby resigned the command of the Resolution, in which his voyages had been made for eight years, to his son; but in

command of other ships he continued in the trade, with the results just described, until 1823, when he discontinued the pursuit, having acquired an ample competency.

The total number of voyages in the fishery in which he held the command, from first to last, was just thirty. The entire cargoes obtained, under his personal guidance, comprised the produce of 533 whales—a greater number than had fallen to the share of any other individual—with that of many thousands of seals, some hundreds of walruses, very many narwhals, and probably not less than sixty Arctic bears. The quantity of oil yielded by this produce was 4664 tuns, of baleine (commonly termed whalebone) about 240 tons in weight, together with the skins of the other animals taken. His yearly average was almost double that of the Hull whale-fishing, or in fact of that of any other port. The gross proceeds of the thirty years' adventures, in money, amounted to very nearly 200,000*l.*, of which the profits amounted to 90,000*l.*; while the capital annually invested did not exceed on an average 9000*l.*, which thus yielded, through a series of thirty years, no less a sum than 3000*l.* a year, being at the rate of 33⅓ per cent. per annum on the capital employed.

Mr. Scoresby survived his retirement six years, in a state however of deteriorated health, experiencing apparently in his leisure the effects of the wear and tear of the previous thirty-six years. His success had partly been founded on numerous new contrivances and improvements in the whale-fishing apparatus and operations. But he did not confine his attention to subjects immediately connected with his occupation. In the winter of 1816-17 he produced a pamphlet on the improvement of the town and harbour of Whitby, the substance of which, revised, extended, and illustrated by engraved plans, he again brought out in 1826 under the title of 'An Essay on the Improvement of the Town and Harbour of Whitby, with its Streets and Neighbouring Highways: Designed also for the maintainance of the Labouring Classes who are out of Employment.' A portion of the improvement thus proposed, with some little deviation, was carried into effect after Mr. Scoresby's decease, the entrance of the harbour having thereby become more safe, exactly as he had anticipated. He also left a manuscript document, dated London, 23rd of December 1824, entitled 'Hints; or Outlines of Improvements conceived by Mr. Scoresby.' These are stated, in an introductory paragraph, to be the result of reflection during forty years' occupation at sea, and are proposed in a manner much resembling that of the Marquis of Worcester's celebrated 'Century of Inventions' [WORCESTER, MARQUIS OF]: they include projected improvements in ship-building, seasoning timber, ports and harbours, breakwaters, the banks of rivers, barren lands, the ventilation of coal-mines, the building of streets (including the suggestion of sub-ways), making new roads, and other subjects connected with the arts of life and with human culture. Unfortunately no record of the nature of these projects appears to have been preserved.

Mr. Scoresby was the inventor of the 'round top-gallant crow's nest,' or small cylindrical observatory attached to the main top-mast for the safe and effective navigation of the Arctic ices, and the keeping of a due watch for the discovery of whales. The first example was built in May 1807. It was substituted for the unsafe and unprotected contrivance called the 'crow's-nest,' in which the navigator had hitherto been exposed to all the rigours of the weather whilst performing an indispensable duty. This invention became universally employed by the British Arctic whalers, and was adopted generally in our discovery ships, being in Dr. Scoresby's opinion the greatest boon of modern times given to the Arctic navigator. The construction of one for the Isabella discovery ship is recorded in Ross's first voyage, 1818, p. 124, but without any allusion to the inventor.

WILLIAM SCORESBY, the son, was born in 1790, and commenced his nautical life only ten years afterwards, accompanying his father in the Dundee, on her voyage of the year 1800. The passion for naval enterprise which the child's examination of the ship had evoked, was confirmed by his first voyage, and in 1803 the father and son sailed together in the ship Resolution of Whitby. This they continued to do for the ensuing eight years, the sedulous junior keeping a regular journal of their voyages. He was promoted in succession, as he became qualified, without being unduly favoured, through all the gradations of the service, until he was appointed chief mate of the ship; which responsible office he held in his sixteenth year. The long intervals during which, from the nature of the whale-fishery, the ships were laid up in winter, were devoted by the young navigator with the sanction and to the great satisfaction of his father, to regular study, and for a considerable portion of two sessions, at Edinburgh, where he secured the friendship of the late Professor Jameson and other professors of the university, and also of Dr. (now Sir David) Brewster. He thus acquired that definite knowledge of the principles of the various branches of science bearing upon his peculiar profession, which enabled him to extend them, by his own observations, in the voyages to the Arctic regions which alternated with and succeeded these periods of intellectual culture.

While filling the stations respectively of commander and chief-mate of the Resolution in 1806, the Scoresbys sailed to a higher latitude than had been reached before. In May of that year they were successively in 80° 50′ 28″, N. lat., 81° 1′ 53″, and 81° 12′ 42″, and once, by estimation, as far as 81° 30′, the nearest approach to the pole—within about 510 miles—at that period authenticated. It has been exceeded only by the late Admiral Parry [PARRY, WILLIAM EDWARD], who, in his celebrated boat expedition, during his fourth voyage, in 1827 reached 82° 45′, the highest point yet attained; but this was accomplished by travelling across the ice, which had to be commenced on gaining the latitude of 79° 55′ 20″, inferior to that attained by the Scoresbys by ordinary sailing, and the honour still remains theirs of having in ordinary sailing navigated the highest northern latitudes. It may be remarked here that the boat expedition had itself been adopted from a suggestion made by the younger Scoresby (in a proposition which had been rejected by the Admiralty), but had not, in his opinion, been properly executed. It was always his conviction that by such an expedition, if carried out according to his views, the pole itself might have been arrived at; and at a later period he had the satisfaction of learning that Parry himself had expressed the same conviction. It is proper to note in this place, in order to preclude error, that the surgeon of the Resolution in this voyage, states, in an 'Account of a Voyage to Spitzbergen,' and in a manner taking the achievement to himself, that the highest latitude attained was 81° 50′, but this, as Dr. Scoresby has explained in his 'Memorials of the Sea,' p. 153, is erroneous; the highest latitude observed being 81° 12′ 42″, as already stated. The Resolution was the property of a co-partnery, of which the senior Scoresby was one, and—influenced in a considerable degree by a kindly and parental regard for his son—he formally resigned his command in 1811, on the very day on which the subject of this notice completed his twenty-first year; and on the same day, the earliest at which he could legally hold a command, William Scoresby junior was unanimously elected his father's successor.

In consequence of information communicated by Captain Scoresby to Sir Joseph Banks, the President of the Royal Society, the attention of the council of that learned body and of the government was directed in 1817 to the dormant enterprise of endeavouring to reach the North Pole and discovering the long-sought North-West passage; the latter of which objects has at length been accomplished by Sir Robert MacClure [MACCLURE, SIR ROBERT J. LE M.] in one of the recent searching expeditions for the ill-fated Franklin. Sir J. Banks was very desirous that his young but experienced friend should be employed in the proposed adventure, his father having deferred the fitting out of the ship Fame, which the son was to command, under the idea that she might be taken up for service. Their expectations however were altogether disappointed, and as is well known, Captain (the late Sir John) Ross with the Isabella and Alexander, and Captain Buchan with the Dorothea and Trent, were appointed to make the attempt. It appears to be the policy, not perhaps to be discommended on grounds of national justice, however the consequences of it may be regretted in particular instances, of the Board of Admiralty, to reserve these arduous expeditions and others destined for marine scientific research, as the encouragements and rewards of an inevitably laborious and ill-paid service. The history of this subject will be found in a paper by Dr. Scoresby, 'On some circumstances connected with the Original Suggestion of the Modern Arctic Expeditions' published in the Edinburgh New Philosophical Journal, vol. xx. 1835-36.

Having made seventeen voyages to the Spitzbergen or Greenland Whale-fishery, Captain Scoresby published, in 1820, his celebrated work entitled, 'An Account of the Arctic Regions, with a history and description of the Northern Whale-Fishery,' in 2 volumes consisting of 1217 pages, illustrated by twenty-four engravings. It had been undertaken at the suggestion of Professor Jameson, who did great service to scientific literature by stimulating his pupils or former pupils to make public the results of the observations made by them in their professional or official employments in distant countries. This was the first original work on the physical and natural history of the countries within the Arctic circle and on the nature and practice of the Whale-Fishery, published in this country, with the exception of a tract by Henry Elking on the latter subject. It obtained for the author a more general reputation than he had hitherto enjoyed, and justified the owners of the whaling ships he commanded, in countenancing a degree of enterprise in geographical discovery—not unconnected however with the object of the trade,—which had not before been united with the pursuit of whales, except through accidental circumstances. But on Captain Scoresby's return to Liverpool, from a voyage in 1822, in the ship Baffin of that port, undertaken with these views, he received on entering the Mersey the afflicting intelligence of the decease of his (second) wife while he was absent. He now quitted the whale-fishery, but published the geographical results of the voyage, in a 'Journal of a Voyage to the Northern Whale-Fishery; including researches and discoveries on the eastern coast of West-Greenland, made in the summer of 1822, in the ship Baffin of Liverpool,' Edinburgh, 1823, 515 pages, with 8 plates, including a chart, &c. A German translation by Professor F. Kries was published at Hamburg in 1825. Not long after the appearance of this work, on the 17th of June, 1824, he was elected a Fellow of the Royal Society, being already a contributor to the 'Philosophical Transactions,' and having been for some years a fellow of the Royal Society of Edinburgh. He subsequently received one of the highest honorary rewards of scientific eminence, in being made a corresponding member of the Institute of France, or Academy of Sciences of Paris. As the captain of a whaler he had been a remarkable man. His crews were

always distinguished by their discipline and respectability, and the lasting effect of his command upon the characters of some of those who sailed with him was a proof of the soundness of his judgment, temper and heart. "His success in whaling was remarkable; but he never, under any circumstances, allowed a whale to be pursued upon Sunday, and he succeeded in convincing his men that upon the whole they did not lose by keeping the appointed day of rest. Upon his later voyages he adopted the temperance principle on board his vessel, finding that hot coffee was a very much stronger preservative than spirits against the intense cold of Arctic regions."

Some years after his retirement from the whale-fishing the religious impressions which he had first received from his father and had always entertained, impelled him to desire a more formal and authorised position as a teacher of religion. He entered the University of Cambridge as a student of Queen's College, took his degree of B.D. in 1834, and Holy Orders in due course, taking the superior degree of D.D. in process of time. The Mariner's Church at Liverpool having been then just established, he accepted the chaplaincy. Private circumstances occasioned his removal to Exeter, but he afterwards became Vicar of Bradford, a very large parish in Yorkshire. After some years however he resigned this office, and retired to Torquay in Devonshire.

As a clergyman, Dr. Scoresby is stated to have "combined what may perhaps be considered extreme evangelical views with the most abounding charity and liberality to those who differed from him. His 'Discourses to Seamen' evince the earnestness with which he laboured for the good of the service in which he had passed his earlier years." He took also enlightened and enlarged views of public education, which while vicar of Bradford he laboured zealously to realise.

But of all the very various subjects to which Dr. Scoresby directed his attention, practical magnetism and its relation to navigation appear to have been most actively pursued by him through his life. The increasing quantity of iron introduced into the equipment and construction of ships, and the recent construction of the entire hull of that metal, were watched by him with unceasing care; and all the resources of his cultivated mind were at length applied to the most important of all subjects of this class—the influence of the iron of ships upon their compasses, and the requisite correction of the indications of the latter. He had published various papers on magnetism in the 'Philosophical Transactions,' the 'Transactions of the Royal Society of Edinburgh,' the 'Reports of the British Association,' the 'Edinburgh Philosophical Journal,' and the two journals which succeeded it. The substance of these, or of many of them, he now made public, in an improved form, in his 'Magnetical Investigations.' Part i. 'Comprising investigations on the principles affecting the capacity and retentiveness of steel for the magnetic condition; with the development of processes for determining the quality and degree of hardness of steel.' London, 1839; 92 pages, 2 plates. Part ii. 'Comprising investigations concerning the laws or principles affecting the power of magnetic steel-plates or bars in combination, as well as singly, under various conditions as to mass, hardness, quality, form, etc., as also concerning the comparative powers of cast-iron.' London, 1843; 280 pages, 2 plates. Vol. ii., part iii., 'Investigations, with illustrative experiments, on the nature and phenomena of magnetic induction, and the mutual influences of magnetical bodies.' London, 1852; 463 pages.

To the section of Mathematics and Physics of the meeting of the British Association at Glasgow in 1855, he communicated a summary of his matured views, and of the evidence in their favour which had occurred since their original promulgation, entitled 'Elucidations, by Facts and Experiments, of the Magnetism of Iron ships and its changes.' In this he recalled attention to his plan of a *compass aloft*, as affording a simple and effective mode of ascertaining the direction of a ship's course, stating that it had not only been extensively adopted by some of our first firms interested in the building and property of iron ships, but had received the particular sanction and commendation of Mr. Airy, the astronomer-royal, and of Lieut. M. F. Maury, the American hydrographer; "that is, as being recommended by both these gentlemen for adoption for determining safe compass guidance, or the correction of adjusted compasses whenever they might be found to be in error." In the further prosecution of his researches on this subject, and with a view to determine various questions in magnetic science, Dr. Scoresby undertook in his age a voyage to Australia in the Royal Charter. He was received at Melbourne with great distinction, almost with enthusiasm, and was granted the honorary degree of M.A. by the new university of that city. He returned last year (1856), but with his constitution much enfeebled by the arduous labours to which he had subjected himself during the voyage; and after a lingering illness he died at Torquay, on the 21st of March 1857, aged sixty-seven, and leaving a widow.

Three principal scientific works of Dr. Scoresby have been described above. The following enumeration will render the account of his separate publications nearly complete. 'Memorial of an Affectionate and Dutiful Son, Frederic R. H. S., who fell asleep in Jesus, December 31, 1834, aged 16 years.'—'Discourses to Seamen: consisting of Fifteen Sermons, preached in the Mariners' Church, Liverpool, treating for the most part generally on subjects of Christian Practice and Doctrine.'—'Jehovah glorified in his Works: a Sermon preached in St. James' Episcopal Chapel, Edinburgh, August 4, 1850, on occasion of the Meeting of the British Association.'—'Memorials of the Sea:' 1, 'Sabbaths in the Arctic Regions;' 2, 'The Mary Russel.' Of both these two editions have appeared. 3, 'My Father: being Records of the Adventurous Life of the late William Scoresby, Esq., of Whitby,' 12mo, Lond., 1851, pp. viii. and 232. 4, 'The Franklin Expedition;' stating his views on its probable course and fate, and on the measures of search for it.

'Zoistic Magnetism.' The contents of this work on a peculiar subject are thus stated by the author himself: "Original Researches in Mesmeric Phenomena, with the view of eliciting the scientific principles of this mysterious agency, and in which experiments are described, eliciting strong electric or magno-electric conditions, with the intercepting of the mesmeric influence by electrics, and the neutralising of the effects of substances having an ungenial influence on the subject, by the same process as was found to neutralise the electricity of sealing-wax, &c., as acting on the electroscope."

It is understood that a work is in the press which Dr. Scoresby had prepared for publication prior to his decease, fully detailing the results of his most recent investigations in nautical magnetism. As he contemplated, while commemorating his father, a continuation of the series of 'Memorials of the Sea,' in which the story of his own life should be told, it is not improbable that this also may find a place in the coming work.

SCOT, REGINALD. This learned and extraordinary man was born early in the sixteenth century, in which he was the most distinguished opposer of the then almost universal belief—'witchcraft.' He was the son of an English gentleman of family, and educated at Oxford. (Wood, 'Athen. Oxon.,' vol. i.) He took no degree there; but returning to Smeeth in Kent, devoted himself to study, and more particularly to the perusal of old and obscure authors; occupying his hours of relaxation in gardening. The fruits of this learned leisure were, 'A perfect platform of a Hopgarden,' and 'The Discoverie of Witchcraft,' 1584. In both of these we see the mixture of sagacity and absurdity, extensive learning and puerile paradoxes, and ostentatious quoting of Greek and Latin authors, so common to writers of that period, when the writing a book, being an event in a man's life, he seized upon that opportunity to thrust in all he knew. The following is the title of the latter work:—'Discoverie of Witchcraft, proving the common opinion of witches contracting with devils, spirits, familiars, and their power to kill, torture, and consume the bodies of men, women, and children, or other creatures, by diseases or otherwise, their flying in the air, &c., to be but imaginary, erroneous conceptions, and novelties. Wherein also the practices of witchmongers, conjurors, enchanters, soothsayers, also the delusions of astrology, alchemy, legerdemaine, and many other things are opened that have long lain hidden, though very necessary to be known for the undeceiving of judges, justices, and juries, and for the preservation of poor people;' and its boldness and humanity would alone entitle it to consideration. A striking passage in the preface is to this effect: this work is composed, that, "first, the glory of God be not so abridged and abased as to be thrust into the hand or lips of a lewd old woman, whereby the work of the Creator should be attributed to the creature; secondly, that the religion of the Gospel may be seen to stand without such peevish trumpery; thirdly, that favour and Christian compassion be used towards these poor souls, rather than rigour and extremity." Such a work, with such a purpose, and such a common-sense straightforwardness mingled with its humanity, could not fail to draw down on the author's head every possible ridicule, obloquy, and confutation. And when Scot laughed at the difficult tricks of legerdemaine, and explained how they were performed, we cannot wonder at his book being burnt by the common hangman, and at 'refuters' appearing on all sides. He was attacked by Meric Casaubon, Glanvil (author of the 'Scepsis Scientifica'), and finally, by the sapient King James himself, who wrote his 'Demonologie,' as he informs us, "chiefly against the damnable opinions of Wierus and Scot, the latter of whom is not ashamed in public print to deny there can be such a thing as witchcraft."

Scot's boldness could not at once succeed, when opposed by a reigning king and the statute law of the land. When human reason was so blinded by superstition that it was a common practice to throw a woman, suspected, into a pond, and if she escaped drowning she was burnt as a witch; it is not to be expected that common sense could gain many converts; and yet, from its having had three editions, and being translated into French and German, it would appear to have met with great success. It is now extremely rare: as an evidence of the peculiar phases which the human mind historically exhibits, this work, as well as the superstition which it combats, merits attention. This "solid and learned person," as Hallam calls him, "for such he was beyond almost all the English of that age," died in 1599, and was buried with his ancestors in the church at Smeeth.

SCOTT, DANIEL. [STEPHENS, H.]

SCOTT, DAVID, was born in Edinburgh, October 10, 1806. The son of a landscape-engraver, he was brought up to his father's profession; but from childhood he had sketched and drawn incessantly, and at length his father yielded to his desire to become a painter. From the first his ambition was to paint in the 'grand style.' His early pictures were of themes such as the 'Hopes of Early Genius dispelled by Death,' 'Fingal and the Spirit of Lodi,' and 'Lot and his Daughters flying

from the Cities of the Plain.' Of a melancholy turn of mind, and of somewhat gloomy theological views, his pictures naturally wore a sombre air, and attracted few admirers beyond the circle of his friends. His 'Lot and his Daughters' was returned from the British Institution as too large; his series of outline etchings, 'Monograms of Man,' met with a slow and unremunerative sale; and it was not till 1831 that he sold his first picture. But he loved labour, and he went on painting subjects with which few could sympathise, in a manner that did little to remove the unattractiveness of the theme. Slowly however he made his way, finding ardent if not numerous admirers; and his progress began to be watched with interest by his fellow-citizens. In 1832 he visited Italy, staying awhile at the Louvre on his way. In Italy of course his chief stay was at Rome, but the amenities of Raffaelle seem rather to have repelled him, his chief attention, characteristically enough, being fixed on Carravaggio. Here however he made the acquaintance of the leading resident artists; he worked hard, and painted much; and his power in painting was evidently enlarged. His style however was not materially changed. He continued to paint in the 'grand style' pictures of heroic size; and even when he stooped to the simpler realities of life, or to such matters as 'Love whetting his Darts,' 'Ariel listening to the Mermaid,' 'Beauty wounded by Love,' the 'Triumph of Love,' and the like, it was very much in the spirit of an ancient Covenanter. The themes he entered upon with more congenial feeling were such as his 'Genius of Discord' (a large work, painted at Rome, but repainted on his return); 'Descent from the Cross;' 'Jane Shore found Dead in the Street;' 'Orestes pursued by Furies;' 'Achilles mourning over the Dead Body of Patroclus;' 'Paracelsus, the Alchemist, in his Lecture-Room;' 'Hope passing over the Horizon of Despair;' 'The Dead rising at the Crucifixion;' 'Peter the Hermit addressing the Crusaders,' and several others, which alike attest his remarkable diligence and his soaring ambition; but which, in their want of power to interest the spectator, and their artistic shortcomings, too clearly show that lofty ambition, strong imagination, and unwearied industry, are insufficient to form a great painter, without living genius, a well-directed purpose, and carefully disciplined technical skill. Mr. Scott had built himself a large studio in Edinburgh, and was full of dreams of future glory, despite the warnings of failing health, when the cartoon competition in connection with the new houses of parliament aroused his feelings to a high pitch of excitement. He prepared and sent in a large cartoon of 'The Defeat of the Spanish Armada,' but it was unnoticed by the judges who awarded the prizes, and the blow fell upon the painter with a severity similar in its intensity to that which the like fate inflicted upon Haydon—whom in his ambitious thoughts, and passion for 'grand art' and huge canvasses, Scott greatly resembled. But Scott painted on; devoting now all his energies to his largest and perhaps on the whole best work, 'Vasco da Gama encountered by the Spirit of the Storm in passing the Cape,' now in the hall of the Trinity House, Leith. This work occupied him during the last ten years of his life, and he lived only to complete it, dying on the 5th of March 1849 in his forty-third year. Some of his great works have been purchased for public institutions in Edinburgh. Scott was a vigorous writer both in prose and verse. His 'Essays on the Characteristics of the Great Masters' excited a good deal of attention when first published in 'Blackwood's Magazine,' 1840; and some of his poetry is contained in the 'Memoir of David Scott, R.S.A., containing his Journal in Italy, Notes on Art, and other Papers,' 8vo, 1850. This 'Memoir' is a warm-hearted tribute to his worth and merits by his brother, Mr. William B. Scott, himself an artist of considerable ability.

*SCOTT, GEORGE GILBERT, A.R.A., one of the most distinguished English practitioners of gothic architecture, was born about 1811, at Gawcott, near Buckingham, of which place his grandfather, the author of a much esteemed 'Commentary on the Old and New Testament,' was the incumbent. Apprenticed to an architect, Mr. Scott early directed his attention chiefly to gothic architecture, the study of which was then attracting very general attention. Having entered into partnership with Mr. Moffatt, the superiority of their designs soon began to secure to the firm a large measure of patronage. The first of their works which gained general notice was however the very elegant cross erected at Oxford, and known as 'the Martyrs' Memorial,' and which in its admirable proportions and excellent finish was an undoubted advance on any modern structure of the kind. It was followed by the large and handsome parish church at Camberwell, finished about 1844, by the Infant Orphan Asylum at Wanstead, and other important works. The partnership was dissolved in 1845; and after the fire of 1846 Mr. Scott was employed after a severe competition to erect the magnificent church of St. Nicholas at Hamburg, one of the finest gothic churches recently erected in Germany, and a work that did no little to raise the character of English architects on the Continent. In 1847 the erection of the cathedral church of St. John, Newfoundland, was commenced from his designs; and in 1848 the College at Brighton, Sussex. Among his English churches may be mentioned St. John's, Holbeck, Leeds; West Derby, Liverpool; Croydon; Holy Trinity, Rugby; St. Andrews, Ashley Place; and others at Harrogate; at Trefnant, near St. Asaph; and at Haley Hill, Halifax. He has also been entrusted with the restoration or rebuilding of the fine church of St. George, Doncaster, and with the superintendence of the works at Ely Cathedral. Another very important work when completed will be the new chapel, library, rector's residence, and other additional buildings at Exeter College, Oxford, now in course of erection. But all these works will be thrown in the shade by the noble Hôtel de Ville, Hamburg, for which in a competition of many of the leading architects of Europe he carried off the first prize; and which will be in extent and costliness one of the most important, and judging from the designs, one of the most imposing modern works in gothic architecture.

Mr. Scott was in 1849 appointed architect to the Dean and Chapter of Westminster, in which capacity he designed the new Abbey Gate-House, and buildings on the north of the Abbey; has made various judicious restorations and improvements in the Abbey itself; and designed a 'restoration of the Chapter House, executed from very careful examination and measurement,' which was exhibited at the Royal Academy in 1850. Mr. Scott was one of the founders of the Architectural Museum. In 1855 he was elected an Associate of the Royal Academy. He is the author of the following pamphlets:—'A Plea for the Faithful Restoration of our Ancient Cathedrals,' 12mo, 1850; 'Additional Churches, a Letter' [to Dr. C. Wordsworth], 8vo, 1854; and 'Some Remarks on Gothic Architecture: Secular and Domestic, Present and Future,' 8vo, 1857.

SCOTT, JOHN. [ELDON, EARL OF.]

SCOTT, WILLIAM. [STOWELL, BARON.]

SCOTT, SIR MICHAEL, was born in Scotland, in the early part of the 13th century. If he really was, as has been assumed, Scott of Balweary, he succeeded in right of his mother, who was the daughter and heiress of Sir Richard Balweary of that ilk (as it is phrased), to that estate, which is in the parish of Kirkaldy, in Fifeshire. The literary reputation both of Sir Michael Scott and of his contemporary Thomas Learmont (the Rhymer) may be taken as affording a presumption, which other circumstances go to corroborate, that Scotland in the 13th century was by no means in the benighted state commonly supposed. In fact there is reason to believe that during the peaceful and prosperous reign of Alexander III., which terminated in 1286, the dawn of civilisation in the northern part of our island made a nearer approach to the more advanced light of art and letters in England than was generally maintained in the subsequent progress of the two countries. Scott however probably studied at some foreign university, either Oxford or Paris. He is said to have gone to France in early life, and to have spent some years in that country; after which he proceeded to the court of the emperor Frederic II., who, possessed of remarkable literary acquirements himself, was then the great patron of learned men. If he did not however remain in Germany after the death of Frederic, which took place in 1250, he must have been still only in early manhood when he left that country—most probably at least under thirty,—since, as we shall find, he was employed in public duties scarcely suited to a person in very advanced age forty years after this date. If he passed some years, as is asserted, at the court of Frederic, he could not well have been much more than twenty when he first presented himself to or was sent for by the Emperor. Dempster indeed states that he was but a young man when he was writing books at the request of Frederic, "cujus rogatu hic etiam juvenis multa opera scribere est agressus." Yet Dempster was not aware that he was Scott of Balweary; he tells us indeed that his name Scotus was not that of his family, but of his nation. Is it possible that the Michael Scott of Balweary, whom we find living in Scotland, and actively engaged in the public service, in 1290, may be mistakenly assumed to have been the learned person of that name who resided at the court of Frederic II.? It is said further, that upon leaving Germany, Scott came to England, where he was received into great favour by Edward I. But Edward did not become king of England till 1272, twenty-two years after the death of the learned Scotsman's German patron.

From England he is said to have returned to his native country, though when is not precisely noted. For the rest, all that is known is that a Michael Scott of Balweary, who is spoken of by Hector Bocce as the famous scholar of that name, was one of the two ambassadors (Sir Michael de Wemyss, another Fife baron, was the other) sent to Norway by the estates of Scotland, in 1290, to bring home the infant heiress of the throne (Margaret, called the Maiden of Norway, daughter of the Norwegian king Eric.)

The common account is, that Sir Michael Scott died in Scotland in the following year, 1291. Dempster says, "Vixit usque in ultimam senectutem, et attigit annum MCCXCI., quo obiisse certum." But Sir Robert Sibbald, in his 'History of Fife and Kinross,'—after telling us that, "in testimony of this honourable commission and embassy" in which the two "equites Fifani illustres, et summæ prudentiæ apud suos illis temporibus habiti," as Buchanan describes them, were employed, "there is still preserved in the house of Wemyss a silver basin of an antique fashion, which David [Michael?] de Wemyss got from the king of Norway at that time"—adds: "And there is an indenture betwixt Sir Michael Wemyss de eodem miles, and Sir Michael Scott of Balweary, miles, in presentia Joannis Balioli regis apud Monasterium de Lundoris, anno 1294." (Edit. of 1802, p. 326.) We suspect there is no evidence for the death of Sir Michael Scott in 1291, at all to be compared with this evidence of the existence of a person of the same name and designation three years later. But in another place (p. 316) Sibbald asserts that the same Scott who was

sent to Norway in 1290, went on a second embassy to that country to demand the cession of the Orcades in the fifth year of Robert I., that is to say, in the year 1310. If this statement be correct, it is in the highest degree improbable that Michael Scott the ambassador could have been the person of the same name who figured as a distinguished literary character at the court of Frederic II. more than sixty years before. It is more likely that the one was the son of the other.

The real or supposed literary works of Sir Michael Scott are the following:—1, 'A History of Animals,' in Latin; according to some authorities, a translation from the Arabic of Avicenna. But of this we know nothing. Dr. George Mackenzie, Scott's most elaborate biographer, says that the work exists "in fol. editionis neque tempore neque loco expressis." Dempster mentions 'Abbreviationes Avicennæ' in one book, and also 'De Animalibus ad Cæsarem' (i. e. Frederic) in one book. 2, 'Aristotelis Opera, Latino versa, partim e Græco, partim Arabico, per viros lectos et in utriusque linguæ prolatione peritos, jussu Imperatoris Fredirici II.,' fol., Venet., 1496. The common accounts make Scott to have been the sole author of this translation; but it proclaims itself, as we see, to be the work of several hands. Possibly Scott may have contributed the translation of the Natural History, and may have done it from the Arabic, which may be all the foundation for the assignment to him of the version of Avicenna. Warton, speaking of the new translations of Aristotle from the original Greek into Latin, made about the 12th century, says, "I believe the translators understood very little Greek. Our countryman Michael Scotus, was one of the first of them, who was assisted by Andrew, a Jew. Michael was astrologer to Frederic, emperor of Germany, and appears to have executed his translations at Toledo in Spain, about the year 1220. These new versions were perhaps little more than corrections from those of the early Arabians, made under the inspection of the learned Spanish Saracens." ('Note to Dissert. on Introd. of Learning into England,' in 'Hist. of English Poetry.') 3, 'De Procreatione, et Hominis Phisionomia, Opus.' There is a copy of the first edition of this tract in the King's Library at the British Museum, printed without the name of the place, in 1477; and in the general library of the museum are other editions, with the title slightly varied, printed in 1480 and 1487; and some, both in 4to and 12mo, without date, and possibly still older. It is also the same work which was printed, with the title of 'De Secretis Naturæ,' at Strasbourg in 1607, and at Frankfurt in 1615, in 16mo, and with the works of Albertus Magnus, at Amsterdam, in 1655, 1660, &c., in 12mo. Bayle had an Italian translation of it, an octavo pamphlet of seven leaves, printed at Venice in 1533, with the title 'Physionomia, laqual compilo Maestro Michael Scotto, à prieghi di Federico Romano Imperatore, huomo di gran scienza; e è cosa molte notabile, e da tener secreta, pero che l'è di grande efficacia. e comprende cose secrete della natura, bastanti ad ogni astrologo; e è diviso in tre parti.' 4, 'Mensa Philosophica, seu Enchiridion, in quo de quæstionibus mensalibus, et variis ac jucundis hominum congressibus, agitur,' 12mo, Franc., 1602; 8vo, 1608; 24mo, Lips., 1603. There is an English translation of this treatise (which Tiedemann, in his 'Esprit de la Philosophie Speculative,' says contains some curious things), entitled 'The Philosopher's Banquet,' done into English by W. B., 3rd edit., enlarged, 12mo, London, 1633. The 'Mensa Philosophica' is one of the works attributed to Theobald Anguilbert. 5, 'Quæstio Curiosa de Natura Solis et Lunæ.' This is a chemical treatise upon the transmutation of gold and silver, and is printed in the 5th vol. of the 'Theatrum Chimicum,' 8vo, Strasbourg, 1622. 6, 'Eximii atque excellentissimi physicorum motuum cursusque syderii investigatoris, Mich. Scotti, super autor. Sphærar., cum quæstionibus diligenter emendatis, incipit expositio perfecta, illustrissimi Imperatoris D. D. Frederici precibus.' This is a commentary upon the celebrated treatise of Sacrobosco 'De Sphæra,' but is a mere compilation, and is believed to be falsely attributed to Scott. Dempster, after his fashion, enumerates a long list of additional titles, which it is quite unnecessary to transcribe.

But Michael Scott's chief reputation after his death, if not in his lifetime, was as a great magician. "De quo," says Dempster, writing in the beginning of the 17th century, "innumerabiles etiam nunc hodie aniles fabulæ circumferuntur, nec ullum apud nostrates clarius nomen." Even to this day he is traditionally remembered in that character in his own country; and various legends of his wondrous performances are still told, and half believed, among the peasantry, some of which may be found collected in the notes to Sir Walter Scott's 'Lay of the Last Minstrel,' in which poem the opening of the wizard's grave in the abbey of Melrose, and the taking from the dead man's cold hand of his "book of might," makes so striking an incident. Dempster says:—"Ut puto, in Scotia libri ipsius dicebantur me puero extare, sed sine horrore quodam non posse attingi, ob malorum dæmonum præstigias, quæ illis apertis fiebant." But in earlier times the fame of his magic skill was spread over Europe. Dante has introduced him in his 'Inferno:'—

> "Quell' altro, che ne' fianchi è così poco,
> Michele Scotto fu, che veramente
> Delle magiche frode seppe il giuoco."
> (Canto xx., v. 117.)

and he is also mentioned by Boccaccio and other early Italian writers. He is severely arraigned by John Picus (Mirandula), in his work against astrology; and is defended from such charges, as well as Picus himself, in Naudé's 'Apologie pour les grands personnages faussement accusés de Magie.'

The Scottish tradition, as we have seen, is, that Michael Scott was buried in his own country at Melrose. Another account however makes him to have died, and his remains to have been interred, in the abbey of Ulme, or Holme Cultram, in Cumberland; and here also, it is pretended, his magic books were preserved. Satchells, in his rhyming 'History of the Right Honourable name of Scott,' affirms that he got his account of the origin of that name out of an extract from one of Michael Scott's works, which a person showed him at Burgh-under-Bowness, in Cumberland, in the year 1629. His informant told him, he says, that the book from which the passage was taken was never yet read through, and never would be; young scholars had only picked out something from the contents, but none dared to read the body of the work. And he adds:—

> "He carried me along the castle then,
> And showed me his written book hanging on an iron pin;
> His writing pen did seem to me to be
> Of hardened metal, like steel, or accumie;
> The volume of it did seem so large to me
> As the Book of Martyrs and Turk's Historie.
> Then in the church he let me see
> A stone where Mr. Michael Scott did lie;" &c. &c.

This has been taken for a piece of poetic invention in Satchells; but we may observe that Camden, in his 'Britannia,' tells us that the magic books of Michael Scott were in his time still said to be preserved at Ulme, though they were then mouldering to dust. It is probable from this that they had been in the habit of showing at that place some ancient volumes which they called Scott's magic writings. Camden adds:—"He was a monk of this place about the year 1290, and applied himself so closely to the mathematics and other abstruse parts of learning, that he was generally looked on as a conjuror; and a vain credulous humour has handed down I know not what miracles done by him."

SCOTT, WALTER, was born in Edinburgh on the 15th of August, 1771. The sixty-one years of his life were filled by the incessant labours of a strong and restless mind, which in the latter half of its career fixed upon its own efforts no small share of public attention, during one of the most exciting periods of European history. The history of his early boyhood is the tale of a naturally strong constitution struggling with disease. He had attained his twenty-second month, and could already walk tolerably well for a child of his age, when the girl who took care of him was awakened one morning by his screams, and on examination found his right leg powerless and cold as marble. Medical aid was vain; he was lame for life; and during upwards of two years the previously healthy boy continued a pining child. In his fifth year his parents thought him sufficiently recovered to trust him, first to the charge of his grandfather at Sandy Knowe on the Tweed, and afterwards to that of a maiden aunt, who carried him to Bath. The boy had attained his eighth year before he was deemed strong enough to be sent to the high school of Edinburgh. While attending this seminary, and during the first winter of his attendance at college (1781), he enjoyed tolerably good health, and was able, notwithstanding his lameness, to join in most of the sports of his class-fellows. Towards the close of the year 1784 he had a violent attack of sickness, for the only distinct account of which we are indebted to himself:—"My indisposition arose in part at least from my having broken a blood-vessel, and motion and speech were for a long time pronounced positively dangerous. For several weeks I was confined strictly to my bed, during which time I was not allowed to speak above a whisper, to eat more than a spoonful or two of boiled rice, or to have more covering than a counterpane." In May 1786 he was sufficiently recovered to commence his apprenticeship as writer to the signet, at that time the usual commencement of the education of Scotch barristers; and his subsequent life was little troubled with indisposition.

These juvenile sicknesses had a powerful influence upon the development of his mental powers. The aunt to whose care he was intrusted when a mere boy possessed an immense store of legendary tales, which were frequently put in requisition for the amusement of the invalid. During the confinement of his second attack he was allowed to devour the contents of a circulating library, founded, it is believed, by Allan Ramsay, rich in "the romances of chivalry and the ponderous folios of Cyrus and Cassandra, down to the most approved works of modern times." Scott has declared, "I believe I read almost all the romances, old plays, and epic poetry in that formidable collection." The child's love of stories was thus ripened into an ill-regulated fondness for books; the practice of reading, to which he was drawn by inability to do anything else, created a craving for that pleasure, and the constant succession of new books rendered unnecessary the exercise of attention required to extract a new pleasure on reperusal. His mind was accustomed to find pleasure in yielding passively to a succession of new images. Those ideas remained impressed on his memory which most roused his emotions; and he contracted unconsciously the habit of grouping them in conformity to that law of association which links events following or seeming to arise out of each other in the progress of an adventure. His mind even at that early age was developing the

talents of the story-teller; and, as in the cases of Göthe and Richardson, the precocious command of language, giving voice and form to the stories which his imagination constructed, showed itself in the pleasure he found in inventing and telling tales for the amusement of his companions.

The society around him was favourable to the nourishment of such tendencies. His father was a strict disciplinarian, a precisionist in religion, and a legal formalist. He exacted from his children a strict observance of the outward forms of religion, and spared no trouble to imbue their minds with a knowledge of the doctrines of the national church. He strove to make the actions of his domestic circle as strictly conformable to rules as his causes in the Court of Session. The strong hand of discipline like this usually serves to make children more intent upon the stolen enjoyment of their favourite amusements. Walter read with more avidity what his father scorned as trifling reading, and hung on the lips of every one who could gratify him with legendary tales. He was surrounded too by characters calculated to leave a deep impression on the mind of a bookish boy. The Lowlands of Scotland had by that time settled down into the same regulated habits of steady industry that still characterise them; but many old-world characters belonging to a less tranquil period were still surviving. George Constable, of Wallace Craigie, near Dundee, who sat for his picture in the 'Antiquary;' Mrs. Anne Murray Keith, the Mrs. Bethune Babel of the 'Chronicles of the Canongate;' Mrs. Margaret Swinton, who figures in the introduction to 'My Aunt Margaret's Mirror;' Alexander Stewart, of Invernahyle, a Highland gentleman, who had been "out in the forty-five," by their appearance and conversation carried the boy's imagination back to a state of society which had ceased to exist, and formed a connecting link between the real world in which he lived and the imaginary world which he found in his romances. He had opportunities too of observing closely the manners and feelings of the lower classes of society in the agricultural districts in the south of Scotland. His grandfather, being a farmer, lived on a footing of more familiar intercourse with his domestics than was even then customary in towns, and in his house Scott learned the pass-word to the confidence of that class. As he grew in years and in strength, he was encouraged by his family, probably with a view to confirm his health, to take long rambles on foot and on horseback through the border and highland counties where his father had relations or clients.

The impressions thus derived might have faded even from a retentive memory in the busy period of confirmed manhood; but a direction had been given to his awakening intellect, which led him to brood over and cherish them. On one of his visits to a paternal uncle, who resided in the environs of Kelso, he became acquainted with the collections of the Bishop of Dromore. "In early youth," he says, in the 'Essay on Imitations of the Ancient Ballad,' prefixed to the third volume of the 'Minstrelsy of the Scottish Border,' "I had been an eager student of ballad poetry, and the tree is still in my recollection, beneath which I lay and first entered upon the enchanting perusal of Percy's 'Reliques of Ancient Poetry,' although it has long perished in the general blight which affected the whole race of oriental platanus to which it belonged." The perusal of this work led him on to the kindred publications of Herd and Evans. Herd's book was an attempt to do for Scottish what the bishop had accomplished for English traditional song. In Evans's work some poems of modern date were intermingled with the old ballads, and among others 'Cumnor Hall' by Mickle, adverted to in the notes which Scott appended to 'Kenilworth,' in Cadell's collective edition of his novels. The hot controversy which arose between Percy and Ritson led the amateurs of old ballad poetry to plunge more deeply than they contemplated into philological and antiquarian discussions. The effects of this upon Scott may be conjectured from the subjects of one essay composed as a class exercise during his attendance on the moral philosophy lectures of Dugald Stewart in 1790, and three which he read in the years 1792-93 in the Speculative Society. They are, 'On the Manners and Customs of the Northern Nations of Europe,' 'On the Origin of the Feudal System,' 'On the Origin of the Scandinavian Mythology,' and 'On the Authenticity of Ossian's Poems.' The topics which at that time engrossed the attention of his young contemporaries (among whom were the future founders of the 'Edinburgh Review') were practical, economical, and political discussions. Scott however held on his own way: his favourite themes were the old world, the bent of his mind was historical.

Like most young men addicted to literary pursuits, he had at an early age tried his hand at rhyme. His ballad studies kept alive the inclination. Burns, whom he saw at the house of Professor Ferguson in 1786-87, seems to have made a lasting impression upon him, both by his writings and his personal appearance. For ten years however his rhyming propensities remained in abeyance, till they were re-awakened by the popularity earned by the ballads of Monk Lewis. Scott's attention had been directed to German literature by a very superficial essay on 'The German Theatre,' read by Henry Mackenzie at a meeting of the Royal Society of Edinburgh in 1788. Scott and several of his companions formed a class, soon after the publication of that paper, for the purpose of studying the German language; but these studies were followed up in a rather desultory manner till the year 1793 or 1794, when Miss Aiken (Mrs. Barbauld) directed his attention to the works of Bürger. He had some difficulty in procuring them; and had already met the young lion of the day, Lewis, and been stimulated, by his conviction of his own superiority in general information, to attempt an appeal to the public, when an edition of Bürger, which a friend had procured for him from Hamburg, came into his hands. Having made a free version of the poems which had most caught his fancy, they met with so much applause in the friendly circles where he recited them, that he was, as he himself playfully says, "prevailed on by the request of friends to indulge his own vanity by publishing the translation of Bürger's 'Leonora,' and the 'Wild Huntsman,' in a thin quarto" (1796). This event is mainly of importance as it marks the termination of his probationary career, his course of hard study, with vague aspirations after some mode of turning it to account. The die was in fact cast: from that moment he was an author for life.

It is necessary that we advert to Scott's more active pursuits before closing this retrospect of his probationary years. He was apprenticed to his father in May 1786. He never however acted regularly as clerk. His absences on jaunts to the Highlands and the border counties were long and frequent; and a gentleman who was in Mr. Scott's office during the period of Walter's nominal apprenticeship, assured us that his time while there was mostly spent in playing chess. In 1791, having finally resolved to adopt the profession of advocate, he recommenced his attendance upon the college classes, interrupted by his illness, and joined the Speculative Society. In 1791 he petitioned and was admitted by the Faculty of Advocates to his first trials; in 1792 he passed the rest, and was called to the bar. As a member of the Speculative Society and the faculty, he took an active part in the private business of both bodies. In the civil court, he has told us, his employment did not exceed one opportunity of appearing as the prototype of Peter Publio. But in the Court of Justiciary he made several appearances, in all of which he distinguished himself by diligent preparation. His conduct at this period was marked by an anxious desire to force himself into professional employment, and by that energy which promised success, could he but succeed in making a beginning.

We have now brought the subject of our narrative to the commencement of that literary career which he prosecuted with unabated perseverance till his death. The story of his literary life naturally divides itself into three epochs: that during which he was achieving his poetical fame, extending from the publication of his translation of Bürger in 1796 to the publication of 'Waverley' in 1814; the period of the celebrity of his novels, during which they followed each other in brilliant and rapid succession from the publication of 'Waverley' till the bankruptcy of Constable in 1826; the period of his Herculean struggle to re-adjust his affairs, shattered by the convulsion of 1826, till he sunk over-tasked into a premature grave in 1832. It is in every case difficult, perhaps inexpedient, to separate the part from the man: in the case of Scott it is impossible. We proceed therefore briefly, as our limits command, to trace, for each of the three periods we have enumerated, an outline of his actual life and circumstances, and of the literary works produced under their influence.

Unaware of the extent to which he had become involved in the literary career, he continued for some time his professional efforts. He was engaged as counsel for the defendants in several of the prosecutions for riots, seditious practices, and other offences arising out of the political ferment of the day. It has been imagined that the active part which his political zeal induced him to take in organising and disciplining the volunteer corps of horse formed in Edinburgh, contributed to mar his professional prospects. It certainly distracted his attention from legal studies, but it accelerated rather than retarded his promotion. In December 1799 he was appointed sheriff of Selkirkshire; in 1806 he was appointed one of the principal clerks of the Court of Session. The duties of these offices, even when discharged by the same individual, left a large proportion of his time at his own disposal. The first mentioned insured to him a small competency; the other was ultimately a lucrative appointment, although the arrangement he made with his predecessor in office prevented his deriving the full emolument from it till 1812. In addition to these sources of income he succeeded to a small landed property on the death of an uncle in 1797, and received a moderate fortune with Miss Carpenter, whom he married towards the close of the same year. He was thus placed above absolute dependence upon the literary exertions to which his inclination and leisure invited him. At the same time his relish for the elegant luxuries of life and the ambition to mingle on a feeling of equality with the families of the aristocracy, upon some of whom, as well as upon the honest farmers above alluded to, he had a claim of relationship—an ambition strengthened by his fondness for the legends of chivalry operating on an imaginative disposition, rendered further additions to his fortune not indifferent to him. It is questionable whether even this stimulus could have nerved him to perseverance in the dry drudgery of the law, but his active and energetic disposition courted labour so long as it did not impose any restraint upon the rambling desultory habits of thought acquired during the days of incessant reading of his sickly boyhood.

Even before he formed his final resolution to use literature "as a staff—not as a crutch," he followed up the appeal made to the public by the printing of 'William and Helen.' In 1799 he published a translation of Göthe's 'Götz of Berlichingen.' He composed and

circulated among his friends the ballads of 'Glenfinlas' and 'The Eve of St. John.' In 1799 he received a visit from Mr. (now Sir John) Stoddart, who repeated to him many then unpublished poems of his friends Wordsworth, Coleridge, and Southey, and inspired him with a relish for their peculiar beauties. An intimacy which Scott formed with Mr. Heber, on the occasion of that gentleman's residence in Edinburgh during the winter of 1799-1800, confirmed his antiquarian tastes and extended his acquaintance with old English literature: he advanced from the school of the old ballad into that of the Elizabethan drama. The bustling patronage of Lewis had made Scott's name familiar to many persons of literary tastes in England, and his acquaintance with the literati of Edinburgh became more extensive and intimate. About the beginning of the present century he paid several visits to Teviotdale, a district even less visited at that period than the Highlands, and in the course of these excursions not only added considerably to his stores of traditionary song, but, what was of more consequence, learned to know that stalwart race whom he afterwards portrayed with such graphic power in 'Guy Mannering.'

We have now reached the period of his life at which he took his final plunge into literary occupation and avowedly commenced author by profession. His first publication in this capacity was his 'Border Minstrelsy,' a work which afforded him an opportunity of exercising his talents in various departments and showing the magnitude of his store of heterogeneous and not very well assorted knowledge. In his introductions he showed his talents as an essayist; in his notes, his research and critical acumen as an antiquarian; in the imitations of the old ballad, his taste and talent for poetical composition. 'The Border Minstrelsy' is indeed little more than the accumulated materials out of which he hewed the best of his later works—a chaos through which the fragmentary lights of creative imagination were everywhere sparkling. The book is scarcely less interesting when viewed as the commencement of his connection with those commercial speculations in literature which ultimately broke down and crushed him, than as his first serious effort in the character of an author. Mr. James Ballantyne was, at the time of the publication of the 'Border Minstrelsy,' the editor of a provincial newspaper in Kelso. To him Scott offered the printing of his book. The offer, after some hesitation, was accepted, a new fount of types, superior to anything previously seen in Scotland, was procured, and under the direction of the principal workman on Mr. Ballantyne's establishment, who had been some time in the employment of Bensley, a specimen of typography was produced, which at once established the reputation of what was for a time rather affectedly called the "border press." Not long after Mr. Ballantyne removed to Edinburgh, and commenced printer on a large scale, in partnership, as was proved by subsequent disclosures, with Scott. To this part of Scott's history we shall have occasion to return hereafter.

Scott commenced his career as the most popular poet of his day, in 1805, with the publication of 'The Lay of the Last Minstrel.' This poem was followed in 1808 by 'Marmion;' in 1809, by 'The Lady of the Lake;' in 1811, by 'Don Roderick;' in 1813, by 'Rokeby;' in 1814, by 'The Lord of the Isles.' To these may be added 'The Bridal of Triermain' and 'Harold the Dauntless,' published anonymously, the former in 1814, the latter in 1816. These poems took the literary world by surprise; they were unlike anything that had preceded them. There was an easy flow in their frequently slovenly versification, a condensed energy of thought, which even the total neglect of the 'limæ labor' could not entirely conceal or obliterate; a pithy shrewdness in the occasional remarks upon life and manners; enough of the wild recondite spirit which the author had caught from Coleridge to lend a zest to his composition; enough of the leaven of common-place to render it intelligible to the mass of readers; and an entirely new class of heroes and adventures. Much of the popularity which attached to Scott's poems was owing to the novelty of their subjects, and much to his compliance with the taste of the times; but his strong native sense, the stores of out-of-the-way knowledge upon which he could draw, and the easy flow of his versification and imagery, rendered them also works of real intrinsic merit. As the first gloss of novelty wore off, the voice of criticism was more distinctly heard. Lord Byron's more exaggerated tone of sentiment and greater power of condensed rythmical declamation made a deeper impression upon the public mind, and caused Scott's works to appear comparatively feeble by the force of contrast. The imitators, too, who had caught the outward form of Scott's versification, and found plenty of heroes in old 'fabliaux' and romances, had for a time surfeited the public with his peculiar style of poetical composition. With a prudent caution, said to be characteristic of his nation, he prepared to exchange a field of literary exertion in which he found himself in danger of losing his popularity, and after the failure of two anonymous trials ('The Bridal of Triermain,' and 'Harold the Dauntless') never attempted to re-enter it.

Some time previous to his abdication of the laurel, the success of Miss Edgeworth's 'Pictures of Irish Life,' and his consciousness of an extensive acquaintance with the manners and customs of Scotland, more especially of the olden time, had stimulated him to attempt a portraiture of them in a prose imaginative narrative. The task was prosecuted for some time, but in consequence of the unfavourable opinion of a friend, laid aside. In 1814 however he resolved to make the attempt, and 'Waverley' was published anonymously. This book, published without any parade of announcement, and without the attraction of an author's name, made its way noiselessly and rapidly to a high place in public estimation. In the course of four years it was followed in rapid succession by 'Guy Mannering,' 'The Antiquary,' 'The Black Dwarf,' 'Old Mortality,' 'Rob Roy,' and 'The Heart of Mid-Lothian,' all bearing the indisputable impress of the same parent mind. The circumstance of Scott's having published a poem in the same year in which 'Waverley' appeared, and his engagement in other literary undertakings being known, combined, with the common prejudice that a poet cannot excel as a prose writer, to avert from him for a time the suspicion of the authorship of the 'Waverley' novels. The taciturnity of the few intrusted with the secret defeated all attempts to obtain direct evidence as to who was the author. From the first, however, suspicion pointed strongly towards Scott, and so many circumstances tended to strengthen it, that the disclosures from Constable's and Ballantyne's books, and his own confession, scarcely increased the moral conviction which had long prevailed, that he was the "great Unknown."

The light half-playfully worn veil of mystery served however, no doubt, to excite the public curiosity and to add a factitious interest to the 'Waverley' novels at the time of their publication. But their own merits were doubtless the main cause of their success. As narratives they have little merit: the plot is uniformly inartificial and unskilfully wrought up; the ostensible heroes and heroines, insipid or unnatural. It is in the admirable Scotch characters, in the ease and truth of their actions and conversation, that the charm of these novels consists. There is a power and depth in the characters themselves; they had been originally conceived with the intense love of a strong mind; they had remained stored up in its memory for years, mellowing in tone and growing more distinct in form, and were at last, accidentally we may almost say, poured out with a felicity and strength of expression of which the author was himself scarcely aware that he was capable. This new vein of popular applause was worked as sedulously as the former, and, like it, worked out. The novels which from 1818 to 1826 followed those we have enumerated in rapid succession, are not, like them, the outpourings of long-treasured thoughts; they bear marks of reading for the purpose of finding materials to fill up a previously sketched outline. They are of different degrees of merit, but all are inferior in depth of tone and weight of metal, to the works of the first four years. Individual characters and incidents in some of them may be equal, but not one of them can bear comparison when considered as a whole.

Scott's novels and poems however occupied by no means the whole of his time, during the thirty years of his busy life, of which they were the luxuriant produce. He contributed to the 'Edinburgh Review' at its commencement, and when differences of political opinion induced him to break off from that publication, he took a warm interest in the establishment of the 'Quarterly.' His trade connections with the Ballantynes, and through them with Constable and other publishers, led him to project many publications, and to take an active part in them as editor or contributor. To these we owe the 'Life of Dryden" (1808), of Swift (1814), the biographical and critical prefaces to Ballantyne's collection of the English novelists, and his annotations to such books as Sadler's 'Correspondence.' His biographical and critical writings are characterised by masculine good sense, vigour, and a happy play of humour, rather than by subtle analysis or a just and delicate taste.

From 1796 till 1826 Scott's life was busy and happy, and seemingly prosperous. By the patronage of friends he was rendered independent; by his own exertions he was raised to affluence. His notoriety as an author gave him an extensive circle of acquaintance. His manly and sensible character commanded respect, his *bonhommie* and talent for increasing the hilarity of the social hour conciliated the love of all who knew him. The continuance of apparent success increased his confidence in his own resources to a degree bordering on presumption. The ambition of his life was to enact the part of one of those feudal lords who were the favourite objects upon which his imagination dwelt. To this was owing the purchase and building of Abbotsford, the strewing of it with "auld nick-nackets," and the extensive scale on which he exercised his hospitality. He endeavoured to revive old times in his mansion on the Tweed. The last few years of his prosperity were spent in a gorgeous dream. The open-air daylight masquerade of the reception of George IV. in Edinburgh, in which Sir Walter Scott was a prominent actor, was the most gorgeous scene of what we can scarcely look upon in any other light than that of an opium dream. But the worm was gnawing at the root of his magnificence. Constable, Ballantyne, and Scott were all men of sense and talent, but the spirit of enterprise was stronger in them than that of accurate mercantile calculation. From the beginning their undertakings had been on a larger scale than their capital warranted; and as difficulties thickened around them their confident spirits looked for relief to bolder and more extensive speculations. This could not go on for ever: the commercial crisis of 1825-26 precipitated, but did not cause the catastrophe.

When what is called in Scotland "a state of the affairs" of Constable and Co. and Ballantyne and Co. was made up subsequently to the bankruptcy of the two companies, it appeared that Sir Walter Scott

was indebted to Constable's creditors, as a partner of Ballantyne and Co., for nearly 72,000*l.*; and that the total amount of the debts of Ballantyne and Co. was about 110,000*l.*, for the whole of which Sir Walter was liable as a partner. About half of the 72,000*l.* due to Constable and Co. being included in the debts of Ballantyne and Co., Scott's actual liabilities were somewhere about 147,000*l.* The presumptuous rashness with which, in order to indulge himself in the theatrical pleasure of enacting the part of one of the favourite heroes of his imagination, he incurred this immense load of debt, cannot be palliated. From 1823, if not from an earlier period, novels were contracted for and paid in bills, before even the subjects or names of the future publications were fixed. This was not a mere speculation upon popularity: it was a wanton setting of health, mental and corporeal, and of life itself, upon the hazard. But to the honour of Scott, he did not flinch from the terrible responsibility he had so presumptuously incurred. "Gentlemen," he said to the creditors, "Time and I against any two. Let me take this good ally into my company, and I believe I shall be able to pay you every farthing." He surrendered the whole of his property; executed a trust-deed in favour of certain gentlemen, who were to receive the funds realised by his labours, and pay off his debts with interest by instalments; sold his house and furniture, and retired to lodgings, and resumed his literary labours with dogged resolution. "It is very hard," he said, in his deep thoughtful voice, to a friend who expressed his sympathy, "thus to lose all the labours of a lifetime, and be made a poor man at last, when I ought to have been otherwise. But if God grant me life and strength for a few years longer, I have no doubt that I shall redeem it all."

Scott's works, published during the six years which elapsed between his bankruptcy and his death, which occurred on the 21st of September 1832, possess a painful interest. They want the energy and buoyancy of his earlier writings; they bear the impress of the lassitude of a spirit engaged in a hopeless task. Some of them, like the 'History of Napoleon,' are works which lay out of his line; some of them, like the 'Letters on Demonology and Witchcraft,' are of a class to which humbler pens alone ought to be tasked; some of them, like the gossipping notes to his collected works, are concessions to the impertinent curiosity of the public, to which it is painful to see a great man stooping. Neither Walter Scott, nor any other really great author, ought to be his own Boswell. Making allowance for every drawback however, the old fire glows in his ashes. Nor was his self-immolation altogether in vain. There can be little doubt that the disease which proved fatal to him was superinduced by excess of mental toil, but the purpose for which he sacrificed himself was attained. His debts, materially diminished before his death, have since been entirely liquidated by the profits of the collected editions of his works. The certainty of this event, the consciousness that he had not shrunk from the responsibilities he had incurred, the feeling that he had deserved and retained the love and respect which waited upon him in more prosperous days, was his consolation in the dark hours of his closing life. The political party to which he was devoted was overthrown, and the institutions he venerated were in his opinion about to be swept away; his wealth had melted from his grasp, toil was the lot and prospect of his old age, the friends of his youth were dying out one by one; but the consciousness of honourable and manly endurance, and the devoted love of his children, smoothed his passage to the grave. He sought, but too late, health in a foreign climate. The worn-out frame craved to be at home and at rest. He murmured, "Now he knew he was at Abbotsford," when his friend Mr. Laidlaw welcomed him on his return, and for a few days enjoyed the mansion he had reared with so much love and pride. His strong frame struggled hard with the disease, but exhausted nature gave way at last, and he expired after fourteen days of total insensibility, on the 21st of September 1832.

It is even yet perhaps too early to attempt a dispassionate estimate of Scott and his writings. Making allowance for increased facilities of communication, and more generally diffused education, the fervour of popular enthusiasm with which his works were received was not greater than was experienced by the publications of Richardson. Time alone can decide how much of his writings will survive, and what place they will permanently occupy in the estimation of the literary world. Of this however there can be no doubt, that in Scott a strong and healthy intellect was engrafted on a powerful will; that he had a natural and easy play of humour, with no inconsiderable portion of poetical imagination, and a large share of that power of apprehending and portraying character which is the great charm of Fielding. Great part of his life he indulged in a dream-world of his own; but when rudely awakened by adversity, he submitted to the consequences with heroic submission. He was a great and a good man.

Walter Scott was the fourth of ten children, of whom only Thomas, a younger brother, left any descendants. His own four children all survived him, but all have since passed away; and with the death of his grandson, Walter Scott Lockhart, ended his vain hope of building up a family name. The house and estate of Abbotsford have become the property of J. R. Hope, Esq., who married Scott's granddaughter, Charlotte Harriet Jane Lockhart, the daughter of Mr. J. G. Lockhart [LOCKHART, J. G.] and Scott's eldest daughter Sophia.

(Lockhart, *Life of Scott; Notes and Prefaces by Sir Walter to the edition of his Collected Works; Publications by the Trustees of the Messrs. Ballantyne; MS. Communications.*)

SCOTUS, DUNS. [DUNS SCOTUS.]

SCOTUS, JOHANNES. [ERIGENA.]

*SCRIBE, AUGUSTIN-EUGÈNE, one of the most fertile and successful of the modern French dramatic writers, was born in Paris, on December 24, 1791, the son of a merchant, who on his death left him a considerable fortune. His first studies were directed to the law, but his dramatic talent was indicated so early that his guardian, the advocate Bonnet, recommended him to abandon the bar for the stage. His first drama was produced in conjunction with his schoolfellow Germain Delavigne. It was entitled 'The Dervise,' and was performed in 1811 with great applause. His course has been uninterrupted ever since, and the number of his productions almost innumerable. He has not only supplied the French stage, but through translations, adaptations, and suggestions, the stages of the greater part of Europe, and especially that of England.

Scribe's productions are of a peculiar character. He is by no means a dramatic poet; though he possesses facility of invention it is shown more in the clever development of his plots than in the imagining of the higher and nobler description of character. Where he has attempted this he has failed. His distinguishing merits are a remarkable ingenuity and inexhaustible variety in the construction of his plots, a lightness and ease in their development, the conversational fluency and point of his dialogue, and a correct conception and vigorous delineation of character in what may be called the outside circles of civilised—or rather, Parisian—life. In his operas, for many of which he has produced librettos, he has well adapted his language to the music, but, as we have said of his other writings, he does not reach—probably he does not aim at—the poetical. His success has been not less than his industry, and he is said to have received immense sums for many of his pieces, and to have realised considerable wealth. It would not be easy to enumerate all his pieces, as many of them, vaudevilles especially, were originally issued under assumed names; but among those by which he will be known to English readers we may mention 'Le Comte Ory,' 'Le plus beau Jour de la Vie,' 'La Muette de Portici,' 'Fra Diavolo,' 'Robert le Diable,' 'Les Diamants de la Couronne,' 'Bertrand et Raton,' 'La Verre d'Eau,' all of which, as well as numerous others, have been reproduced at English theatres. A selection from his works was published in 1815 in seven volumes; and a romance of his has been translated and published in England, called 'The Victim of the Jesuits.'

SCRIBO'NIUS LARGUS DESIGNATIA'NUS, an ancient Latin physician, who lived at Rome in the reigns of Tiberius and Claudius, the latter of whom he accompanied in his campaign in Britain. He is the author of a work in Latin, 'De Compositionibus Medicamentorum;' but little is known of the events of his life, and even the language in which he wrote has been disputed. As the Latin of this work is somewhat barbarous, and as Galen, who never mentions any Latin writer, quotes the author, it was thought that it had been written originally in Greek, and translated afterwards into Latin. Physicians however have in general cared little for purity of language, and it may easily have happened that in the Silver age of Latin literature a practitioner may have written in a barbarous style. Besides, the diction itself seems to prove that the work was originally composed in Latin (Bernhold, 'Præfat. ad ed. Scribon. Larg.,' p. 17); and again, there is no author whom Galen has copied worse than he has Scribonius, probably because he did not understand Latin sufficiently well. (Cagnati, 'Observ. Var.,' 8vo, Romæ, 1587, lib. iii., c. 11, p. 222.) Although, says Sprengel ('Hist. de la Méd.'), in one place, Scribonius will not admit of any separation between the different branches of his art, at least he does not prove that he himself was ever able to unite the theory of medicine to the practice. He spared no pains in collecting together all the preparations mentioned in different authors (cap. 1, p. 35, ed. Bernhold), without paying the least attention to the difference of the diseases for which they were prescribed. He copied Nicander almost literally, and adopted from other authors a number of superstitious remedies. He believed, for example, that he had found a certain preservative against the bite of serpents in the plant which he called ὀξυτρίφυλλον (Allehira), and which ought to be gathered with the left hand before sunrise (cap. 42, p. 91). He also recommended many preparations against sighing; which shows how much he was attached to empiricism (cap. 19, p. 51). Amongst other antidotes he much esteemed the 'Hiera' of Antonius Pacchius (cap. 23), and a composition of Zopyrus of Gordium, which, according to the custom of the times, that physician prepared every year with much ceremony. The work of Scribonius is chiefly valuable for the information it contains relating to the Materia Medica of the ancients. It was first published by J. Ruellius, at the end of his edition of Celsus, fol., Paris, 1529. This edition was printed in October 1528, which therefore gives it a few months' priority over that published at Basel, 8vo, 1529, ap. And. Cratandrum, which is sometimes said to be the editio princeps. The best edition, according to Choulant ('Handb. der Bucherkunde fur die Aeltere Med.,' 8vo, Leipzig, 1828), is that by Rhodius, 4to, Patav., 1655; the last (which is less complete than the preceding) is Bernhold's 8vo, Argent., 1786. A future editor may profit by three dissertations by C. G. Kühn, 4to,

Lips., 1825-26, entitled 'In Scribonium Largum Animadversionum Ottonis Sperlingii Specimen.'

SCUDE'RI, GEORGE DE, was born about 1601, at Hâvre in Normandie, of which place his father was governor (lieutenant de roi). Young Scudéri was brought up by his father to the profession of arms, but he quitted it about 1630 for that of a dramatist, in which he had at first little success, and was very poor. But both his reputation and circumstances gradually improved, and he was regarded by many as equal to P. Corneille, with whom he was on terms of intimacy, till the unusual success of 'The Cid' threw Scudéri in tothe shade, and caused a feeling of envy, to which he gave vent in 'Observations sur le Cid,' Paris, 1637: these Observations were published anonymously, but the author soon became known, and Corneille replied in a bitter epigram, in which he described his late friend as a 'solemn fool.' Scudéri however was favoured by Cardinal Richelieu, who was also offended to find that Corneille had obtained a degree of patronage from the public which rendered the great poet independent of the great minister. In 1641 or 1642 Scudéri was appointed governor of Notre Dame de la Garde, a small fort situated on a rock near Marseille, where he went to reside, but soon returned to Paris, and it was humorously said of him in 1656, that he had "shut up the fort, returned to Paris by the coach, and for fifteen years had carried the key in his pocket." In 1650 he was elected a member of the Académie Française. He died at Paris, May 14, 1667.

In the period from 1631 to 1644, Scudéri produced sixteen plays under the following titles:—'L'Amour Tyrannique,' 'Armenius,' 'Orante,' 'Lygdamon,' 'Le Vassal Généreux,' 'Le Trompeur Puni,' 'La Mort de César,' 'L'Amant Libéral,' 'Didon,' 'Eudoxe,' 'Andromire,' 'Axiane,' 'Le Fils Supposé,' 'Le Prince Deguisé,' 'L'Illustre Bassa,' and 'La Comédie des Comédiens.' He also wrote 'Poesies Diverses,' 4to, Paris, 1649, and 'Alaric, ou Rome Vaincue,' folio, Paris, 1654, an heroic poem, which he undertook at the request of Christina, queen of Sweden. He also wrote a few other works, but they are not worth mentioning.

Scudéri is one of those who have left "a lasting tomb." His name is familiar to us from the reputation which he once had, but both his plays and poems are deservedly neglected, or are only looked into from a motive of curiosity. He was a man of excessive vanity, and in the prefaces to some of his plays boasts of his own merits in terms which indicate the most perfect self-satisfaction, which, taken in connection with the patronage of Richelieu, may partly account for the fame which he had in his day, the mass of mankind, little capable of judging for themselves, for the most part allowing a man to take that station which he assumes, rather than placing him in that to which his merits entitle him.

SCUDÉRI, MADELÈNE DE, the sister of George de Scudéri, was born in 1607. She is the authoress of several voluminous romances which had an extraordinary reputation:—'Ibraham, ou l'Illustre Bassa,' 4 vols. 8vo, Paris, 1641; 'Artamène ou le Grand Cyrus,' 10 vols. 8vo, Paris, 1650; 'Clélie, Histoire Romaine,' 10 vols. 8vo, Paris, 1656; 'Almahide, ou l'Esclave Reine,' 8 vols. 8vo, Paris, 1660. 'L'Illustre Bassa,' 'Cyrus,' and some of the first volumes of 'Clélie,' were published under the name of George de Scudéri, but after the authoress became known her other works were published anonymously. Besides these grand romances, Mademoiselle de Scudéri wrote —'Celinte,' 8vo, 1661; 'Femmes Illustres, ou Harangues Heroïques,' 12mo, 1665; 'Mathide d'Aguilar,' 8vo, 1669; 'La Promenade de Versailles,' 8vo, 1669; 'Discours de la Gloire,' 12mo, 1671, which obtained the prize of eloquence given by the Académie Française; 'Conversations sur divers Sujets,' 2 vols. 12mo, 1684; 'Conversations Nouvelles,' 2 vols. 12mo, 1684; 'Conversations Morales,' 2 vols. 12mo, 1686; 'Nouvelles Conversations de la Morale,' 2 vols. 12mo, 1688; 'Entretiens de Morale,' 2 vols. 12mo, 1692; 'Nouvelles Fables en Vers,' 12mo, 1685; besides a great number of 'Vers de Société,' addressed to her contemporaries.

Mademoiselle de Scudéri was a sort of queen of the Parisian Blue-Stockings, the 'Précieuses Ridicules' of the 17h century, and she enjoyed this 'high and palmy state' of honour till her death, which did not occur till June 2, 1701, when she was in her ninety-fourth year. The praises bestowed upon her were not confined to the fashionable society of the Hôtel de Rambouillet, of which she was the acknowleged dictator, but eulogiums in no measured terms were bestowed upon her by Huet, the learned bishop of Avranches, by Mascaron, bishop of Tulle, by the Cardinal de Bouillon, and many others. Christina of Sweden honoured her with her correspondence, and gave her a pension. She had a pension also from Cardinal Mazarin, which, at the request of Madame de Maintenon, was continued and augmented by Louis XIV.

Mademoiselle de Scudéri seems to have been indebted for her pre-eminence of honour partly to the tact with which all her works were adapted to the usages of the society in which she moved, many of the frequenters of the Hôtel de Rambouillet being recognised in the heroes and heroines of her romances, and partly to a factitious brilliancy of conversation which consisted of ridiculous puerilities and a play of imagination in the worst taste, all founded upon those conventionalisms of politeness and gallantry which were current among the fashionable society of that age. Love was the inexhaustible theme of ll these romances and conversations; the heroes of antiquity are transformed into French petit-maitres, and the heathen mythology supplied its store of imagery and allusion to decorate the fashionable manners and personages of the age of Louis XIV. It must be added, however, that Mademoiselle de Scudéri appears to have been a woman of amiable disposition, was greatly esteemed by her female associates, and had several professed admirers among the gentlemen, though she was very ugly.

SCYLAX of Caryanda, a town of Caria near Halicarnassus, a mathematician and musician, was the author of a 'Periplus of the parts beyond the Columns of Hercules,' of the 'History of Heraclides, king of the Mylasseis,' of a 'Periodos of the Earth,' and an 'Answer (ἀντιγραφὴ) to the history of Polybius.' (Suid., Σκύλαξ.) If all these works are rightly assigned to the same person, Scylax was at least not earlier than the age of Polybius. But it seems probable that there were two writers of the name.

Herodotus (iv. 44) says that Darius, the son of Hystaspes, wishing to know where the Indus entered the sea, sent various persons in whom he had confidence, and among them Scylax of Caryanda, to make the discovery. They set out from the city Caspatyrus and the territory Pactuica, and sailed down the river to the east and the rising of the sun. On reaching the sea they sailed westwards, and in the thirtieth month arrived at the place whence the Phœnicians had set out who were sent by the king of Egypt to circumnavigate Libya. To this Scylax some writers attribute the extant work entitled Περίπλους τῆς Οἰκουμένης, or the 'Periplus of the Inhabited World,' which contains valuable information on the settlements of the Carthaginians, on the towns and colonies of the Greeks, and other matters. Consequently Scylax must, it is supposed, have lived about B.C. 500. Niebuhr and other critics however assign the authorship of the extant 'Periplus' to the middle of the 4th century, B.C. Dodwell considers the author of this 'Periplus' to be a contemporary of Polybius, and consequently he would belong to the 2nd century, B.C. The 'Periplus' was first published by Hoeschel, with other minor Greek geographers, Augsburg, 8vo, 1600. It is also comprised in the first volume of the 'Geographi Græci Minores' of Hudson, which contains the Dissertation of Dodwell. This dissertation, and that of Sainte-Croix, in the 42nd volume of the 'Recueil de l'Académie des Inscriptions,' appear to exhaust the subject of Scylax the geographer. The 'Periplus' is also included in the first volume of the 'Geog. Græciæ Minoris,' edited by Gail, 8vo, Paris, 1826; and by Klausen, with the Fragment of Hecatæus, Berlin, 1831.

SCYLITZES. [BYZANTINE HISTORIANS.]

SCYMNUS of Chios, who was alive about B.C. 80, wrote a description of the earth (περιήγησις) in Greek iambic verse, which he dedicated to Nicomedes, king of Bithynia, probably the third of the name. The first 741 verses are extant, and fragments of 236 other verses. His description begins at Gades, and follows the left coast of the Mediterranean as far as the entrance of the Pontus Euxinus, where the last verse ends. Among the remaining verses there are about 90 on the coast of Asia. The work has no value as a poem, and very little as a geographical description. Still it contains some curious facts. It was first printed by Hoeschel with Scylax in 1600, but under the name of Marcianus of Heraclea. It is also comprised in the second volume of Hudson's 'Geographi Græci Minores,' and in the editions of that work by J. F. Gail, vol. ii., 8vo, 1828; and by Fabricius, Berlin, 1846. Meineke however, in his edition of the poem ('Scymni Chii Periegesis et Dionysii descriptio Græciæ,' 8vo, Berlin, 1846), has endeavoured to prove that the poem is not the work quoted by ancient writers under the title of the 'Periegesis of Scymnus,' which was written in prose, but an entirely different work by some other and unknown author.

SEBA, ALBERT, a native of East Friesland, was born on the 2nd of May 1665. He at first followed the occupation of a druggist at Amsterdam; but afterwards, entering the service of the Dutch East India Company, acquired great wealth. His early studies had given him a taste for natural history, and he spent his large fortune in forming a collection of the most interesting objects in the animal, vegetable, and mineral kingdoms. In 1716 Peter the Great purchased his museum, and removed it to St. Petersburg; but Seba immediately set about forming another collection, which soon surpassed every other in Europe. This was unfortunately dispersed after his death, which took place on the 3rd of May 1736.

Seba wrote several papers on scientific subjects; but his great work was a description of his museum, published in Latin and French, in 4 vols. fol., between the years 1734 and 1765. The first volume only was published during Seba's lifetime; the last three were edited by different persons after his death. The work is noted for the beauty and accuracy of its engravings, which caused it for many years to be regarded as the standard authority on subjects connected with natural history. The bad arrangement of the subjects however, and the inaccuracy of the descriptions, which resulted from Seba's want of scientific knowledge, greatly diminish its value.

SEBASTIAN, DOM, the posthumous son of the Infante Dom Joam, by Joanna, daughter of the emperor Charles V., was born at Lisbon, July 20th, 1554. After the death of his grandfather, Joam III., in 1557, Sebastian, who was then only three years old, ascended the throne of Portugal, the regency being vested in the widowed queen, Catharine of Austria, in conformity with the will of the late king.

From infancy Sebastian showed that the love of arms would be his ruling passion. Possessed of a romantic disposition and an extraordinary admiration of chivalrous exploits, all his thoughts tended to the entire subjection of Africa, where his ancestors had made considerable conquests. At the age of twenty (in 1574) he undertook a campaign against the Moors of Africa, in which however he gained no advantage. Soon afterwards, the troubles which arose in Africa gave him the opportunity of carrying his gigantic projects into execution. Muley Abdullah, sultan of Fez and Marocco, had been succeeded by his son Muley Mohammed, in opposition to the order of succession established by the sherifs, that the sons should succeed in the order of their birth, to the exclusion of the grandsons, and which would have required the succession of his uncle. Knowing that his life was in danger, Abdu-l-múmen, the next brother of Abdullah, on whom the crown should have devolved, accompanied by his younger brothers Abdu-l-málik and Ahmed, fled to Tremecen, where he was put to death by assassins who were paid by his nephew. Abdu-l-málik retired to Algiers, whence, having obtained the succour of the Turks, he marched to Marocco, defeated the usurper, who went out to meet him, and made himself master of that capital. Mohammed then solicited the aid of Philip II. of Spain; but as that monarch refused to give him any, he applied to Sebastian, who readily promised to replace him on his throne, against the advice of his best and wisest friends. However, before starting on his wild expedition, Sebastian communicated his design to Philip, who earnestly

that he might perish, and the crown of Portugal devolve on himself.

The preparations being completed, and the cardinal Enrique vested with the regency, in June, 1578, the armament put to sea. It consisted of 9000 Portuguese, 2000 Spaniards, 3000 Germans, and 600 Italians; in all about 15,000 men. These forces landed on the 10th of July, at Arsila, where they were joined by Muley Mohammed at the head of his army. A council of war was immediately summoned; and after losing eighteen days, during which time the provisions of the army were greatly diminished, and the enemy were enabled to collect their forces, it was resolved to begin the campaign by the siege of Larache. Though on the arrival of his enemies Muley Abdu-l-málik, improperly called Moluc by the chroniclers of the day, was suffering under a disease which soon after caused his death, he had prepared with activity for their reception, and he hastened to the shore borne in a litter. His army, which was far superior in numbers to the Portuguese, being increased by the arrival of his brother Ahmed, governor of Fez, who joined him near Alcasr-kebir (Alcazar-quebir), Abdu-l-málik determined to oppose the passage of the Christians over the river Luk in the way to Larache; and with this view he posted his troops at the only ford in the neighbourhood. Perceiving, however, that Sebastian, by the advice of his ally, Mohammed, had desisted from his former intention, and was attempting to reach Larache by a more circuitous route, he crossed the river and offered him battle. The cavalry of the Christians, unable to withstand the impetuous onset of the Moors, at first gave way; but Sebastian placed himself at the head of his infantry, and charging the enemy, compelled him to fall back on his artillery. At this moment, Muley Abdu-l-málik, fearful of the result, mounted a horse, drew his sabre, and placing himself at the head of a body of cavalry, chiefly composed of Spanish Moriscoes whom Philip had banished from his kingdom after the revolt in the Alpujarras, made a desperate charge, by which the Portuguese infantry, consisting of raw soldiers, was broken. Though a vigorous resistance was made on the right and left wings, which were composed of the Germans and Spaniards, the rout soon became general. Sebastian made every effort to rally the fugitives; but in vain. Most of the officers and courtiers by whom he was surrounded fell by his side. Two horses had already been killed under him, and the third was exhausted. His retainers, anxious to save his life, earnestly entreated him to fly; but he haughtily refused, and plunged into the thickest of the fight, where he met with an honourable death, according to some authorities; others assert that he was taken prisoner by some Moors, but that as they were about to dispute about the possession of so rich a prize, one of their officers came up and killed him with his own hand. On the morning after the day of the battle a search was made, and a body was found, which, though much disfigured, was instantly recognised by Resende, a valet of Sebastian, to be that of his master. Mohammed succeeded in escaping from the field of battle; but he was drowned whilst attempting to cross the river. Abdu-l-málik, exhausted by the fatigue of the day, had also breathed his last during the action, though his death was kept secret by his orders; so that the three kings who entered the field perished on the same day.

Sebastian was succeeded by his brother Ahmed. The news of Sebastian's death caused the greatest consternation. The Portuguese could scarcely believe in his death, and for many years after it was generally supposed that he was still living in captivity. This belief produced several impostors, such as Alvarez, the stone-cutter, Gabriel de Espinosa, called by the Spaniards el Peastelero de Madrigal, and two others, who ended their days on the scaffold or in the galleys. By the death of Sebastian without issue, the kingdom of Portugal became annexed to Spain.

(Cabrera, *Historia de Felipe II.*, Mad., 1619, lib. xii.; Faria y Sousa, *Epitome das Historias Portuguezas*, part iii.; Vasconcellos, *Anacephalæosis*.)

SEBASTIAN DEL PIOMBO. [PIOMBO, SEBASTIANO DEL.]

SÉBASTIANI, HORACE FRANÇOIS COUNT, was a native of Corsica, having been born at the hamlet of Porta, near Bastia, on Nov. 11, 1776. His uncle, who was a priest, took charge of his education, and was preparing him for his own profession, when the call to arms, in 1792, induced the lad to exchange his cassock for a uniform. He then became secretary to General Casabianca, after which he joined the army of Italy, in 1796, was noticed by Bonaparte, and was made a chef-de-bataillon after the battle of Arcola. In 1799, he distinguished himself greatly at Verona, for which conduct General Moreau appointed him to a regiment on the field of battle. On the 18th Brumaire, being in garrison at Paris, with his regiment of Dragoons, he assisted in the coup d'état by which Bonaparte became master of France. The First Consul promised to reward this proof of devotedness on the part of his compatriot, and henceforth took charge of his fortune.

After the battle of Marengo (June 14th, 1800) Colonel Sébastiani was appointed commissioner along with Marmont, to conduct negociations preparatory to the armistice of Treviso. In 1802, he was sent to Turkey, Egypt, and Syria, on an important diplomatic mission, which he conducted so skilfully as to obtain the rank of General of Brigade for his address.

In 1804, he was despatched to watch the movements of the Austrian army in Germany, when the reports he addressed to the War Office are said to have partly determined the campaign of 1805. General Sébastiani commanded the vanguard of Murat's cavalry when that brilliant corps entered the Austrian capital. At the battle of Austerlitz he displayed his habitual energy, was badly wounded in a desperate charge, and was raised to a division for his conduct. During the next few years he was employed with much distinction in diplomatic missions; in one of which he lost his first wife, who died in giving birth to a girl, afterwards known as the unfortunate Duchesse de Praslin, murdered by her husband in 1847.

General Sébastiani was one of the many French officers sent to Spain to retrieve the fortunes of the Emperor, in 1809. He crossed the Gaudiana and defeated the Spaniards at Ciudad-Real, at Santa Cruz, and several other places. In the early part of 1810 he took possession of the provinces of Jaen, Granada, and Malaga, and is accused of having greatly mutilated the Alhambra and other monuments of antiquity, and of ransacking the convents for his own private gain. In the following year, not deeming his services sufficiently appreciated, he returned to France. Napoleon I., who considered the chief talents of this General to be diplomatic, rather than military, had determined not to give him a command during the Russian campaign. But the remonstrances of Sébastiani overcame this decision; he was therefore placed in the vanguard of the Grand Army. During the march to Moscow he strongly urged upon the Emperor the prudence of wintering in the province of Lithuania; but this advice was unheeded. General Sébastiani was present at the battles of Smolensko and Moskwa; he was also one of the first to enter the Russian capital, at the head of the 2nd corps. He suffered greatly during the retreat, lost all his artillery, and all his horses perished in the snow.

In 1813, after the battle of Leipzic, at which he was wounded, he contributed to the victory at Hanau, where Prince Wrede was defeated. Napoleon afterwards gave him the command of the 5th corps, and ordered him to defend the left bank of the Rhine, at Cologne; but he was obliged to fall back into Champagne; where, at the head of three regiments of cavalry of the Imperial Guard, he repeatedly won new honours, particularly at the battles of Arcis-sur-Aube and Saint Dizier.

On the abdication of Napoleon he retired to private life, but during the Hundred Days he became a member of the Chamber of Representatives, and was sent as one of the deputies to wait on the allied sovereigns after the battle of Waterloo. After the return of the Bourbons he spent a few months in England in voluntary exile, though they had not included his name in their list of proscription. In 1819 he was chosen deputy for Corsica, and soon became distinguished as a member of what was termed the liberal opposition in the Chambre des Députés. In 1826 he succeeded General Foy as representative of the department de l'Aisne. After the revolution of 1830, Louis Philippe, in August, appointed him minister of marine, and in the following November, on the retirement of Molé, made him minister for foreign affairs; in which office he continued until 1832. It was during his administration of this office, in September, 1831, that he incurred so much obloquy by his famous announcement from the tribune of the chamber that "order reigns in Warsaw." In 1833 he again filled for a short time the office of minister for foreign affairs, but resigned on the chamber refusing to confirm the treaty he had made with the United States of America, and was appointed ambassador to Naples. In 1835 he was sent ambassador to London, where he was replaced by Guizot in 1840, and on the death of Marshal Maison, he received his bâton de Maréchal after 48 years service. In 1841 he spoke strongly in the

chamber in favour of the project for fortifying Paris. Ill health compelled him soon afterwards to retire from public business, and the unfortunate fate of his daughter, the Duchesse de Praslin, darkened the latter years of his life. He died however suddenly while at breakfast, on July 20, 1851. He was buried in the church of the Invalides, and during the funeral some of the hangings caught fire, endangering the whole building, but the fire was fortunately subdued with only the loss of several of the military trophies.

SECKENDORF, VEIT LUDWIG VON, was born on the 20th of December 1626, at Herzogenaurach near Erlangen. He belonged to an old and noble family of Franconia, and his father held a high post in the army of Gustavus Adolphus during the Thirty Years' war. The boy lived with his mother partly at Coburg, partly at Muhlhausen, and partly at Erfurt. He began his studies at the gymnasium of Coburg in 1638; but Ernest, duke of Gotha, invited him to the gymnasium of Gotha; and after the death of his father, who was executed in 1642 by a Swedish court-martial, the duke acted towards the youth with all the care of a father. The young man showed great talent and unusual diligence, and persons of the highest rank gave him their protection and encouragement. From 1643 till 1646 he studied in the university of Strasbourg; and applied most zealously not only to jurisprudence, history, and classical literature, but to philosophy and theology. After he had completed his studies, he made a journey through the Netherlands, and was appointed page to the Duke of Gotha, who not only superintended his practical training as a statesman, but intrusted him with the care of his library. Seckendorf now gradually rose from the lower to the highest offices in the duke's service, and in 1661 he was appointed privy councillor and chancellor. In all his offices he took a most active part in the important changes which the duke made in the administration of his dominions, as well as in the affairs of religion and the education of the people. For reasons which are not known, Seckendorf, at the close of the year 1664, left the service of the Duke of Gotha, and entered that of Moritz, duke of Zeitz, who appointed him his privy councillor, chancellor, and president of the consistory. In his new sphere Seckendorf showed the same activity and good-will towards the people as before; but owing to some measures which he had proposed, he became involved in disputes with the clergy; and when Duke Moritz died in 1681, he laid down his offices, and retired to his country-seat, Meuselwitz near Altenburg. In 1691 Frederic III., elector of Brandenburg, invited him to Berlin as his privy councillor, and also appointed him chancellor of the newly established university of Halle. Seckendorf accepted the offer, but died in the year following, 1692, at Halle.

Seckendorf as a statesman showed great judgment and skill in the complicated affairs of the various houses of Saxony, but he was more distinguished as a political writer, an historian, a scholar, and a theologian. His principal political work is—'Deutscher Fürstenstaat,' Gotha, 1665, which for a long time was thought the most useful manual of political science. His theological and historical works are: 'Compendium Historiæ Ecclesiasticæ,' Leipzig, 1666; this work was completed by Artopæus; 'Der Christenstaat,' Leipzig, 1685; 'Commentarius Historicus et Apologeticus de Lutheranismo,' &c., 3 vols. fol., Leipzig, 1688, &c.: it is chiefly directed against Maimbourg, 'Histoire du Lutheranisme.' Seckendorf also wrote several smaller discourses in German, and sacred hymns, some of which are still sung in the Protestant churches of Germany. See Schreber, 'Historia Vitæ et Meritorum Viti Ludovici à Seckendorf,' 4to, Leipzig, 1733.

SECKER, THOMAS, a learned and eminent prelate of the English church, who was successively bishop of Bristol and Oxford, and archbishop of Canterbury, was born at Sibthorpe in Nottinghamshire in 1693.

The early history of this distinguished person is essentially different from that of many other persons whose early life, progress, and final success in the church we have had to describe; for while they have usually gone from the endowed grammar-schools to the universities of the realm, Secker (being born of parents who were not members of the Church of England, but dissenters from it), after he had been trained in the grammar school at Chesterfield in Derbyshire, where a sister much older than himself and her husband Mr. Milnes resided (two relatives who had much to do with his early training), was sent to an academy which the dissenters of the north of England had established at a village called Attercliffe, about fourteen miles from Chesterfield. It was intended for the education of dissenting ministers, and for that profession young Secker was designed. But after a residence of two or three years, he was removed to another establishment of the same kind, in which the studies appear to have been of a more liberal kind, and the learning communicated to the pupil more exact and critical. This academy was kept at Tewkesbury, and at the head of it was Mr. Jones, a divine of considerable eminence. Here Secker found Samuel Chandler going through the same course with himself, who was a minister of much celebrity among the dissenters, and author of various critical works, and Butler, the author of 'The Analogy of Natural and Revealed Religion,' who conformed and became bishop of Durham. With both of these divines Secker formed an intimacy, and they remained on friendly terms during the remainder of their lives. It was in these academies that the foundation was laid of those eminent theological attainments by which he was distinguished, of which his printed works are some proof, but there is still stronger evidence in his manuscript notes on the Scriptures, which still remain in the library at Lambeth.

When he left the academy, the natural course would have been that he should have settled as the minister of a dissenting congregation. He preached among the dissenters occasionally, but he never became the settled pastor of any dissenting congregation. Perhaps the excellences of his character were not appreciated as they ought to have been by the persons amongst whom he fell. However, it is certain that he soon determined to abandon the path which had been chalked out for him, and he devoted himself to the study of medicine, attending lectures in London, and going afterwards to Paris.

There were persons however who were unwilling that the talents and attainments of Secker should not be made available in the way that was first intended, though not as a nonconformist, but as a minister of the Established Church; and particularly his early friend Butler, who had conformed and was become preacher at the Rolls, and Mr. Talbot, to whom Butler introduced him, a son of the Bishop of Durham. Secker was induced to enter fully into the question of conformity, and his deliberations issued in the determination to enter the church. He entered himself at Exeter College, Oxford, and in a very short time was ordained by the Bishop of Durham; this was in 1723.

His progress in the church was rapid. He was made chaplain to Bishop Talbot; had the living of Houghton-le-Spring, which he soon exchanged for that of Ryton, both in the diocese of Durham; but in 1732 he was brought into a more public sphere of action, being nominated one of the king's chaplains, and rector of St. James's, Piccadilly. Early in 1735 he was made Bishop of Bristol; in 1737 he was translated to Oxford. In 1750 he gave up the rectory of St. James's, in which parish he had accomplished some useful reforms, and was made Dean of St. Paul's. In 1758 he became Archbishop of Canterbury. In all the various situations which he was called to fill, his conduct was that of a conscientious, liberal, and pious man; assiduous in the discharge of all his duties, acting with moderation and discretion. His printed works consist only of sermons, lectures, and charges. He died on the 3rd of August 1768, and is buried in an humble grave in the churchyard of Lambeth parish.

SECUNDUS, JOHANNES, born in 1511, is one of the most esteemed of modern Latin poets. His verses are chiefly amatory, and modelled after Catullus, whose passionate and tender spirit he had caught, without descending to the extent of his licentiousness. Like other learned men of the age, he took a Latin name: why that of Secundus, does not clearly appear. His family name was Everts, which in other languages is softened into that of Everardi and Everard. His father Nicholas or Klaas Everts, himself a learned man, and a distinguished jurist and magistrate, had five sons, all more or less eminent, among whom however John's fame stands highest. He early showed that taste for Latin poetry to which he owes his reputation; but he adopted the law as his profession, and graduated with distinction at Bourges, in 1533. That his talents and acquirements were well known may be inferred from the archbishop of Toledo having chosen him for private secretary. Through this connection he obtained the notice and esteem of Charles V., whom he accompanied to Tunis in 1534. Unfortunately the climate of Africa sowed in him the seeds of a mortal disease; and he was fain, instead of following up his fortunes by accepting an important post at Rome, to return to his native climate, only to die at Tournai, October 8, 1536, at the early age of twenty-five.

His Latin poems are—Elegies (3 books), 'Basia,' Epigrams, Odes, Epistles, Funera (elegies in the English meaning), and Miscellanies, one book each. There are many editions, among which that of Leyden, 2 vols. 8vo, 1821, is recommended. His works are published jointly with those of his brothers Nicholas and Adrian, who assumed respectively the names of Grudius and Marius, under the title 'Poemata et Effigies Trium Fratrum Belgarum.' There are translations of the 'Basia' into English, French, &c. Of the former, that of 1775, with the Life of Secundus, and of the latter, that by Tissot, 1806, are said to be the best.

SEDAINE, MICHEL JEAN, a dramatic writer of considerable merit, was born at Paris, July 4, 1719. On the death of his father, who was an architect, he was reduced to follow the trade of a stonemason. He continued however to study, and casually attracted the notice of his employer, an architect named Buron, who, on discovering his talents, gave him instruction, and finally took him into partnership. This service he afterwards repaid by educating the painter David, who was Buron's grandson. Sedaine made his first appearance as a dramatist in a piece taken from the 'Devil on Two Sticks,' played at the Opera Comique in 1756, which was very popular. After writing for that theatre during several years with brilliant success, he took a bolder flight, and brought out his 'Philosophe sans le Savoir,' on the more classical stage of the Comédie Française. This, which is esteemed his most sterling piece, had a great run. He also wrote for the Grand-Opéra; and thus, it has been observed, shone at once on three of the chief theatres of France. The well-known opera of 'Richard Cœur-de-Lion,' for which, and many other of Sedaine's works, Gretry composed the music, procured for him, at the age of

sixty-five, admission to the Académie Française. He died on the 17th of May 1797.

Gaiety, originality, truth of dialogue, and skill in raising and sustaining interest in his plots, are the merits ascribed to Sedaine as an author. His style is censured for negligence, but it is forcible and flowing, and well adapted to his usual melodramatic composition. He himself maintained that what were called his faults really contributed to his success. "They will have it," he said, "that I can't write French; and I say that none of them could write 'Rose et Colas.'" This was said in mortification at having been left out of the Institut National, when the pre-existing Académies were remodelled into that body. The catalogue of his plays amounts to thirty-two. There is a selection ('Œuvres Choisies de Sedaine') with a memoir, Paris, 1813.

*SEDGWICK, REV. ADAM, M.A., F.R.S., F.G.S., Woodwardian Professor of Geology in the University of Cambridge, one of the most eminent living geologists, was born about 1786 at Dent, in Yorkshire. He took his B.A. degree in 1808, and in the following year became a fellow of Trinity College, of which he is now (1857) a senior fellow, and also vice-master. In 1818 he succeeded Professor Hailstone in the chair of geology founded at Cambridge by the celebrated Dr. Woodward [WOODWARD, JOHN], and frequently termed the Woodwardian professorship. In the same year, on the 21st of February, he was elected a Fellow of the Royal Society. He was one of the secretaries of the Cambridge Philosophical Society at its establishment in 1819, and has frequently been an office-bearer since, continuing of course to be a leading member of that body, whose 'Transactions' have done so much honour, not only to the science of the university, but to British science in general. Gradually becoming a leading Fellow also of the Geological Society of London, and having filled several offices in it, he was elected the president at the anniversary of 1829, holding the office for the stated two years following. He is a prebendary of Norwich cathedral, and is also university-secretary to his Royal Highness Prince Albert as chancellor. In the fourth volume of the 'Bibliographia Zoologia' of Agassiz, Strickland, and Jardine, published in 1854, thirty-two papers by Professor Sedgwick, including a 'Syllabus of Lectures' separately published, are enumerated; ten by him and Sir R. I. Murchison in conjunction, and two by him and Mr. Williamson Peile. These papers are contained in the 'Transactions' of the Cambridge Philosophical Society; the 'Transactions' (second series), 'Proceedings,' and 'Quarterly Journal' of the Geological Society of London; the 'Reports' of the British Association; the first and second series of the 'Annals of Philosophy;' the 'Philosophical Magazine;' and the 'Edinburgh New Philosophical Journal.' They relate exclusively to geology, and principally to that of the palæozoic and of the older metamorphic and the crystalline rocks. He has since communicated several other papers to the Geological Society and the 'Philosophical Magazine.' He is reputed to be the author of an elaborate and powerful article in the 'Edinburgh Review' on the views advocated in the work entitled 'Vestiges of the Natural History of Creation.'

Professor Sedgwick has given more attention perhaps than any other English geologist, except the late Sir H. T. De la Beche, to the study of the crystalline rocks, which, in their actual position, are the bases upon which the entire series of our sedimentary formations reposes. While his numerous descriptive essays on English geology evince a regard for mineralogical and chemical distinctions which have not been duly regarded by some geological inquirers, he has not been misled, as the late Dr. Macculloch was, by his mineralogical knowledge, to undervalue those principles of the classification of rocks which are derived from the organic remains they include, and which, as yet, are principally zoological. He has been eminently successful in determining the relative position of the great masses constituting the palæozoic rocks of the north of England, especially where the original stratification has been thrown into disorder by subsequent geological operations, or where the original characters of the strata have been changed or even obliterated by metamorphic action. His application of general physical knowledge to this branch of the science has been of inestimable advantage in the progress of geology in England.

No member of his university has contributed in a higher degree to elevate its character as a school of the natural sciences. To him it is also indebted for his care of the continually augmenting collections of the geological museum, the foundation of which was Dr. Woodward's own collection. He has himself contributed to it a noble series of many thousand rock-specimens, chiefly British, and a still more valuable series of organic remains. For the arrangement of the latter, and of all the palæontological collections added to the museum during the last thirty-eight years, he secured the services for four years of a distinguished palæontologist, Mr. McCoy, subsequently professor of geology and mineralogy in Queen's college, Belfast, and since appointed to the chair of natural history in the University of Melbourne, Victoria, Australia. Professor McCoy's descriptive catalogue of the 'British Palæozoic Fossils,' contained in these collections, has been published by the university, introduced by an elaborate dissertation by Professor Sedgwick, entitled 'A Synopsis of the Classification of the British Palæozoic Rocks,' and this is almost the only separate work on geology which he has produced. In it he has enunciated his matured views, and as it were final decision on the subject of the classification and nomenclature of the older palæozoic formations, on which he is at issue with his friend and former collaborator, Sir R. I. Murchison, [MURCHISON, SIR RODERICK IMPEY], giving to the Silurian system of strata of that geologist all the lower palæozoic formations above the Coniston grits, and claiming for his own Cambrian system everything from the Coniston grits inclusive down to the Skiddaw slate, and its equivalents the Bangor and Longmynd group, the most ancient of British rocks.

A more general work of considerable importance has also been produced by Professor Sedgwick. This is 'A Discourse on the Studies of the University of Cambridge,' first published as a pamphlet, but the fifth edition of which, published in 1850, is a volume of 764 pages, of which the expanded preface occupies 442. This work may be said to present a comprehensive enunciation of the author's views on physical philosophy and natural theology, and their relations to the Christian religion. It expresses them in an especial manner on what may be termed the philosophy of geology and palæontology. To it all may be referred who desire to learn the sentiments of Professor Sedgwick, acquired by a life of application to the acquisition and extension of knowledge, upon any of the great questions of science, and its bearings on revelation, which the progress of discovery for nearly a century past has evoked, and upon the authority of the men by whom they have been raised. It was originally delivered as a sermon in the chapel of Trinity College, (at an annual commemoration), directed against what has been termed by some writers "the utilitarian theory of morals as being not merely false in reasoning, but as producing a degrading effect on the temper and conduct of those who adopt it." "In this line," it has been remarked, "he had been preceded by the present master of Trinity (Dr. Whewell), in Four Sermons on the Foundation of Morals, and by the late Archdeacon Hare, [HARE, JULIUS CHARLES], in various sermons preached before the University of Cambridge. These three great men (who had a most noble and tender friendship for each other), had and have long been seeking to counteract the influence which they think Paley, in his 'Moral Philosophy,' has injuriously exercised on the studies of their Alma Mater."

SEDLEY, SIR CHARLES, an English poet, the son of Sir John Sedley of Aylesford in Kent, was born in 1639. His mother was Elizabeth, daughter of Sir Henry Saville, warden of Merton College, Oxford. At the age of seventeen, in the year 1655-56, he became a fellow-commoner of Wadham College, and taking no degree, retired to his own county, where he lived till the restoration of Charles II. After this event he came to London, and, to use the words of Antony à Wood, set up for a satirical wit, a comedian, poet, and courtier of ladies. A thorough debauchee he in 1663 was fined very heavily for a most disgusting drunken frolic in which he had been engaged, the particulars of which are told by Wood. ('Athenæ Oxon.') Shortly after this he represented the borough of New Romney in Kent. Several of his speeches in parliament are printed among his works. During the reign of James II., Sedley, whose daughter was one of the mistresses of that monarch, appears to have retired from the court, which he had much frequented in the lifetime of Charles. At the Revolution he joined the party of William. He died August 20, 1701.

Sedley's works, with a short memoir prefixed, were published in 1722. They consist of various short amatory poems, a few speeches in parliament, translations from the classics, and the following plays. 'The Mulberry Garden,' a comedy; 'Antony and Cleopatra,' a tragedy; 'Bellamira, or the Mistress,' a comedy. ('Tunbridge Wells, or a Day's Courtship,' a comedy; 'The Tyrant King of Crete,' a tragedy; 'The Grumbler,' a comedy, are also attributed to him.)

As a poet Sedley is in simplicity and ease of expression, in sprightliness of fancy, in the skilful treatment of common and trivial subjects, surpassed by none of his contemporaries. He is extremely licentious, but his licentiousness is of a refined kind, and his pages are not disfigured by the grossness of language so common in his time. The best of his short poems are printed in Ellis's 'Early English Poets.' His plays have little merit, and he is one of those writers whose works might pass into oblivion without real loss either to taste or morality.

SEDU'LIUS, CÆLIUS, a Christian Roman poet, is generally supposed to have lived during the first half of the 5th century of our era; but who he was and where he lived is unknown. Some writers call him a presbyter, others an antistes, and others again call him a bishop. A few very late writers state that he was a disciple of Hildebert, archbishop of the Scots, and that he came from Scotland or Ireland to France, and thence to Italy. But these statements are either entirely groundless, or arise from the circumstance that the old Christian poet Sedulius was confounded with another Sedulius who lived in the 8th or 9th century of our era.

There are four poems which are usually ascribed to Sedulius:—1, 'Mirabilium Divinorum, sive Operis Paschalis Libri (quatuor) Quinque:' it is preceded by a prose letter to an abbot Macedonius, from which we learn that the poet treated of the same subject in prose also, and that he himself divided the poem into four books, though in all our editions it is divided into five books. Whether the fifth book was added by Sedulius himself at a later period of his life, or whether it was added by some one else, is uncertain. The poem, which is in tolerably good hexameters, contains some portions of the history of the Old Testament and the life of Christ. The language is purer than that of many of his contemporaries, and in some passages it is really poetical.

2, 'Collatio Veteris et Novi Testamenti.' This poem is written in elegiac verse, and in such a manner that the first words of every hexameter form the second half of the pentameter which follows. It contains narratives from the Bible, so arranged that those taken from the Old Testament always appear in juxta-position with those taken from the New Testament. 3, A 'Hymnus,' written in Iambic dimeters, in which the verses of each stanza begin with the letters of the alphabet in their usual succession (Acrosticha). It is a panegyric upon Jesus, and one of the best productions of the Christian poetry of the age. 4, 'De Verbi Incarnatione' is composed of verses taken from Virgil, which by slight alterations are combined into a Christian poem.

The editio princeps of Sedulius is the 'Asconsiana,' 4to, Paris, without date. The latest editions are by Cellarius, Halæ, 8vo, 1704 and 1739; by J. Arntzen, Leuwarden, 8vo, 1761; and by Faustino Arevalo, Rome, 4to, 1794.

Comp. Bähr, 'Die Christlichen Dichter und Geschichtschreiber Roms,' p. 54, &c.

SEE'TZEN, ULRICH JASPAR, was born on the 30th of January, 1767, at Sophiengroden near Jever. His father was in good circumstances, and gave his son an excellent education, which was commenced at Jever, and completed in the university of Göttingen, where Seetzen from 1785-88 studied medicine, the natural sciences, and especially agriculture and political economy. Here he became acquainted with Alex. von Humboldt and Link, with whom he conceived the plan of travelling into distant countries which were then little known. Seetzen chose Asia and Africa as the fields of his enterprise, and was encouraged in his design by Heyne, Gatterer, Eichhorn, and Blumenbach. After the completion of his studies, he returned to Jever, and made several journeys through Germany and Holland. He however never lost sight of the great object of his life, and studied with great care what had then been written upon Asia and Africa. After he had made all the preparations which private study enabled him to make, he applied to Blumenbach for his advice and support. This great naturalist recommended Seetzen to Baron von Zach, who, though at first not favourably disposed towards the extensive plans of Seetzen, soon altered his opinion, and not only instructed the young man in astronomy, but induced the Duke of Gotha to provide Seetzen with the necessary instruments for making astronomical observations, and afterwards also to grant him an annual sum for the prosecution of his objects. It was also resolved that a museum should be formed at Gotha, and the duke intrusted Seetzen with considerable sums to purchase any interesting objects connected with the arts, religion, and literature of the countries through which he was about to travel.

On the 13th of June, 1802, Seetzen set out from Jever, accompanied by a surgeon who had been educated at Gottingen at the expense of Seetzen himself. The proposed subjects of his inquiry in Asia and Africa were natural history, statistics, agriculture, commerce, the arts, mathematical, physical, and ancient geography, and archæology; in fact, everything that might contribute to an accurate knowledge of the countries. Seetzen stopped for a short time at Vienna, to learn the art of drawing plans and maps; and thence he went, by way of Bucharest and across the Balkan to Constantinople, where he arrived on the 12th of December. After a stay of six months, which were spent in various preparations, he crossed over into Asia Minor, and travelled by land to Smyrna. Here his companion was taken ill, and he was obliged to leave him behind. Seetzen continued his journey to Haleb with a caravan, and arrived there towards the end of 1803, and stayed for nearly fifteen months, which he devoted to the study of Arabic. From Haleb he proceeded to Damascus, through Syria and Palestine, as far as the deserts of Arabia, and got much new information, and made valuable collections. In 1805, he returned to Damascus; and, dressed in the costume of a Turk, he made excursions into Libanus and Antilibanus. The year after he began his travels in the country east of Hermon, the Jordan, and the Dead Sea. His journeys in these districts were made under the greatest privations and dangers; but they were amply rewarded by the discovery of the ruins of several ancient towns, the site of which had till then been unknown to Europeans. He also penetrated farther south along the eastern shore of the Dead Sea, and he proceeded around the southern shore to Jerusalem. From this place he travelled to Joppa, and thence by sea to Acre, where he remained till the end of the year 1806. We now lose sight of him for some months, as the documents belonging to this period are missing; but in March, 1807, we find him again at Jerusalem, from which place he travelled to Hebron, Horeb, Sinai, then back towards the north, and across the isthmus of Suez to Cairo, where he remained for two years. Here he purchased for the museum of Gotha a collection of 1574 MSS., 3536 archæological subjects, and collected a great many specimens in mineralogy, botany, and zoology. In 1808 he visited the province of Faioum, and examined the pyramids, the catacombs near Saccara, and the great lake of Birket-el-Karun. About this time he adopted externally the Mohammedan religion, in order to gain the confidence of the Egyptians and the Arabs, and to be able to visit those places in Arabia to which Mussulmen alone have access. He then attempted to proceed to Acaba, but was obliged to return to Suez. Soon afterwards however he travelled by sea to Yambo and Jidda, and thence to Mecca and Medina. In the two last places he made a great many drawings and plans. In March 1810 he sent out for Mocha. A letter, dated Nov. 17, 1810, and addressed to Mr. Lindenau of Gotha, was the last account that he himself sent to Europe. In 1815, Von Hammer of Vienna was informed by Mr. Buckingham, in a letter written at Mocha, that Seetzen had suddenly died in 1811, in the neighbourhood of Taes, while he was on his way to the Imam of Sana to recover his luggage, &c., which had been seized at Mocha, and that it was generally believed that the unfortunate traveller was poisoned by the command of the Imam. A report which was afterwards brought over to this country from Bombay, agreed in the main points with that of Mr. Buckingham. The diary of Seetzen's journeys, and his maps, plans, and drawings, were for some time supposed to be lost, but nearly the whole have been recovered, and were placed in the hands of Professor Kruse of Dorpat.

SE'GNERI, PA'OLO, was born in 1624, at Nettuno in the Campagna of Rome. He studied at Rome under the Jesuits, and afterwards entered that order. He applied himself more particularly to sacred oratory, and became a distinguished preacher. He formed a style of his own, avoiding both the dryness of his predecessors and the turgidity of his contemporaries, and he is one of the few really eloquent preachers that Italy has produced. (Maury, 'Essai sur l'Eloquence de la Chaire.') Segneri's 'Quaresimale,' or series of sermons for Lent, is still read with pleasure and profit. The author is rather too fond of figures and antithesis; at times he indulges too much in profane and even mythological erudition, in doing which he conformed to the vitiated taste of his age, which is known as that of the Seicentisti, but he is one of the purest writers of that age, and his language has been approved by the Crusca Academy. Segneri was an earnest and truly Christian preacher. In that vocation he visited almost every corner of Italy, and he always won the attention and affection of his audience. He composed also 'Laudi,' or prayers in verse, of an easy and popular style, to be sung before and after his sermons.

Pope Innocent XII. chose Segneri for his own preacher, as well as of the College of Cardinals, in which office he continued three years, until 1694, when he died at Rome. He was succeeded by father Casini, who nearly equalled him in eloquence, and surpassed him in the boldness and freedom with which he spoke truth, however unwelcome it might be to men in power, which however did not prevent Pope Clement XI. from making him a cardinal. Segneri composed, besides his sermons, several pious tracts, such as 'Il Cristiano Istruito,' which contains many excellent precepts for living a Christian life.

(Corniani, *Secoli della Letteratura Italiana;* Maffei, *Vita del Segneri.*)

SEGNI, BERNARDO, was born at Florence about the end of the 15th century. He studied the law at Padua, but afterwards proceeded to Aquila in the kingdom of Naples, where he followed the profession of a merchant. On his return to Florence after the fall of the republic, he courted the new sovereigns of the house of Medici, and found favour with Duke Cosmo I., who employed him in several missions and other affairs of state. Cosmo employed him also in translating the works of Aristotle from the Greek into Italian. His translations of the Rhetoric, Ethic, Politic, and the Treatise on the Soul, are the only parts that have been published. Segni also busied himself in writing a history of his own times and country: 'Storie Fiorentine dall' anno 1527 all' anno 1555,' which he kept secret in his lifetime. In this history he speaks with the freedom of a conscientious historian, and as such he is placed among the best writers of Italy. The first part of Segni's history refers to the same period as the latter part of that of Guicciardini, both embracing the important event of the fall of the Florentine republic, with this difference, that Guicciardini's is a general history of Italy, and Segni's a particular history of his native Florence. No less than three other Florentine contemporary historians have treated the same period, namely, Varchi, who wrote, in a prolix style, 'Storia Fiorentina,' from the year 1527 to 1538; Nardi, who wrote 'Istorie della Citta di Firenze,' from 1494 to 1531; and Nerli, in his general history, or rather chronicle, of Florence, 'Commentarij de' Fatti Civili occorsi in Firenze dall' anno 1215 all' anno 1537.' Segni however went farther than any of them, by continuing his narrative till the year 1555, thus embracing not only the period of the profligate sway of Alessandro de' Medici, included in the histories of Varchi and Nerli, but the subsequent and more important reign of his successor, Duke Cosmo I., who was the real founder of the Tuscan dynasty, and who, by the subjugation of Siena, the last of the three great Tuscan republics, united the whole of Tuscany into one principality. Segni died in 1559.

There have been two other writers of the same family: Pietro Segni, who translated and commented on the work of Demetrius Phalereus 'On Elocution;' and Agnolo Segni, who wrote a valuable treatise, 'Della Imitazione Poetica.'

SEGUIER, PIERRE, was one of an ancient and distinguished French family which, in the space of three centuries (1460 to 1789), is recorded to have had no less than sixty-eight of its members raised to the highest legal dignities of France. Pierre Seguier, one of the most eminent of them, was born at Paris in 1504. He began life as an advocate, and, after filling various high offices, was raised in 1564 to the rank of president à mortier, the highest grade but one in the Parisian parliament. In that capacity the parliament, having refused to register an edict for the establishment of the Inquisition, deputed

him to lay their remonstrances before the king, Henri II.; and he had the distinguished honour of preventing, by the boldness and force of his arguments, the introduction of that odious tribunal into France. His speech on this occasion has been preserved. (Garnier, 'Continuation of Velly,' vol. 27.) He resigned his office of president in favour of his second son Pierre, two years before his death, which happened in 1580; and it is remarkable that every one of his sons, six in number, filled some high legal office. Antoine, as well as Pierre, was président à mortier, and both of them enjoyed the special confidence of Henri IV.

SEGUIER, PIERRE, born at Paris, May 28, 1588, was the son of Jean, sixth son of the above Pierre Seguier, lieutenant-civil of Paris, a steady friend, like his brothers above noticed, of Henri IV., and a valuable public officer. Pierre Seguier, like his grandfather, rose through various offices to the rank of president à mortier in 1633, and that of chancellor in 1635. Having rendered important services to Anne of Austria during the ascendancy of Richelieu, at the risk of incurring that minister's vengeance, he obtained Anne's full confidence; and, during her regency, rose to as high power and influence as a subject could well attain. At the breaking out of the war of the Fronde he escaped narrowly with his life, in a resolute attempt to pass the barricades to the usual discharge of his official functions; and in the sequel of those disturbances, the seals of office were for a time taken from him. He was replaced in 1656, and continued chancellor till his death, January 28, 1672, maintaining through life the honour of his family as an independent, able, and enlightened magistrate. He was also a lover and encourager of art, and a man of elegant and accomplished mind. He was one of the originators, and president, with the title of protector, of the Académie Française, which during thirty years held its sittings at his hotel.

SEGUIER, ANTOINE-LOUIS, of the same family, being descended from a brother of the first-named Pierre Seguier, was born at Paris, December 1, 1726; and owed (1748) to the regard of Louis XV. to his name and family his first step in the law, namely, the office of king's advocate in the court of the Châtelet. In 1755 he rose to be advocate-general in the parliament of Paris, which office he held till the dissolution of that body in 1790, except that he resigned it in 1771 in consequence of the exile, and returned to it in 1774, on the return of the parliament. In forensic eloquence he is reputed a worthy successor to D'Aguesseau and other distinguished men of his predecessors, and he possessed considerable literary acquirements. In the revolution he was offered and refused the post of mayor of Paris; and he lived retired until the appearance of an attack entitled 'Seguier treated as he Deserves,' on which he took the alarm and emigrated. After sojourning in several places he fixed his abode at Tournai, but died of apoplexy, January 25, 1792, leaving an unsullied character for integrity, and a high reputation as a judge, a lawyer, and a statesman. Several of his professional speeches and some of his writings are extant, but in no collected form.

SEGUIER, JEAN-FRANÇOIS, of another branch of the same family, was born at Nismes, November 25, 1703, and devoted himself early to the study of antiquities. Having formed a close friendship with the learned Scipio Maffei, during his visit to Nismes in 1732, he accompanied him in his travels, and resided with him till his death in 1755. Seguier then returned to his native place, and applied himself to the illustration of its splendid Roman remains. He displayed much ingenuity in deciphering, from the holes in the stones to which metal letters had been attached, the inscription formerly existing on the temple called La Maison Carrée, which he conceived to have been erected in honour of Caius and Lucius, the sons of Agrippa and grandsons of Augustus. Later researches have shaken this opinion. Great part of his life was occupied, in concert with Maffei, in forming a collection of all known ancient inscriptions: their work however was never published in a complete form. Seguier continued to labour on this subject to the end of his life, and left ready for the press a bulky manuscript, now in the king's library at Paris, which has never been printed. ('Inscriptionum Antiquarum Index absolutissimus,' &c.) He died of apoplexy, September 1, 1784, leaving his library and valuable museum of medals, natural history, &c., to the academy of Nismes, on the dissolution of which the collection was made over to the public library of that place.

SEGUR, HENRI-FRANÇOIS, COMTE DE, son of the Marquis de Segur, was born in 1689, and died in 1751. His life was passed in active service, chiefly in Spain, Italy, Bohemia, Germany, and Flanders, first as colonel and afterwards as lieutenant-general in the French army.

SEGUR, PHILIPPE-HENRI, MARQUIS DE, son of the Comte Henri-François, was born January 20, 1724. He distinguished himself when very young in the wars of Italy and Bohemia, especially at the siege of Prague: at the battle of Rocoux a musket-ball entered his breast, passed through to the back, and had to be extracted by the spine; at the battle of Laufeld, in leading his regiment to a charge after it had been three times repulsed, his arm was shattered in such a manner that it was necessary to amputate it. By two successive and rapid promotions he was made maréchal-de-camp and lieutenant-general. At Clostercamp he was pierced in the neck by a bayonet, received three sabre-wounds on the head, and was made prisoner. At the termination of the war he was appointed inspector-general of the infantry. In 1780 Louis XVI. called him to his councils as minister of war, and in 1783 raised him to the dignity of Maréchal de France. He was war-minister during seven years, in the course of which he introduced many ameliorations into the army, in discipline, in expenditure, in the personal comfort of the soldiers, and in the management of the military hospitals. He afterwards lived in retirement till he was arrested by order of the Convention in 1790; his furniture was sold by public auction; and at the age of seventy, infirm, mutilated with many wounds, deprived of an arm, and afflicted with the gout, he was thrown into the prison of La Force. He was deprived of his military pensions, as well as of his titles and his orders. Fortunately he had no property to stimulate the tyrants of the revolution further, and his life was spared. Bonaparte when first consul set him at liberty, treated him with marked respect, and granted him a pension of 4000 francs. He died at Paris, October 8, 1801, in his seventy-eighth year. His character is thus summed up by his son:—"When in power, he was guilty of no injustice; when oppressed by his country, he did not cease to love it. He was a good husband, a good father, a good general, a brave soldier, a just and wise minister, and an excellent citizen."

SEGUR, LOUIS-PHILIPPE, COMTE DE, eldest son of the Maréchal de Segur, was born in Paris, December 10, 1753. He chose the army as a profession, and at an early age was made colonel of a regiment of dragoons. He was one of the three first Frenchmen of high rank who offered their services to the American deputies in the cause of American independence, the other two being the Marquis de la Fayette and the Vicomte de Noailles, but they were formally prohibited by the French ministry from leaving France. La Fayette escaped, and reached America; Noailles obtained leave to go there about two years afterwards, but Segur was not permitted to leave France till May, 1782. He entered the Delaware in September 1782, narrowly escaped being taken by the English, and with much difficulty reached the camp of the French general Rochambeau, under whom he fought till the termination of the American war. He then returned to France, which he reached in June 1783. In the latter part of 1784 he was appointed ambassador to Russia, and arrived at St. Petersburg March 19, 1785; he was treated by the Empress Catharine II. with especial favour, accompanied her in the great progress which she made from St. Petersburg to the Crimea in 1787, and retained her confidence as long as he remained at her court. He left St. Petersburg October 11, 1789, on his return to Paris.

In 1790 he was sent as ambassador to the court of Frederic of Prussia. Having returned to France, he was twice arrested by the revolutionists in 1793, but obtained his freedom by his prompt eloquence. He then retired into the country, and was obliged to have recourse to his pen for the means of subsistence. In 1798 he published his 'Théâtre de l'Hermitage;' in 1800, his 'Histoire des Principaux Evénémens du Regne de Frédéric-Guillaume II., Roi de Prusse,' 3 vols. 8vo, Paris; and in 1801, his 'Decade Historique, ou Tableau Politique de l'Europe depuis 1786 jusqu'à 1796,' 3 vols. 8vo, Paris. In 1803 he was chosen a member of the Académie Française, and about the same time he was appointed grand-maitre de cérémonies to Bonaparte. After the Restoration he became a member of the Chamber of Peers. In 1819 he published his 'Contes Moraux et Politiques,' 2 vols. 12mo, Paris; in 1821, his 'Histoire Universelle, Ancienne et Moderne,' 10 vols. 8vo, Paris; in 1822, his 'Pensées, Maximes, et Reflexions,' 18mo, Paris; in 1823, his 'Galérie Morale et Politique,' 3 vols. 8vo, Paris. In 1824 appeared his 'Œuvres Complêtes,' 30 vols. 8vo, Paris, which in 1828 were reprinted and augmented to 36 vols. His 'Mémoires, Souvenirs, et Anecdotes,' were published in 1826, 3 vols, 8vo, Paris, an extremely amusing and instructive work. His death occurred in July 1830.

PHILIPPE-PAUL, COMTE DE SEGUR, his son, born November 4, 1780, was one of Bonaparte's favourite generals; he accompanied him in the disastrous Russian campaign, of which he has written the history, 'Histoire de Napoléon et de la Grande Armée en 1812,' 2 vols. 8vo, Paris, 1825, which has passed through numerous editions. He wrote the 'Histoire de Charles VIII.,' from his father's papers, and also other works.

SEGUR, JOSEPH-ALEXANDRE, VICOMTE DE, the second son of the Maréchal de Segur, and brother of the Comte Louis-Philippe, was born at Paris in 1756. He entered the army, and rose to the grade of maréchal-de-camp, but he was more fond of pleasure than war, and attached himself chiefly to the drama. He wrote 'Contes, Fables, Chansons, et Vers,' 8vo, Paris, 1801; 'Œuvres Diverses,' 8vo, Paris, 1819; 'Les Femmes, leur Condition et Influence dans l'Ordre Social,' 2 vols. 8vo; 4 vols. 12mo, Paris, 1820; 'Romances et Chansons,' 18mo, Paris, 1820; besides a great number of comedies, vaudevilles, and operas, several of which are yet popular. He died July 27, 1805, at Bagnères.

SEJA'NUS, LU'CIUS Æ'LIUS, a native of Vulsinii, in Etruria, was the son of Seius Strabo, a Roman knight. (Tacit., 'Ann.,' iv. 1.) He first attached himself to the interests of Caius Cæsar, the grandson of Augustus, but afterwards gained the favour of Tiberius, who shortly after his accession appointed him to the command of the Prætorian troops, in conjunction with his father, who had held the command under Augustus. He continued to increase in power and influence till the whole administration of the state was eventually committed to him. Tiberius sent him with his son Drusus, in order to suppress the insurrection of the legions in Pannonia (Tacit., 'Ann.,' i. 24, &c.); and when his father, Seius Strabo, received the govern-

ment of Egypt, Sejanus obtained the sole command of the Prætorian troops. These troops, which had previously been quartered in different parts of the city, he collected into one camp, and used every effort to gain over to his interests. He also secured the support of the leading members of the senate; and as his influence increased, so did his ambition, and he resolved to secure, if possible, the imperial power. Drusus, the son of Tiberius, and the children of Germanicus, stood however in his way. He first determined to remove Drusus, against whom he had a personal hatred on account of a blow which he had received from him; and in order to accomplish his purpose, he seduced Livia, the wife of Drusus, and then holding out to her the prospect of marriage and his own accession to the Imperial power, he induced her to consent to the murder of her husband, who was shortly afterwards removed by poison. (Tacit., 'Ann.,' iv. 3, 8; Dion Cass., lvii. 22; Suet., 'Tib.,' 62.)

Sejanus was anxious to marry the widow of Drusus, but he was strongly dissuaded from it by Tiberius. He now began to fear lest Tiberius should suspect his designs, and accordingly he persuaded the emperor, who was fond of ease, to retire from the city, and to leave the management of public affairs in his hands. Tiberius first withdrew to Campania, and afterwards to the island of Capreæ. Sejanus, now released from any restraint, acted in the most arbitrary and oppressive manner. He procured the death of Agrippina, the widow of Germanicus, and also of her two sons Nero and Drusus, and nothing now seemed to stand in the way of his wishes, when the suspicions of Tiberius became at length aroused, and he resolved upon the death of his favourite. Tiberius was obliged however to proceed with caution. At a meeting of the senate, which Sejanus was induced to attend, he was arrested by Nervius Sertorius Marco, to whom Tiberius had intrusted the tribunicial power, and was the same day condemned to death. His body was exposed to the fury of the people, and his children and many of his relations and friends were also put to death. (Dion Cass., lviii. 6-19; Tacit., 'Ann.,' v. 6, &c.; Suet., 'Tib.,' 65.)

SELDEN, JOHN, was born December 16, 1584, at Salvington, near Worthing, in Sussex. His mother, Margaret, was the daughter of a knightly family of the name of Baker, in Kent, whom her husband, John Selden, known by the name of the 'Minstrel,' obtained in marriage by means of some proficiency he had in music. Their son began his education at the free grammar-school at Chichester, and at the age of fourteen entered at Hart or Hert Hall, in Oxford, a foundation since merged in the present Magdalen Hall in that University. When about nineteen he was admitted a member of Clifford's Inn, and in 1604 removed to the Inner Temple.

By nature unfit, or by accident unable, to apply himself to the more active business of his profession, Selden devoted this time of his life to the study of history and antiquities, both civil and legal, to the acquirement of languages, and the study of logic and of moral philosophy, with an application which was eventually rewarded by the honour of being considered one of the most learned writers of his age. At twenty-two years of age he wrote his first published treatise, the 'Analecton Anglo-Britannicon,' a work which surprised his friends, and gave him an immediate reputation. This was followed by other works, and in 1614 appeared his treatise upon 'Titles of Honour,' a book then and ever since regarded as one of authority. In 1618 he was summoned before the High Commission Court for publishing the 'History of Tithes,' wherein he allows the legal but denies the divine right of the clergy to the receiving of tithes. In the early ages of christianity, tithes were, in imitation of the Jewish law, a source of church revenue, and were originally paid to the bishop, and not for the maintenance of a resident clergy; and it was not till later, when the people began to question this right, that Charlemagne first gave a legal confirmation to these ecclesiastical claims. By denying then the divine right, the reason for the legal injunction is abandoned, and the payment of tithes becomes a mere tax. Selden apologised in words which did not express a recantation of opinions, but regret for having disturbed the church and offended the court. He was considered the instigator of the remonstrance on the subsequent protestation of the House of Commons, which that House made in 1621, wherein under Selden's advice, though not then himself a member, it asserted its right to offer advice to the crown, and claimed the liberty of the subject. The king, in consequence of whose speech at the opening of the parliament these memorable declarations were made, erased them from the journals of the House with his own hand, and dissolved the parliament. Selden was committed to prison, from which, through the interest of the bishop of Winchester, he was released in five weeks.

He first appeared in the House of Commons as member for Lancaster, for which place he was returned in the parliament which assembled in 1623, the last parliament of James I.; and in 1625, on the accession of Charles, in the 'parliamentum vanum,' which assembled at Oxford, he sat for Great Bedwin. In the former of these years he gave a strong instance of independence or self-will, for which there seems no reason, for on being chosen reader of Lyon's Inn, he refused to perform the office. The register of the Inner Temple contains an order passed in consequence by that society, that there should be a 'ne recipiatur' entered upon his name; that he be fined, and for ever disabled to be called to the bench. This order was repealed in 1624.

Charles soon summoned a second parliament on the speedy dissolution of the first, and Selden was again returned for Bedwin. The impeachment of the Duke of Buckingham was at once determined on by the new parliament, and Selden was one of the members appointed to prepare the articles, and was named a manager of the prosecution. From this it appears that he had zealously joined the party in opposition to the court, yet, though thus implicated, he escaped the fate of Digges and Elliot, who were employed in the same capacity, and were thrown into prison accordingly. Another dissolution in 1626 stopped the proceedings against the duke, but a forced loan which Charles was driven to have recourse to in the assumed exercise of his prerogative, called Selden, though not in the habit of appearing at the bar, to defend in the Court of King's Bench Sir Edward Hampden, who had by warrant of the council been imprisoned with four others for refusing to pay his portion of the loan. They were brought up by writ of Habeas Corpus, but Selden and his fellow-counsel were unsuccessful in their endeavours to obtain the discharge of the prisoners, who were all remanded on the judgment of Hyde. In Charles's third parliament, which met in 1628, Selden was returned member for Ludgershall; and on the proceedings against the Duke of Buckingham being renewed, he demanded that judgment should be given against the duke upon the impeachment of the former parliament. He took an active part in the discussions which now occupied the House of Commons on the levying of tonnage and poundage, and in the drawing up of the Petition of Rights, to which Charles gave his consent in 1628. Court influence still protected Buckingham, and the conflict between the king and his Commons might have begun earlier if immediately after the prorogation the duke had not fallen by the hand of Felton.

During this recess Selden devoted himself to literary pursuits. At the request of Sir Robert Colton, he transcribed the Greek inscriptions in the collection of ancient marbles which the Earl of Arundel had received from the East, and they were published by the name of 'Marmora Arundeliana.'

Parliament re-assembled in January 1629, and Selden appeared still more to have inclined to the discontented party. During the continuance of the late prorogation the goods of several merchants had been seized by the crown to satisfy the duty, among which were those of one Rolles, a member of the House. The Speaker, on an early day after the meeting of parliament, being desired to put the question that the seizure of these goods was a breach of privilege, declared "he durst not, for that the king had commanded to the contrary." Selden instantly rose, and in strong words expostulated with the Speaker, whom he considered bound to obey the commands of the Commons. The House adjourned in a state of great excitement, and on its meeting again, and the Speaker still refusing, two members held him in his chair; Hobart locked the door of the House; and Elliot and Stroud moved the question. The Speaker again declining to obey, a short remonstrance against the levying of tonnage and poundage was immediately framed; at Selden's desire it was read by the clerk, and passed by acclamation rather than by vote. The king, exasperated with his faithful Commons, the following day dissolved the parliament, and Selden, with some others concerned in the late proceedings, which were deemed seditious, was committed to the Tower. After remaining there eight months, and for some time denied the use of books, or allowed to write, he was brought up by Habeas Corpus to the King's Bench, and on refusing to give security for his good behaviour, though his discharge was offered him on that condition, his confinement was continued in the King's Bench prison, though with less rigour. This appears from the fact that he was appointed by the students of the inns of court to prepare a masque, which they were anxious to represent before the royal family, to show their disapprobation of Prynne's 'Histrio-mastix.' In 1634 he consented to give bail, and he was suffered to go at large.

A petition to the king, to whom it appears that Selden was less obnoxious than the others of his own party, either through admiration of his learning, or from conviction that his natural love of ease and retirement, which Clarendon speaks of, would make him less likely to proceed to violent measures, obtained for him, through the interest of Laud, his entire liberation. Soon after he appears to have approached the court party, and to have gained even the personal favour of Charles, to whom he dedicated the well-known treatise, 'Mare Clausum.'

In the great case of ship-money we find no mention of Selden; and as his knowledge and learning would have made him a valuable counsel in Hampden's behalf, it is probable that he either declined to defend, or that Hampden's party thought it not prudent to request his aid on account of his recent approaches to the court party. From this time his behaviour may be thought somewhat inconsistent, unless we consider his conduct in the Long Parliament, which assembled in 1640, and to which he was unanimously returned a member by the University of Oxford, rather as that of a retained advocate. He sat on the committees of the lower house, which undertook the proceedings against Strafford, though he was not one of the managers before the House of Lords, and his name also was enrolled as "one of the enemies of justice," a title given to those who favoured the earl. Though the friend of Laud, by whom he was desired to write many of his works, he was nominated by the House to frame the articles of impeachment against the archbishop. He made no opposition to the

resolutions which ultimately caused the exclusion of the bishops from the house of peers. Afterwards we find him agreeing to a protestation that the House of Commons should maintain the Protestant religion according to the doctrines of the English Church, and defend the authority, privileges, and person of the king. He also appears to have offered no opposition to the illegal proceedings of this parliament in the affair of Sir John Hotham; but as he did not expressly favour them, the court continued to regard him as their friend, until the quarrel of the king with his Commons arose about the militia, when Selden spoke against the commission of array which Charles had been driven to resort to on being deprived of all authority over his own army. Lord Falkland, by the king's desire, wrote a friendly letter to Selden, asking his reasons for the strong opinion which he gave in this question. In his answer Selden still urged the illegality of the commission, but at the same time he inveighed against the ordinance for the militia, which the parliament had declared as being "without any shadow of law or pretence of precedent, and most destructive to the government of the kingdom." He further declared his intention of speaking against this ordinance, and he did his utmost to obtain the rescinding of it, though without success.

Charles about this time becoming displeased with the wavering conduct of the Lord Keeper Littleton, inclined to take from him the great seal, and give it either to Banks or Selden. He did not doubt the affection of the latter to his person, yet knowing that he was in years, and preferred ease to any preferment, and private studies to public business, he abandoned the idea; indeed throughout his whole life Selden was devoted to retirement and to literary pursuits, and it is not easy to decide to which party he most inclined; it is probable that he was respected by the king, who knew his honesty. His last public acts of any importance were the discussions in which he took part in the Assembly of Divines at Westminster, to which he was appointed one of the lay members, and where he is said to have perplexed his ecclesiastical antagonists by the depth of his learning and the variety of his knowledge. In 1643 he took the Covenant, and in the same year the parliament made him chief keeper of the rolls and records in the Tower. In 1645 he was one of the twelve commoners appointed to be commissioners of the Admiralty; and he was chosen to succeed Dr. Eden as master of Trinity Hall, Cambridge, an honour which he declined. In the following year the parliament, sensible of his services, voted him the sum of 5000*l*. "Though some there are that say that he refused and could not out of conscience take it, and add that his mind was as great as his learning, full of generosity and harbouring nothing that seemed base" (Wood's 'Athenæ'); and though these latter acts are proof of his adherence to the popular party, yet he continued to be much esteemed by many of the royalists, and Charles, even if he had the will, was by this time deprived of the power to retaliate. Selden had great influence in the House of Commons, and he frequently used it for the best purposes. He procured the restitution of the endowment of the Arabic professorship in Oxford, which had been seized on the attainder of Laud, by whom it was founded; and he succeeded in preserving the library of Archbishop Usher from dispersion. He remained in parliament after the execution of the king, though it does not appear what his conduct or opinions were in that transaction. He withdrew from public affairs as much as possible, and declined to write an answer to the 'Eikon Basilike,' at the request of Cromwell. Selden died November, 30, 1654, at the Carmelite or White Friars, the house of Elizabeth, countess dowager of Kent, whose estates he had latterly managed. He had lived with the countess for some time, and it was reported that he had been married to her. He was buried in the Temple Church, where a monument was erected to him. He bequeathed his very valuable collection of books to his executors, of whom one was Sir Matthew Hale, to be placed in some convenient library or college. His original intention was to give it to the University of Oxford, but having taken offence at the authorities of the Bodleian, for requesting a bond of restitution from him on an occasion of his desiring to borrow one of their MSS., he struck the bequest from his will. Hale and his co-executors however, considering themselves executors "of his will, and not of his passion," sent the books, about 8000 volumes, to Oxford, where a noble room was allotted for their reception. It is said the executors first offered them to the society of the Inner Temple, but the society, neglecting to provide a proper place for them, lost the valuable gift.

Selden was a diligent student, and his literary labours only ended with his life. In the treatise entitled 'Mare Clausum,' published in 1635, he maintains the right of England to exclude the fishermen of Holland from the seas, which she asserted to be her own, in answer to the treatise of Grotius, entitled 'Mare Liberum,' which denied the right. The controversy arose from a dispute between the British and the Dutch concerning the herring fishery on the British coast. Selden maintained that a dominion over any part of the sea may be acquired. This work greatly raised his reputation at Court, where his arguments were considered conclusive. In 1640 appeared his great work, 'De Jure Naturali et Gentium, juxta Disciplinam Ebræorum.' "The object of the author," says Hallam, "was to trace the opinions of the Jews on the law of nature and nations, or of moral obligation, as distinct from the Mosaic law; the former being a law to which they held all mankind to be bound. This theme had been of course untouched by the Greek and Roman philosophers, nor was much to be found upon it in modern writers. His purpose is therefore rather historical than argumentative; but he seems so generally to adopt the Jewish theory of natural law, that we may consider him the disciple of the Rabbis as much as their historian." (Hallam's 'Literature of Europe,' vol. iii. p. 334.) He published also 'A Brief Discourse concerning the Power of Peers and Commons;' 'Privile[ges] of the Baronage of England;' an edition of the 'Origines' of Eu[ty]chius; 'De Anno Civili et Calendario Judaico,' &c.

As a learned lawyer Selden holds a high rank. His 'Dissertation on Fleta,' which, like most of his other works, is written in Latin, shows him to have been thoroughly acquainted with the origin of our own law, and its gradual development under the influence of the civil law. Some few errors have been detected in this valuable essay, but it is an evidence of learning and research of which there have been few similar instances among English lawyers since his time. To say that Selden wrote Latin with ease and sufficient correctness and elegance is no great praise, considering the age in which he lived. Whitelocke, his biographer, Wilkins, Baxter, and Clarendon, all bear testimony to the excellence of his character and his learning. Clarendon, who was his intimate friend, says, "Mr. Selden was a person whom no character can flatter or transmit in any expressions equal to his merit and virtue."

Wood says of him: "After he had continued there (the Temple) a sedulous student for some time, he did, by the help of a strong body and a vast memory, not only run through the whole body of the law, but became a prodigy in most parts of learning, especially in those which were not common or little frequented or regarded by the generality of students of his time. So that in few years his name was wonderfully advanced not only at home but in foreign countries, and was usually styled the great dictator of learning of the English nation. . . He was a great philologist, antiquary, herald, linguist, statesman, and what not." (Wood's 'Athenæ.')

There was an apparent indecision and variableness in Selden's public conduct, which makes it difficult to determine what his political principles really were. The most favourable and perhaps the most correct judgment is, that he was sincerely opposed to the arbitrary measures of the crown, and equally unwilling to go all lengths with the parliaments.

Selden was very intimate with Ben Jonson, who addressed a poetical epistle to him, in which he styles his friend "monarch in letters." Selden's name has been made familiar to many persons by a small volume entitled 'Table-Talk,' which has been many times reprinted. This valuable little collection of acute and learned remarks was first published in 1689, thirty-five years after Selden's death, in a quarto pamphlet of sixty pages, with the title of 'Table-Talk; being the Discourses of John Selden, Esq., or his sense of various matters of weight and high consequence, relating especially to Religion and State.' In the dedication, his amanuensis, Richard Milward, by whom it had been compiled, states that he had had the opportunity of hearing Selden's discourse for twenty years together, and that of what is here collected "the sense and notion is wholly his, and most of the words." Selden's 'Table-Talk' contains many just remarks on matters moral and political, expressed in a forcible manner; but though they are not wanting in originality, they can hardly be said to be marked by depth, and many of them are rather characteristic of a man of the world than of a retired student.

SELEUCIDÆ, a Greek dynasty in Asia, founded, after the death of Alexander the Great, by SELEUCUS, the son of Antiochus. His father was one of the generals of Philip, and he himself accompanied Alexander in his Asiatic campaigns, in which he so distinguished himself as to be ranked among his greatest generals. On the division of the empire at the death of that prince, Seleucus was intrusted with the important command of the body of cavalry called the Companions, which had been before held by Hephæstion and Perdiccas; and he was also, according to Justin, made commander of the camp. The satrapy of Babylon was bestowed upon him in the new partition, after the death of Perdiccas (B.C. 321). In the war which followed, he took the part of Antigonus against Eumenes. After the death of the latter (B.C. 315), he received Antigonus into his territory with great appearance of friendship; but taking offence at the tone of superiority which his guest assumed, and dreading his power, he fled to Egypt, and joined Ptolemy Soter, Lysimachus, and Cassander in a league against him.

The defeat of Demetrius at the battle of Gaza enabled Seleucus to recover Babylon with a very small force. From this period, B.C. 312, commences the era of the Seleucidæ. Shortly afterwards he obtained possession of Media, in consequence of his victory over Nicanor, the satrap appointed by Antigonus over this province, whom he is said to have killed with his own hand. After the sea-fight, B.C. 306, in which Demetrius defeated Ptolemy, Seleucus, following the example of the three other great monarchs, assumed the diadem and the title of king. Extending his dominions partly by force and partly by conciliation, he conquered Bactria, and probably most of the provinces enumerated by Appian ('Syriaca,' 55), which Diodorus calls the Upper Satrapies; and is said, in consequence of these victories, to have assumed the title of Nicator. Making an expedition against Sandrocottus, an Indian king, he was induced to form an

alliance with him, strengthened by which he returned with a large army to the war with Antigonus, which was finally concluded by the battle of Ipsus, B.C. 301. In the division of territory which followed, Seleucus obtained for his share Syria and the inland part of Phrygia, and he made further accessions till he acquired Cappadocia, Seleucis, and, according to Appian ('Syriaca'), all the provinces conquered by Alexander between Phrygia and the Indus. Having now leisure to promote civilisation, he planted many cities, the most celebrated of which were Antioch in Syria and Seleuceia near Babylon: in peopling these he gave great privileges to the Jews. In consequence of the close alliance between Ptolemy and Lysimachus, Seleucus took in marriage Stratonice, the daughter of Demetrius Poliorcetes; but wishing him to give up Cilicia and Sidon, and finding him unwilling to accede to his demands, he soon engaged in a war with him, which was terminated in the defeat of Demetrius, who was taken prisoner, B.C. 286, and died after three years' captivity. Before this marriage, Seleucus, by a former wife, Apama, the daughter of Artabazus, had had a son Antiochus, who conceived a strong passion for his mother-in-law Stratonice, to gratify which Seleucus resigned her, making over to him at the same time the majority of the seventy-two satrapies comprised in his great empire, and reserving for himself those only to the west of the Euphrates. At the close of his reign, he made war upon Lysimachus, and, upon his defeat and death, conceived the design of conquering Macedonia. Passing over to Europe for this purpose, he was treacherously killed by Ptolemy Ceraunus, whom he had received with great kindness on his flight from Egypt. This was B.C. 280, in his eighty-second year. The character of Seleucus is much praised by ancient historians. His military talents are generally admitted, and he was not deficient in the virtues of civilisation. A liberal spirit is shown in his treatment of Demetrius after he fell into his hands, and in other anecdotes recorded of him. The prudence of the later measures of his reign, the division of his empire and his expedition into Macedonia, may be doubted. He was possessed of great personal strength and courage.

The following list contains the successors of Seleucus, with the dates of their accessions, and a short notice of those who bore his name:—

2. Antiochus Soter.
3. Antiochus Theus, B.C. 261.
4. Seleucus Callinicus succeeded his father Antiochus Theus, B.C. 246. The empire was at this time much weakened by the defection of Bactria and Parthia, and the wars of the Antiochi with Ptolemy Philadelphus. Immediately on the accession of Seleucus, his mother, jealous of any rival candidates for the throne, contrived the death of Berenice, the Egyptian wife of the late king, and of her son. To avenge his sister's death, Ptolemy Euergetes invaded the dominions of Seleucus, and, passing the Euphrates, overran them as far as Bactria. Seleucus, being hard pressed in this war, called in the aid of his brother Antiochus Hierax, promising him all the provinces of his empire in the lesser Asia. Strengthened by an alliance with some of the cities in Asia Minor (his treaty with Smyrna is still preserved among the Arundelian Marbles), he attempted to conclude a peace with Ptolemy, but which was broken off by his ambitious brother Hierax, who, supported by the King of Egypt and some of the Gaulish mercenaries, maintained himself for a long time against Seleucus, and being at length defeated, fled to Ptolemy, and perished in Egypt.
5. In the latter part of his reign, Seleucus seems to have made two expeditions against Parthia, in the latter of which he was taken prisoner by Arsaces, and it does not appear that he was ever released from his captivity. He died of a fall from his horse, and was succeeded by his son Seleucus Ceraunus, B.C. 226, a weak prince, who was cut off by a conspiracy in his own army while on his march to attack Attalus, king of Pergamus, who had seized the greater part of Asia Minor, B.C. 223.
6. Antiochus Magnus, brother to the late king.
7. Seleucus Philopator, B.C. 187, son of Antiochus, succeeded to an impoverished kingdom, and, reigning feebly for twelve years, was murdered by Heliodorus.
8. Antiochus Epiphanes, his brother, B.C. 175.
9. Antiochus Eupator, B.C. 164.
10. Demetrius Soter, B.C. 162.
11. Alexander Bala, a usurper, B.C. 150.
12. Demetrius Nicator, B.C. 146.
13. Antiochus Sidetes, B.C. 137 to 128.
14. Seleucus, son of Demetrius Nicator, put to death by his own mother immediately on his accession.
15. Antiochus Grypus, B.C. 125.
16. Antiochus Cyzicenus, B.C. 112 to 95; after the first eighteen months of his reign, jointly with Grypus, till the death of the latter, B.C. 96.
17. Seleucus VI., and last of the name, surnamed Epiphanes Nicator, the son of Antiochus Grypus, driven by Antiochus Eusebes into Cilicia, was there besieged in Mopsuestia, and killed, B.C. 95.
18. Antiochus Eusebes.
19. Philippus.
20. Antiochus.
21. Tigranes, king of Armenia till B.C. 69.
22. Antiochus Asiaticus, expelled by Pompey, B.C. 65. End of the dynasty of the Seleucidæ.

With few exceptions, the kings of this race were weak and depraved, enfeebled by the vices of their age and country, or not less by the decaying state of their empire. The decline of this monarchy, commencing from the latter years of the reign of its first founder, was accelerated by the maritime and commercial superiority of Egypt owing to the possession of Cyprus, Cilicia, and Tyre, by the formation of the independent kingdoms of Bactria and Parthia, and the growth of the power of the kings of Pergamus. After the defeat of Antiochus Magnus by the Romans, the Seleucidæ could only maintain a hopeless struggle with hostile neighbours and disaffected subjects. How far the destinies of the eastern world might have been changed had Seleucus made the Euphrates the boundary of his empire, and abandoned his western conquests, is a question not undeserving consideration.

The coins of this dynasty are very numerous. Those of Seleucus Nicator are distinguished from the rest by their exact resemblance in type, style, and weight to those of Alexander the Great. The young head of Hercules in the lion's skin, Jupiter Ætophorus seated, the head of Pallas on the obverse, and of Victory holding out a wreath on the reverse, are copied, with the name of Seleucus instead of Alexander. There are others with a horned head of Seleucus, said to refer to his extraordinary effort of strength in holding a bull by the horns; and we are told by Appian ('Syriaca') that his statues in consequence were represented horned. We also find the anchor as a type, which probably refers to a prodigy at his birth, recorded by the same author, and prophetic of his future destiny.

On the coins of the later Seleucidæ we have as a very general type Apollo, either standing or seated on the cortina, holding in one hand an arrow, in the other a bow strung. Other types are winged heads, probably relating to Perseus, the great ancestor of the Macedonians; the elephant, and the prow of a vessel, in reference to the naval and military forces of the empire. All the kings bearing the name of Seleucus struck coins, with the exception of the fifth; and we may remark the long and pompous title of the last of these monarchs, ΣΕΛΕΥΚΟΥ ΕΠΙΦΑΝΟΥΣ ΝΙΚΑΤΟΡΟΣ, as contrasted with the falling fortunes of the dynasty, and with the simple inscription on the coins of the founder, ΒΑΣΙΛΕΩΣ ΣΕΛΕΥΚΟΥ. The scattered history of the Seleucidæ has been collected from Justin, Appian, Diodorus, Polybius, and others, by the authors of the 'Universal History;' Vaillant, 'Historia Seleucidarum;' Frohlich, 'Annales Regum Syriæ;' Clinton, 'Fasti Hellenici,' iii.; and Droysen, 'Geschichte der Nachfolger Alexanders.'




British Museum. Silver.

Head of Seleucus II., with the diadem. Apollo standing leaning on a tripod; in his right hand an arrow; the inscription ΒΑΣΙΛΕΩΣ ΣΕΛΕΥΚΟΥ, and monogram.




British Museum. Silver.

Head of Seleucus IV., with the diadem, and the inscription ΒΑΣΙΛΕΩΣ ΣΕΛΕΥΚΟΥ: Apollo seated naked on the cortina, in his right hand an arrow, in the left a bow strung; below, the monogram.

SELEUCUS. [SELEUCIDÆ.]

SELIM I., Emperor of the Turks, was the son of Bayezid or Bayazet II. He was born under the reign of his grandfather Mohammed II., in 1467. Being governor of Trebizond in 1511, he revolted against his father, and marched to Constantinople. Though he was defeated, and obliged to seek safety in flight, the Janissaries and the spâhis being in his favour, his father Bajazet was compelled to resign the throne to him, and he was accordingly proclaimed on the 23rd of May 1512. Selim was then about forty-six years of age. His first step after his accession was to march against his eldest brother Ahmed, who was at the head of some troops in Asia. He defeated and put him to death, as well as another brother named Korkûd, and several

of his nephews. Selim next invaded the dominions of Shah Ismaïl, king of Persia, who had espoused the cause of his brother Ahmed; he defeated him in a pitched battle, and took Tabriz, the capital of Persia (September 1514). After annexing Diyar-bekr to his empire, and recovering Bosnia, which had been occupied by the Hungarians, Selim, in 1517, turned his arms against Kansú-al-Ghauri, sultan of Egypt, whom he defeated and slew at Merj-Dabik, close to Aleppo (August 24, 1516). Taking the route of Hamah, Hemts (the ancient Emesa), and Damascus, which cities made no resistance, and submitted to him, Selim marched his army into Egypt. Close to Cairo he was opposed by Tumán Bey, whom the Mamlúks had chosen for commander after the death of Kansú; but in the battle that ensued that prince was defeated and slain, and the dynasty to which he belonged completely overthrown. Master of Syria and Egypt, Selim returned to Constantinople, where he made a vow not to lay down his arms until he had subdued the whole of Persia. Death however prevented the execution of his project. As he was journeying from Constantinople to Adrianople, he was attacked by a disease which terminated in his death at Ogrash-Koi, a village of Thrace, on the 22nd of September 1620. Selim was one of the most able and vigorous of the Othoman sovereigns. He made greater additions than any of his predecessors to the Turkish empire. His eminent qualities were however stained by his excessive cruelty, of which he gave remarkable instances during his reign. He was succeeded by his son Suleyman, surnamed 'the Great.'

SELIM II., Emperor of the Turks, succeeded his father Suleyman in 1566. The principal events of his reign were the suppression of a formidable rebellion in Yemen (1568-70), the taking of Tunis and La Goleta from the Spaniards, and the conquest of Cyprus, which after a vigorous resistance was taken from the Venetians in 1571. In the same year was fought the celebrated naval battle of Lepanto, by which the Turkish navy was almost annihilated. Notwithstanding this splendid success, the Venetians, in 1574, were obliged to make peace with the Turks upon very disadvantageous terms. During the remainder of Selim's reign, the affairs of the Othoman empire were very prosperous. Selim died on September 12, 1574, and was succeeded by his eldest son Murád.

SELIM III., son of Sultan Mustapha III., was born December 24, 1761. Mustapha III. was succeeded by his only brother Abdu-l-Hamid, and Selim was shut up in the seraglio among the women and eunuchs. Abdu-l-Hamid died April 7, 1789, and Selim then became sultan. Selim was one of the most enlightened men of his nation and of the East. Before his accession, while confined to the seraglio, he studied Turkish and European history, and conceived the plan of becoming the regenerator of Turkey. He had a regular correspondence with distinguished Turkish statesmen, with Count de Choiseul, the French ambassador, and it is said that he exchanged letters with the king himself, Louis XVI. of France.

He resolved to put himself at the head of his armies, but he was dissuaded from it by the diwan, who were afraid of troubles in Constantinople. The war meanwhile was carried on with great loss. The Turks were beaten at Martinestie by the united Austrians and Russians; the Austrians took Belgrade; the Russians, Bender and Isma'il; and Turkey would have been overrun, but for the intervention of England, Prussia, and Sweden. Thus peace was concluded in A.H. 1205 (A.D. 1791) at Szistowa with the Emperor Leopold II., the successor of Joseph II., who restored his conquests to Turkey; and with Russia in A.H. 1206 (A.D. 1792) at Jassy. By the peace of Jassy the Porte consented to the incorporation of the Crimea with Russia, and the Dniester became the frontier between the two empires. Sultan Selim now began his work of reformation, but during a long period his efforts were checked by troubles in Syria and Egypt: by the rebellion of Paswán Oghlu, pasha of Widdin; and by the increasing power of Ali Pasha of Janina. [Ali Pasha.] The conquest of Egypt by Bonaparte led to a war with France. The grand-vizir, Yúsuf Pasha, was routed in the battle of Abukir, and his army was completely destroyed by the French, but Egypt was taken by the English, who restored it to the Porte in A.H. 1218 (A.D. 1803). Previously to this, Selim had concluded an alliance with Russia, Naples, and England, in consequence of which a united Turkish and Russian fleet took possession of the Ionian Islands, which, conformably to a treaty concluded between Selim and the Emperor Paul, were constituted into a republic, A.H. 1215 (A.D. 1800). Selim acquired the protectorship of this new republic on condition of consenting to the incorporation of the kingdom of Georgia with Russia. Peace with France was concluded in A.H. 1217 (A.D. 1802), no change taking place, except that France acquired the free navigation on the Black Sea, a privilege which was soon afterwards granted to England and to several other European powers. Having thus secured his political position, Selim at last began his reforms. His administrative division of the empire has been mentioned above. In order to regenerate his army, the discipline of which was entirely slackened, he appointed a commission, from which the troops received a new organisation, the 'Nizam Jedid,' by which they were put on a footing similar to that of European armies. He also introduced several changes into the system of taxation: he gave a new organisation to the diwan; but in order to fill the treasury he debased the money. These reforms were the pretext for many rebellions. In the meantime the jealousy of England and Russia was excited by the increasing influence of the French ambassador, Count Sebastiani; and Selim, as well as the Emperor Alexander, having both violated the treaty of Kuchuk Kaïnarji by arbitrarily interfering in the domestic affairs of Moldavia and Wallachia, a war broke out between Turkey and Russia, assisted by England (December 1806). Admiral Duckworth forced the passage of the Dardanelles, and threatened to bombard Constantinople. Sultan Selim displayed the greatest activity in preparing for resistance, and Admiral Duckworth, fearing that his retreat would be cut off, sailed back to the Mediterranean. Constantinople was saved but the Russians made continual progress on the Danube. The defeats of the army were considered by the people as a consequence of the 'Nizam Jedid;' they manifested their dissatisfaction, and the Janissaries, who saw their ruin in the new organisation, broke out in rebellion. To the number of 15,000 men, they occupied Pera, and directed their ordnance against the Seraglio. The Mufti joined their party, and by a fetwá declared "that Sultan Selim III. had forfeited the throne because he had procreated no heir, and introduced the Nizam Jedid and several other innovations." He was deposed May 29, 1807, and Mustapha IV., son of Abdu-l-Hamid, was elected in his place. Selim was put in confinement, and strangled by order of Mustapha, July 28, 1808. Mustapha was deposed, and was succeeded by Mahmud II. [Mahmud II.; Mustapha IV.]

SELJUKIDES, or SELJUCIANS, a dynasty originally Tartar, and descended from a captain named Seljuk; they settled first in Transoxiana, whence they made their way into Khorassan; and afterwards under the name of the Iranian, Kermanian, and Rumi dynasties, governed great part of the south of Asia.

The oriental account of the origin of this family, as far as can be gathered from somewhat conflicting statements, is as follows:—Seljuk was the son of Dekak, one of the bravest and most trusted officers of Bigú, chief or khan of the Kipchak Tartars, who inhabited the plain north of the Caspian. This prince, expecting from Seljuk the valour and fidelity of his father, brought him up from his boyhood, and found all his expectations fulfilled in him; but the growing influence of the favourite, and some insolence towards his master, provoked the latter to banish him from his territories; and Seljuk in consequence settled in the neighbourhood of Samarkhand and Bokhara, where he laid the foundation of a small state. He also embraced Mohammedanism, and is said to have been killed at the age of 107, in a skirmish with the pagan Tartars on the frontiers of the Mohammedan empire. Seljuk left three, or according to others, four sons; but the most influential members of his family were his two grandsons, Mohammed or Togrul Beg, and Daoud or Giafar Beg, who sent their uncle Israel to make terms of alliance with Mahmoud of Ghizni, the then ruler of Khorassan. Mahmoud is said to have questioned Israel on the resources of his family, and to have received for answer, in the quaint style of the East, that if Israel were to send to his camp one of two arrows which he carried in his hand, fifty thousand horsemen would be despatched to his orders; on sending the other arrow, fifty thousand more; and that if he despatched the bow, it would be answered by sending to him two hundred thousand horsemen; information which so startled Mahmoud that he confined the ambassador till his death in one of the castles of Khorassan. Oriental historians differ as to the passage of the Seljuk family into Khorassan, some of them placing this event under the reign of Mahmoud, and others under that of his son Massoud. It appears certain however that Abu Taleb Mohammed Rocneddin (the pillar of the true religion), named also Togrul Beg, or, as the Greeks have corrupted it, Tangralopex, was crowned at Nishapour, A.H. 429 (A.D. 1038), being the first of the Iranian dynasty of the Seljukides. The conquest of Nishapour was followed by that of Herat and Meru, and shortly after of nearly the whole of Khorassan. The whole of his reign of twenty-six years was occupied in wars with the sultans of the Gaznevide dynasty, and in successive conquests of the provinces of Persia; and on his death, and that of his brother Jafar Beg, the whole conquests of the two devolved upon the son of the latter, Alp Arslan, who during the life of his father and uncle had distinguished himself for his bravery and generalship.

Alp Arslan, signifying the 'courageous lion,' is the Turkish surname of this prince, whose original surname was Israel, and who received, on his embracing Mohammedanism, the name of Azzoddin, or 'strength of religion,' from the kalif Kaim Bimrillah. The beginning of his reign was chiefly occupied in the suppression of revolts which were raised in various parts of the empire; and many singular stories are told of the uniform and almost miraculous good fortune which attended him. In A.D. 1070 he signally defeated the Greeks at Akhlat, a city near Lake Van; and in 1071 again encountered a larger army of this nation, commanded by the emperor Romanus Diogenes in person, completely routed his army, and took the emperor himself prisoner. The generosity with which Alp Arslan restored to liberty his illustrious captive, is a frequent theme of praise with the oriental writers, who are fond of adducing this conqueror as an example of bravery, generosity, and the instability of greatness. Alp Arslan, after many important conquests in Georgia, set out on his long-projected expedition for the conquest of Turkestan, and in this he ended his life. Incensed at the obstinate defence of a fortress which he had taken, he bitterly reproached the governor of

it, and ordered him to be cruelly put to death. The captive, taking a concealed knife from his boot, rushed upon the sultan; the latter, confiding in his own strength and unerring archery, bade his guards leave to him the punishment of the rebel; the arrow of the unrivalled bowman for this once missed its aim, and Alp Arslan received a mortal wound. He died a few hours after, in the tenth year of his reign (A.D. 1073), confessing with his dying breath the presumption which had been the cause of his fate.

Malek Shah, surnamed Moezzeddin Abulfatah, son of Alp Arslan, succeeded his father in 1073, and in the beginning of his reign defeated his two uncles, who had rebelled against him; one of these he afterwards poisoned in prison, as he found that his own troops were growing mutinous in the idea of making the captive their leader. In 1075 Aftis, one of the generals of Malek Shah, took Damascus, and subdued the greater part of Syria, but was unsuccessful in an attempt to possess himself of Egypt. Malek Shah himself reduced Mawaraunnahr (the country beyond the Jihun) in 1078, and two years afterwards made preparations to invade the dominions of Ibrahim, the ninth Gaznevide sultan. This intention however he was prevailed upon to relinquish, and he received in marriage the daughter of Ibrahim. In 1090 the successes of the Batanians, or Assassins, made Malek Shah send them an embassy, requiring obedience in a somewhat threatening tone; but the singular proof which the ambassador received of the devotion that these men bore their master (three of them having slain themselves successively at his command), induced the sultan to suspend his proceedings against them. Shortly after, the vizir Nizam-al-Mulk, who had been disgraced a little time before, was murdered by an emissary of this fraternity. Malek Shah died at Baghdad in 1092, leaving behind him the reputation of being the greatest of the Seljukian princes.

Barkiarok, the elder son of Malek Shah, was the virtual successor of his father, though the latter had left his kingdom to his younger son Mahmud, then only six years old, under the guardianship of his widow Turkhan Khatan. The queen-regent fixed herself in Ispahan, where she was besieged by Barkiarok; but fearing a revolt of the citizens, she consented to divide the government with her stepson, taking for Mahmud the province of Ispahan and its dependencies, while she left to Barkiarok the rest of his father's dominions. The death of the infant prince shortly after however devolved the separated province again upon Barkiarok. His next opponent was his uncle Tajaddowlet Tatash, governor of all Syria, who was defeated and slain in 1095; and this revolt was followed three years after by that of Mohammed, younger brother of Barkiarok, who, by the mutiny of the troops of the latter, gained possession of Irak without striking a blow. From this date till 1104 the brothers were engaged in perpetual skirmishes, which were ended by a treaty in the year last mentioned, giving to Mohammed Syria, Mesopotamia, Mousul, Azerbijan, Armenia, and Georgia, and leaving Barkiarok in possession of the rest. He died however in the year when this treaty was concluded, appointing as his successor his son Malek Shah. During this reign the Crusaders entered Syria.

Mohammed, the brother of the late king, was too powerful to permit the succession of an infant prince; and on the death of his brother he marched to Baghdad, where he was invested with the sovereignty. He conquered part of India, and refused an immense ransom for an idol, which he ordered to be placed as the threshold of a magnificent college built at Ispahan, that the feet of the faithful might perpetually trample on it. He died in 1117, appointing his son Mahmud Abulcassem his successor.

Sanjar however, brother of the late king, who had held the government of Khorassan under him and his predecessor during twenty years, took advantage of his power to claim the succession, leaving to Mahmud the province of Irak. In 1127 died Kothboddin, the Kharezm Shah, or king of Karazm. This dominion, originally dependent upon the office of chief cupbearer, to which the revenues of Kharezm were annexed, had grown into a virtual sovereignty, and though Kothboddin and his son Atsiz had actually performed alternately the office by which they held their land, the latter harassed the sultan Sanjar with perpetual hostilities, and is generally considered as the first actual sovereign of a dynasty which eventually overturned that of the Iranian Seljuks. In 1153, Sanjar, after gaining a signal victory over the Sultan of Gaur, was taken prisoner by the Turkmans, whom he had attempted to chastise for non-payment of their tribute, and detained by them for four years. He escaped by a stratagem, but died the year after his restoration to liberty, of grief, it is said, at the ravages committed by the Turkmans during his captivity. He died in 1157, after a reign of forty years. He was succeeded by Mahmud, the son of his sister, who governed for five years in Khorassan, after which he was defeated and deprived of his sight by a rebel, who shared with the sultan of Kharezm the province of Khorassan, and thus put an end to the Seljukian dominion there. Between Sanjar however and Mahmud, the eastern historians count three Seljukian sultans—

Mahmud Abulcassem, already mentioned as sultan of Irak, and his two successors in that dignity,

Togrul and

Massoud. The reign of these sultans, the last of whom died before the close of Sanjar's reign, are chiefly remarkable for their dissensions with the kalifs of Baghdad, and for the establishment of a new dynasty, that of the Atabegs of Irak. With the death of Massoud, in 1152, ended the domination of the Seljuks in Irak. Of his successors,

Malek Shah II., who is variously represented as the grandson or great-grandson of Malek Shah I.,

Mohammed II., brother of Malek Shah, and

Suleyman Shah, son of Mohammed I., and

Malek Arslan, his nephew, little is recorded but their mutual dissensions and alternate depositions one of the other. The last-named of these died in 1175, and was succeeded by

Togrul II., the last sultan of this dynasty, reigned eighteen years, perpetually insulted and harassed by the Atabegs of Baghdad, and was at last slain in a contest with them in 1193.

The Seljuks of Kerman, or Karamania, beginning their empire with this province, extended it afterwards to Fars, Mekran, part of Segestan and Zabulistan, and perhaps part of India. The first of this line was

Kaderd, nephew of Togrul Beg, who appointed him governor of Kerman, in 1041. He was poisoned in 1072, by his nephew Malek Shah I., who had taken him prisoner in an attempt to invade his dominions. He left his dominions to his son,

Soltan Shah, who was permitted by the conqueror of his father to assume the government of them. He died in 1074, or, according to other authorities, in 1084. The remaining princes of this dynasty are—

Turan Shah, died in 1095.

Iran Shah, his son, slain by his subjects for his cruelty in 1100.

Arslan Shah, nephew of the last mentioned, reigned in peace 42 years, leaving his crown in 1141 to his son

Mohammed, who died in 1156.

Togrol Shah, son of Mohammed, died in 1167, leaving three sons,

Arslan Shah,

Baharam Shah, and

Turan Shah, who reigned alternately as each could wrest the kingdom from the others, until Turan Shah left the kingdom to

Mohammed Shah, from whom it was taken by Malek Dinar, who conquered Kerman in 1187, thus terminating this dynasty.

The Seljuks of Rum (a name somewhat loosely applied to the dominions of the Greek emperors in Asia, but here including Asia Minor and part of the rest of what is now Turkey in Asia) take their origin from Kotolmish, nephew and general of Togrul Beg, who being sent by his uncle against the Greeks, and failing in his enterprise, rebelled from fear of his sovereign's displeasure. After long hostilities, which outlasted the life of Togrul Beg, his successor Alp Arslan concluded a treaty with Kotolmish, in which it was agreed that the latter and his heirs should hold all the territory he could take from the Greeks, and that the sultan should furnish him with assistance for that purpose. In consequence of this arrangement, Kotolmish and his sons gained possession of Persarmenia, Lycaonia, Cappadocia, and Bithynia; these conquests were left to

Suleyman, one of the five sons of Kotolmish, who is considered to have begun his reign as the first Seljuk sultan of Rum in 1087. There is however some discrepancy between Oriental and Greek historians as to the source of Suleyman's power, the latter deriving it from an independent grant made to him by Alp Arslan, and not from his father Kotolmish. Suleyman took Nice and Antioch, but was slain in 1085, under the walls of Aleppo, by the governor of Damascus, Tajoddowlat, having been engaged during the greater part of his reign in assisting one competitor for the Greek throne against another, and in taking advantage of their quarrels for his own aggrandisement. After an interregnum of nine years, he was succeeded by his son

Kilij Arslan, of whom little is recorded by the Oriental historians, and who is mentioned by the Greeks only in connection with their own history. He repaired Nice, and fixed his government there, but was driven from it by the Greeks and Norman crusaders. After a reign troubled by perpetual assaults of the two powers just mentioned, he was drowned in an action against the general of Mohammed, sultan of Irak, after taking possession of Mosul at the invitation of the inhabitants. The Greek writers introduce after him a sultan not mentioned by the Oriental historians, whom they call

Saysan, who, they say, after suffering several defeats from the Greeks, made with them a treaty greatly to the advantage of the latter, but was treacherously blinded and afterwards murdered, in 1116, by

Masoud, his brother, who reigned till 1152, when he was succeeded by his son

Kilij Arslan II., an active and prudent prince, who dispossessed his two brothers of their share of the kingdom left by his father, availed himself of the friendship or folly of the emperor Manuel to procure supplies of money for raising soldiers, and in a contest with Manuel, originating in the building of two forts by the latter, he defeated the Emperor in a sanguinary battle, and obtained as an article of peace the destruction of the forts. This treaty, being only partially fulfilled on the emperor's side, gave occasion to fresh hostilities, in the course of which Manuel died, and which ended in the aggrandisement of Kilij Arslan. In his old age, having divided his kingdom among his sons, he was treated by them with great unkindness; and Kothboddin, to whom Iconium had fallen, with the possession of which the succession to the empire was usually connected, imprisoned his father. The latter

however contrived to make his escape, and was reinstated in his kingdom by his son Kai Khosrou. In consequence of this, Kai Khosrou was invested with the government of Iconium, which had been taken by him from his brother; and he succeeded his father in the kingdom. At the death of the latter, in 1192,

Kai Khosrou, surnamed Gaiathoddin, obtained several successes in the beginning of his reign against the emperor Alexis; but in 1198 he was dispossessed by his brother

Rokneddin, who, taking advantage of the death of his brother Kothboddin, seized not only upon his dominions, but also on those of his other brothers. He died in 1203, leaving his son

Kilij Arslan III., a minor, from whom however the throne was wrested almost immediately on his accession by his uncle, the deposed sultan Kai Khosrou, who thus recovered his lost dignity. He reigned after this, says the Oriental history, with great power and dignity; he was afterwards concerned in the disputes of the pretenders to the Greek empire, and in one of these he perished in a personal encounter with Lascaris, one of the competitors. He left two sons,

Azzoddin Kai Kaus, who died after a reign of a year, in 1219, and

Alaoddin Kaikobad, who succeeded his brother. He is the Aladdin of the writers on the Crusades; and was one of the greatest princes of this dynasty. He extended the dominions of his family in the East, and governed with extraordinary prudence and firmness. He died in 1236. His son

Gaiathoddin Kai Khosrou II. was a voluptuous and uxorious prince, during whose reign the dominions of his house became tributary to the Mogols. He died in 1244. His son

Azzoddin succeeded him, and being required by Oktay, the khan of the Mogols, to come to do him homage, he sent his brother Roknoddin in his stead. The result of this was, that when a Tartar lieutenant or viceroy was sent into Rum, it was with the commission to put Roknoddin in the place of his brother. A division was afterwards effected, Azzoddin receiving the Western and Roknoddin the Eastern provinces. Azzoddin however was again deposed, and Roknoddin, whom he had attempted to murder, was placed in his room by the Tartars. On this occasion Azzoddin fled to the Greek emperor (1261), who for some time amused him with promises; but at length Azzoddin, perceiving or fearing the emperor's intention to make him prisoner, intrigued to bring the Tartars upon the emperor, and thus escaped. After this his name does not appear again in history. Of the remaining sultans,

Kai Khosrou III., son of Roknoddin, slain in 1283;

Gaiathoddin Massoud II., son of Azzoddin Kai Kaus, who died in 1288; and

Kai Kobad, the nephew of Massoud, who was put to death in 1300, little is on record beyond the dates annexed to their names. From the time of Gaiathoddin Kai Khosrou, the Seljuk sultans had been in fact mere pageants under the actual government of the Mogols, who summoned them to do the most servile homage, deposed and set them up, and even put them to death at their pleasure. Out of the wrecks of this empire arose that of the Othmans, or Turks, founded by Othman, a Seljuk captain.

SELKIRK, ALEXANDER, was born at Largo, on the coast of Fife, in 1676, and bred to the sea. Having engaged in the half-piratical half-exploring voyages in the American seas, into which the spirit of adventure then led so many of our countrymen, he quarrelled with his captain, one Straddling, by whom he was set on shore on the uninhabited island of Juan Fernandez, with a few books, his nautical instruments, a knife, boiler, axe, gun, powder and ball, for his whole equipment, in September 1704. After four years and four months' residence, he was taken off by two English vessels, commanded by Captain Woods Rogers, in February 1709, in the account of whose voyage we find the following passage.—"At first the terror and loneliness of the place sunk deeply on his spirits; but in time he became inured to it, and got the better of his melancholy. He had erected two huts, one of which served him for a kitchen, the other for a dining-room and bed-chamber; they were made of pimento wood, which supplied him also with fire and candle, burning very clear, and yielding a most refreshing fragrant smell; the roof was of long grass, and his wainscoting the skins of goats, near five hundred whereof he had killed during his residence here, and caught above five hundred more, which he marked on the ears, and then set at liberty. When his ammunition was exhausted, he caught them by running; and so practised was he in that exercise, that the swiftest goat on the island was scarcely a match for him. On his being first abandoned here, he relished his food, which was boiled goat's flesh and crawfish, but indifferently, for want of salt; however, in time he got the better of the nicety of his palate, and was well enough pleased with the seasoning of the pimento fruit. When his clothes were worn out, he made himself a covering of goat-skin, joined together with thongs which he had cut with his knife, and which he run through holes made with a nail instead of a needle: he had a piece of linen by him, of which he had made a sort of shirt, and this was sewn in the same manner. He had no shoes left in a month's time: his feet, having been so long bare, were now become quite callous; and he was some time on board before he could wear a shoe. The rats at first plagued him very much, growing so bold as to gnaw his feet and clothes while he slept: however, he soon taught them to keep at greater distance, with the assistance of some cats that had been left ashore by the ships; of these and a few kids he made pets, and used to divert himself by teaching them a thousand tricks." He had one narrow escape, having fallen over a precipice while in the act of catching a goat: on recovering his senses, he found the animal dead under him. Thirty years after, the first goat shot by Anson's crew was found to be marked as above described. After his knife was worn out, he managed to forge others from old iron hoops. He had some difficulty in returning to the use of speech, and in reconciling himself to the ship's provisions and to spirits. Rogers made him his mate, and he returned to England in 1711. It is said that he gave his papers to Defoe, who stole from them the story of 'Robinson Crusoe;' but the above extract, which on that account we have given at full length, shows that whatever communications may have passed between Defoe and Selkirk, the former can have borrowed little beyond the mere idea of a man being left alone on a desert isle, there being scarcely anything common to the adventures of the real and the fictitious solitary. (*Voyage of Capt. Rogers*, in *Collect. of Voyages*, 12mo, Lond., 1756; Chalmers, *Biog.*)

*SELLON, PRISCILLA LYDIA, a daughter of Captain W. E. Sellon, R.N., was born about the year 1820. She was led by the public appeals of the Bishop of Exeter to devote herself, in co-operation with the clergy of Devonport, to the visiting of the sick and poor of that place and of Plymouth, and especially in the endeavour to seek out and bring under educational influence the wretched and neglected children of those towns. Her name however first attracted public attention in 1849, when, in conjunction with the Rev. Dr. Pusey of Oxford [PUSEY, E. B.], she commenced the experiment of establishing an order of religious ladies at Devonport as a Protestant sisterhood, in imitation or emulation of the religious orders of the Roman Catholic Church. Their chief duties were to nurse the sick, and to carry on schools for the education of poor children in the three towns of Plymouth, Stonehouse, and Devonport. The institution at first was placed under the superintendence and control of the Bishop of Exeter, Dr. Phillpotts; and the sisterhood gained great applause for their efficiency in acting as nurses during the prevalence of cholera in 1848-49. A violent agitation however was raised at Plymouth against Miss Sellon and her community, who were accused of being emissaries of Rome in disguise; and on finding that some of the practices adopted in the sisterhood were not in accordance with the spirit of the Established Church, the Bishop of Exeter withdrew from them his episcopal sanction and patronage. As with the institutions whose general system she has imitated, Miss Sellon's Protestant Sisters of Mercy are divided into classes, and such of them as reside in the establishment live in community and wear a peculiar garb, their time being given either to the active duties of benevolence, or to reading, prayer, and religious meditation or quiet occupation. The chief difference between this Protestant and the Roman Catholic institutions would indeed seem to be in the fact that in Miss Sellon's community the vows are not irrevocable; but of course there are other differences arising from the peculiarities of the Romish discipline, which could only be distantly imitated in any Protestant establishment. Miss Sellon afterwards established branches of her community at Bristol, in London, and in other places, over which she exercises a general inspection in conjunction with Dr. Pusey. Her community however having lost the sanction of the Bishop of Exeter, has not succeeded in obtaining the formal approval of any other member of the episcopal bench, and occupies accordingly a very anomalous position in the Established Church.

SELVA, GIANNANTONIO, was born of respectable parents, at Venice, June 13, 1753, and had for his earliest instructor his uncle the Abbate Gianmaria Selva, a man of considerable literary and scientific attainments. His inclination leading him to make choice of art as his future profession, he was placed under Pietro Antonio Novelli (a painter who died in 1804, aged seventy-five); but after he had grounded himself in drawing and the elements of painting, he passed to the study of architecture, and became a pupil of Temanza [TEMANZA, TOMASSO]. In 1778 he set out for Rome, where besides studying the various architectural monuments of that capital, he became intimately acquainted with Pindemonte, Piranesi, Battoni, Quarenghi, and others, who either then were, or afterwards became distinguished, for among them was Canova, with whom he visited Naples, Pompeii, Caserta, and Pæstum. While at Rome, he also obtained the notice and favour of his countryman the noble Girolamo Zulian, who was there in quality of ambassador from the republic, and who was a liberal encourager of art. By him Selva was commissioned to embellish and fit up a saloon in his palace expressly for an entertainment given to the Archduke Ferdinand of Austria and his bride; before which he had been similarly employed by the Senator Rezzonico to decorate an apartment for him, which was to have been done by Quarenghi, but that architect was then obliged to depart for Russia. [QUARENGHI, GIACOMO.] On quitting Rome Selva visited France and England, in both which countries he diligently collected information of every kind bearing upon architecture and building; and returned to Venice at the close of 1780. There, as opportunity offered, he introduced various practical improvements, and among them greater attention to internal convenience and disposition of plan, setting also the example of a more sober taste in design. Among the private

mansions on which he was employed, are the Casa Mangilli, that of Count Guido Erizzo, and the Palazzo Manin, which last, however (a work of Sansovino's), he only restored and altered in the interior. He also rebuilt the Palazzo Pisani at Padua. The public work to which he owes his chief reputation is the celebrated Teatro della Fenice, erected in 1790-91, his design for which was selected from among those sent in by twenty-nine other architects. Another structure of the same class designed by him was the theatre at Trieste, but in the execution of the work very great liberties were taken. A third theatre planned by him was never executed, but when he was some years afterwards at Florence, he found that parts of his design had been adopted for a theatre then lately erected there. To the above may be added the façade of the Casa Vigo d'Arzeri, and a Casino at Padua; the Casa Vela at Verona; the façade of the church Spirito Santo at Udine; the façade of San Maurizio at Venice, begun by Zogari, and left unfinished by Selva, after whose death it was completed with some modifications by Diedo. The same fate attended his last and most favourite work, the small church Del Gesù, which was finished after his death by Diedo (author of many of the architectural descriptions in Cicognara's 'Fabbriche piu cospicue di Venezia,') and Giuseppe Borsato. Selva died rather unexpectedly, at the beginning of 1819, and therefore could not have erected, as Nagler says he did, Canova's church at Possagno, the first stone of which was not laid till July 11th in that year. Selva was also a writer upon subjects of his art; he as well as Diedo contributed to Cicognara's wórk above-mentioned; and also translated Perrault's treatise on the orders, and Chambers's 'Civil Architecture.'

SEMIRAMIS, a queen of Assyria, who, according to some, reigned about B.C. 2000, or, according to others, about B.C. 1250, while the account of Herodotus i. 184, still further confuses the chronology. Her whole history, as it has come down to us, is however a mere mass of fables. She is said to have been the daughter of the goddess Derceto, and of extraordinary beauty and wisdom. (Diod., ii, 4.) She became the wife of Onnes, who served in the army of Ninus, first king of Assyria, and followed her husband in the expedition of the king against Bactra. Semiramis showed the king how he might gain possession of the town. He followed her advice, and was victorious, and, being no less charmed with her beauty than with her judgment, he made her his wife, whereupon her former husband, in despair, put an end to his life. (Diod., ii. 6.) After a reign of fifty two years, Ninus died, or, according to others, he was murdered by his own wife Semiramis (Aelian, 'Var. Hist.,' vii. 1.), and left a son Ninyas. According to some writers Semiramis took possession of the throne by the right of succession; according to others, she assumed the dress and appearance of her son Ninyas, and deceived her subjects, in this disguise, until she had accomplished such wonderful deeds that she thought it superfluous to conceal herself. She is said to have built Babylon and to have adorned it with the most extraordinary spendour, and all this in a very short time. She also built several other towns on the Euphrates and Tigris, to promote commerce among her subjects. (Diod., ii. 7-11) On the main road of her dominions she erected an obelisk, 130 feet high, and laid out a magnificent park near Mount Bagistanum, in Media, and at the foot of the mountain she caused to be cut on the face of the rock her own figure and those of a hundred of her attendants, with Assyrian inscriptions. She is moreover said to have formed a large lake to receive the overflowing of the Euphrates, to have laid out several other parks near the town of Chauon, to have embellished Ecbatana, to have provided that town with water from Mount Orontes, and to have cut a high road through Mount Zarcæum. All these things were done at her command, while she was traversing her own dominions with a numerous army. She left monuments of her greatness and power in every place that she visited. (Diod., ii. 14; Zonar., 'Lex.,' ii. 1637) From Persia she turned to the west, and conquered the greater part of Libya and Æthiopia. She also made war against an Indian king, Stabrobates, with a great army and a fleet on the river Indus. (Diod., ii. 16, &c.) Semiramis was at first successful, and numerous towns submitted to her, but at last she was wounded by the king, and entirely defeated in battle. According to some traditions she escaped to her own country, with scarcely the third part of her army; according to others, she fell in the battle: and a third tradition states that soon after her return she was murdered by her own son Ninyas. Some also believed that she had suddenly disappeared from the earth, and returned to heaven. (Diod., ii. 20.) As we have said the accounts given of her must be regarded as mere myths; but her name occurs among the cuneiform inscriptions which have been recovered and placed in the British Museum, and which are being deciphered by Sir Henry Rawlinson for publication by the trustees of the British Museum. [SARDANAPALUS.]

SEMLER, JOHANN SALOMO, one of the most influential German writers on theology, was born at Saalfeld, now a dependency of Saxe-Meiningen, on December 18, 1725. His father was archdeacon of Saalfeld, and he was early initiated into the doctrine of the Pietists, whose opinions were predominant at the court of the then reigning Duke of Saalfeld. Soon after his removal to the University of Halle, to which he was sent in 1742, he abandoned the doctrinal views in which he had been brought up, but retained much of their devotional feeling. By a defence of some passages in Scripture which had been controverted by Whiston he made himself a reputation, and in 1749 was called to Coburg as professor. In 1750 he became editor of the 'Coburg Zeitung,' his writing in which procured him the commission to prepare a state-paper on the contests of the Duke of Würtemberg with his vassals. In the same year he was made professor of history and poetry at Altdorf, and in 1751 professor of theology at Halle, where his lectures were numerously attended, exciting attention by their acuteness, their philological penetration, and the vast amount of reading they displayed; but he was deficient in systematic order and in style. In 1757 he was made director of the theological seminary. He was one of the earliest adherents and supporters of what is styled in Germany Rationalism. The Rationalists combated the Deists, but they treated the Scriptures as any other secular book; most of them denied their divine origin, explained away the miracles and prophecies, but considered the doctrines as true, and capable of being proved by reason. They advocated the Protestant principle of the right of private judgment, and their critical investigations of the genuine texts of Scripture were frequently valuable. Semler's tenets and his merits may be seen in his remarks on Wetstein's 'Prolegomena,' which he republished; as also in his 'Abhandlung von der Untersuchung des Kanons,' in 1771, in 4 vols.; and in his 'Apparatus ad liberalem Veteris Testamenti Interpretationem,' published in 1773. He attacked with much zeal Basedow, who had advocated some of the theories of Rousseau, and Bahrdt, who professed deism. In 1777 he was induced to consent to the application of a part of the funds of the theological seminary to the establishment of a philanthropic institution, of which also he had the direction; but was dismissed from both in 1779 by the minister Zedlitz, who had prevailed on him to sanction the new establishment. In 1778 his adoption of the Prussian edict respecting the national religion exposed him to the reproach of inconsistency, and occasioned attacks on his moral character that embittered the latter years of his life. He died on March 14, 1794. Among other works published by him we may mention 'De Demoniacis,' 1760; 'Umstandliche Untersuchung der dæmonischen Laute,' 1762; 'Versuch einer biblischen Dæmonologie,' 1776; 'Selecta Capita Historiæ Ecclesiasticæ,' 3 vols., 1767-69; the uncompleted 'Commentationes historicæ de antiquo Christianorum Statu,' 2 vols., 1771-72; 'Versuch Christlicher Jahrbücher, oder ausfuhrliche Tabellen uber die Kirchengeschichte bis aufs Jahr 1500,' 2 vols., 1783-86; and 'Observationes novæ, quibus historia Christianorum usque ad Constantinum magnum illustratus,' 1784. He also wrote an account of himself under the title of 'Semlers Lebensbeschreibung von ihm selbst verfasst,' published in 2 vols. in 1781-82.

SENAC, JEAN, was born at Lombez in 1693, and obtained the diploma of Doctor of Medicine at Rheims. He was appointed first physician to the king in 1752, and was a member of the Royal Academy of Sciences of Paris. He died in 1770. The present reputation of Senac is due to his great work on the structure of the heart, its action, and its diseases, which was first published at Paris in 1749 in two quarto volumes, and was afterwards re-edited by Portal, and translated into English and other languages. At the time of its publication this work was justly regarded as the best anatomical monograph ever written in France; and although recent investigations have detected in it numerous errors, and have deprived it of much of its intrinsic value, it will always remain an admirable monument of the learning and the industry of its author. The other writings of Senac are unimportant; a complete list of them may be found in Haller's 'Bibliotheca Anatomica,' t. ii., p. 159.

SENA'N, a Sabian physician, astronomer, and mathematician, whose names, as given at full length by Ibn Abi Osaibia ('Oioún al-Ambá fi Tabacát al-Atebbá,' 'Fontes Relationum de Classibus Medicorum,' cap. 10, sec. 4), are ABOU SAÍD SENÁN BEN THÁBET BEN CORRAH. He was born at Harran in Mesopotamia, and his father, his brother, and his son were among the most celebrated physicians of their time. [THABET.] He was physician-in-ordinary to Moctader and Cáher, the eighteenth and nineteenth of the Abbaside kalifs of Baghdad, who reigned from A.H. 295 to A.H. 322 (A.D. 908-934). By the former of these princes he was advanced to the dignity of the 'Rais alai 'l-Atebbá' ('chief of the physicians,' or 'archiater'). He was also appointed public examiner, A.H. 319 (A.D. 931); and the kalif, in consequence of an ignorant practitioner's having killed one of his patients, ordered that no one for the future should be allowed to practise as a physician until he had been licensed to do so by Senán: the number of persons in Baghdad who underwent this examination is said to have amounted to 830. ('Arab. Philosoph. Biblioth.,' apud Casiri, 'Biblioth. Arabico-Hisp. Escur.,' tom. i., pp. 437-439). The anonymous author of this work relates, as Gibbon says, "a pleasant tale of an ignorant but harmless practitioner," who presented himself before Senán for a licence to practise; which anecdote is told also with additional circumstances by Abul-Faraj, 'Chron. Syr.,' p. 187; and 'Hist. Dynast.,' p. 197. The kalif Cáher showed his favour to him by wishing him to embrace Islám. This he refused for some time, but was at last terrified by threats into compliance. As however the kalif still continued to behave with great severity towards him, and at the same time transferred his favour to another physician, Isa Ben Yusuf, he fled to Khorasán: he afterwards returned to Baghdad, and died A.H. 331 (A.D. 942). The titles of several of his works are preserved in Casiri (*loco cit.*), relating chiefly to astronomy and geometry. Like his father Thabet, he appears

to have written also several works relating to the religious doctrines, rites, and ceremonies of the Sabians.

SENECA, LUCIUS ANNÆUS, was probably born a few years before the Christian era, at Cordoba in Spain, and was brought to Rome while quite a child for the prosecution of his studies and for his health. ('Con. ad Helv.,' 16.) He was the second son of Marcus Annæus Seneca, the rhetorician, and the author of 'Suasoriæ, Controversiæ, Declamationumque Excerpta,' whose memory was so strong that he could repeat two thousand words in the same order as he heard them. He had the reputation of being a man of taste, but when we consider that his taste was so comprehensive as to admit a hundred to the rank of orators in a century whose orators fame limits to five or six, we may reasonably doubt its value and delicacy. As was natural with such a man, he assiduously directed the studies of his son to rhetoric, a preference which Lucius soon rebelled against, and, placing himself under Papirius Fabianus, Attalus, and Sotion, devoted himself to philosophy. In common with many others who aspired to wisdom, young Seneca travelled into Greece and Egypt, and in his 'Quæstiones Naturales' (a remarkable work, which shows him to have been master of the scientific knowledge of his time), he has judicious and accurate remarks on Egypt and on the Nile. But his father at length succeeded in convincing him that worldly interests ought not to be sacrificed to philosophy, and he undertook the business of an advocate. He became quæstor, and under the emperor Claudius rose to distinction; but the particulars of his life are at this period nowhere traceable with any degree of certainty, and we must therefore suspend our judgment as to the truth of Messalina's accusation against him of adultery with Julia, daughter of Germanicus. (Tacit., 'Ann.,' xiii. 42.) His intimacy and connection with her were certainly very equivocal, and the manners of the time still more so; but then Messalina, who was humbled by the pride of the princess, and who nowhere manifested any nice sense of right and wrong, is not worthy of much credit. The result however was Julia's exile and subsequent assassination, and Seneca's banishment to Corsica. Here, according to his account, he spent his time in the study of philosophy, and writing his treatise on 'Consolation.' The stoicism looks very well on paper, but, unfortunately for his credit, we find him courting the emperor in a servile strain of adulation, and begging to be restored to favour.

On the death of Messalina Claudius married Agrippina, who prevailed on him to recal Seneca, and to bestow on him the office of prætor (Tacit., 'Ann.,' xii. 8), and she afterwards made him, with Afranius Burrhus, tutor to her son Nero. To Seneca's lot fell the instructing of the young prince in the principles of philosophy and the precepts of wisdom and virtue: with what success all the world knows. In fact an impartial scrutiny of the events of that period, and of Seneca's connection with Nero, leads to the probable conclusion of his being a pander to Nero's worst vices. Not to repeat the many stories current at Rome of his particular acts (which if not fully attested, are yet equally so with those of his virtue and decorum), we will only insist on his immense wealth, and demand whether Nero was a man likely to have bestowed such munificent presents (avaricious as he was known to be) upon one who had no other claim upon him than the instruction of precepts and axioms which he must have laughed at in supreme contempt? Juvenal speaks of "the gardens of the wealthy Seneca." He possessed, besides these gardens and country villas, a superb palace in Rome, sumptuously furnished, containing five hundred cedar-tables with feet of ivory, and of exquisite workmanship. His hard cash amounted to 300,000 sestertia, or 2,421,870*l.* of our money; a sum, the magnitude of which might well excite the sarcastic inquiry of Suilius, by what wisdom or precepts of philosophy Seneca had been enabled in the short space of four years to accumulate it? (Tacit., xiii. 42, &c.) We will not affirm with his enemies that he instigated or abetted Nero in the murder of his mother, though we know that Seneca became the foe of his former protectress, and Seneca was the author of the letter which Nero sent in his own name to the senate, in which she was charged with conspiring against her son, and with having committed suicide on the discovery of her guilt.

Seneca however soon found that the tyrant who had made such singular use of his precepts, and whose vices had so enriched his philosophical abode, had cast jealous eyes upon this very wealth. He therefore with consummate address offered to surrender the immense treasures which he had accumulated, and begged permission to retire on a small competency. Nero would not accept this. Seneca then shut himself up, "kept no more levees, declined the usual civilities which had been paid to him, and under pretence of indisposition avoided appearing in public." (Tacit., 'Ann.,' xiv. 53, &c.) Nero now attempted to poison him by means of Cleonicus, but he failed in the attempt. Shortly after Antonius Natalis, when on his trial for his share in the conspiracy of Piso, mentioned Seneca as one of the conspirators. All Seneca's biographers loudly deny this. Wishing to keep their Stoic free from the slightest taint, they adopt the most absurd conjectures, assert the most puerile motives, and suppose anything and everything that could clear him of the charge. One says Natalis wished to curry favour with Nero by implicating Seneca. But was Nero a man to need such roundabout measures? Another confidently asserts (upon a 'perhaps' of Brucker) that Nero himself instigated the charge. Upon what authority is this said? These are the most reasonable of the suppositions. We dissent from them all, and we dissent from nearly every judgment of Seneca that we have hitherto seen. Seneca, by confession of every authority, dreaded Nero, had cause to dread him, and therefore even to save his life from impending danger would have strong reason for joining the conspiracy. Piso and Seneca were intimate friends. Natalis had said that he had been sent by Piso to visit Seneca during his illness, and to complain of his having refused to see Piso, and that Seneca, in reply, had said that frequent conversations could be of no service to either party, but that he considered his own safety as involved in that of Piso. (Tacit., 'Ann.,' xv. 60.) Granius Sylvanus, tribune of the prætorian cohort, was sent to ask Seneca whether he recollected what passed between Natalis and himself. Sylvanus proceeded to his country-house near Rome, to which Seneca had either accidentally or purposely (Tacitus does not decide which) returned from Campania on that day; and he there delivered his message. Seneca replied, that he had received a complaint from Piso of his having refused to see him, and that the state of his health, which required repose, had been his apology. He added that he saw no reason why he should prefer the safety of another person to his own. We do not see in Seneca's life anything contradictory to the supposition of his being implicated in any conspiracy whatever: certainly not in one against Nero.

Nero, satisfied of his treason, ordered him to put himself to death. He bore this fate with Stoic fortitude, and opened a vein in each arm. His advanced age however caused the blood to flow so slowly that it was found necessary to open also the veins in his legs. This still not succeeding, Statius Annæus gave him a dose of poison, but, owing to the feeble state of his vital powers, it produced little effect. He then ordered his attendants to carry him to a warm bath, and, plunging into it, he was speedily suffocated. His wife Paulina is asserted by his biographers to have "refused every consolation except that of dying with her husband, and earnestly solicited the friendly hand of the executioner." Dion Cassius asserts that Paulina, who was considerably younger, was forced to have her veins opened owing to the stoical exhortations of her husband, and to fulfil her frequent promise of never surviving him. Tacitus says (xv. 63) that her veins were opened in compliance with her own wish, and that the blood was stopped by her attendants at the command of Nero: he adds that it is doubtful whether she was conscious of her veins being tied up.

The death of Seneca has been loudly applauded—has sometimes been called sublime; but this is owing to an ignorance of the time and inattention to Seneca's own doctrines. With the Stoics death is nothing ("mors est non esse," 'Ep.,' liv.); it is not an evil, but the absence of all evil ("mors adeò extra omne malum est, ut sit extra omnem malorum metum," 'Ep.,' xxx.). There is nothing after death—death itself is nothing:

"Post mortem nihil est, ipsaque mors nihil." ('Troades,' act. i.)

With such a doctrine there could be no fear of death, and consequently we find that courage to die was common in Seneca's time. In fact his death was like his writings—pompous, inflated, epigrammatic, and striking to common judgments, but bearing no inspection. His terse aphoristic style has rendered him one of the most frequently-quoted authors of antiquity; and it was Scaliger, we believe, who remarked that he did more honour to the works of others than to his own.

Besides his 'Physical Questions,' 'Epistles,' and various moral treatises, he is the supposed author of ten tragedies. On this matter however there is much dispute, some declaring these tragedies to be the composition of five or six Senecas; but Quintilian, whose authority is superior to every one on the matter, speaks of Seneca without surname or qualification, and in quoting a verse from the 'Medea,' cites it as a verse of Seneca, and not of *one* of the Senecas. ('Instit. Orat.,' ix. 2.) Further, Quinctilian, in his list of the Roman poets (x. 1) (in which each name is accompanied by a distinguishing epithet), makes no mention of any author of these ten tragedies; but he says of Seneca that he wrote orations, poems, epistles, and dialogues, thus appearing to include the tragedies under the term poems. The argument drawn from Seneca's own silence respecting them, or respecting any poetry of his whatever, is but negative, and is nullified by Tacitus, who distinctly asserts him to have written verses ever since Nero had taken to write them. ('Ann.,' xiv. 52.) But apart from these historical evidences, we believe internal evidence to be quite sufficient to convince the most sceptical—evidence not only of style and epigram, but of uniform coincidence in thought and expression.

Of the intrinsic merit of these tragedies there is as much difference of opinion as of their authorship. They have been lauded by commentators and abused by critics. They have been judged from a false point of view. They have been considered as imitations of the Greek dramas, and have been considered as dramas. Both these points of view are erroneous. They were never written for representation, but for reading aloud. This simple fact overturns all criticisms. Not being intended for the stage, any dramatic objection must be unfounded; nor could they for the same reason have been imitations of the Greek, which were written for representation. The proof of this fact is to be seen in the history of the Roman drama and literature by any one who looks attentively, and is to be seen also by a scrutiny of the pieces themselves. The plot is often concluded in the first act, but still he goes on through the other four with great patience. The

scenes are not linked together; the incidents are not prepared. Now Seneca could not have been ignorant of the common rules of tragedy, known universally in his day; and if he has not attended to them, we are forced to conclude it is with intention that he has done so.

His tragedies were written to be read, and they were read with great applause. They have not the rudest attempts at dramatic delineation. A story is chosen, always a well-known one, on which to string descriptions, declamations, and epigrams. The dialogue is the most appropriate form for such exhibitions, and consequently he has told his story in dialogue. This seems to us the whole matter. Considered in this point of view, they possess great merits of a certain order. Their delineations are uniformly Stoical; their sentiments elaborated from philosophy, with very little poetry in them; their epigrams admirable. Seneca was not a poet. There was no poetry possible at his time, and if it had been, Seneca's mind was of a *reflective*, not of an *emotive* cast. And although most of the poetry in these tragedies is critical, conscious, and reflective—although we seldom see that spontaneity of thought and feeling which in true poets springs up from the simplest reflection—yet we cannot but be struck with certain passages of unquestioned power and freshness both of thought and expression. There is a magnificent flash of dramatic feeling and expression in his 'Œdipus,' which is worthy of Sophocles or Shakspere, and not borrowed from the former, as so many of his beauties were. It is when Œdipus has put out his own eyes, on learning that his wife Jocasta was also his mother (Jocasta has killed herself, and her corpse is before him on the ground), and determining to wander, blind as he is, from Thebes, the birthplace of his woes, he makes two steps in advance, but arrests himself *for fear of stumbling against his mother:*

"Siste, ne in matrem incidas."

This is very pathetic, and shows an intensity of dramatic consciousness which we find nowhere else in Seneca. It is in his 'Medea' that the celebrated prediction occurs which is generally applied to the discovery of America; with what critical propriety, any one may judge who will take the trouble of turning to it. ('Venient annis,' &c.)

The tragedies of Seneca were translated into English by Jasper Heywood, son of the epigrammatist; by Alexander Neyle, by John Studely, by Thomas Nuce, and by Thomas Newton; and there appeared a complete edition in 1581, entitled 'Seneca his Tenne Tragedies, translated into English, Mercurii nutrices horæ' (Collier, 'Hist. Dram. Poet.,' iii., p. 14); but the translators by no means adhered to the original, interpolating lines, speeches, and chorusses, as they thought fit. The editions of Seneca are very numerous. The most recent edition of all his works is that of C. F. Fickert, 3 vols. 8vo, Lips., 1842-45; the Bipont, 1809, and that of Ruhkopf, Lips., 1797-1811, are each in 5 vols. 8vo.

SENEFELDER or SENNEFELDER, ALOIS, the son of a performer at the Theatre Royal, Munich, was born about 1771 or 1772. The history of this persevering inventor, and of the difficulties with which he had to struggle in bringing the art of lithography into successful and profitable operation, supplies an interesting illustration of the power of genius to overcome the most adverse circumstances. When young, Senefelder was inclined to follow the profession of his father, who preferred placing him at the University of Ingolstadt, where he devoted himself to the study of jurisprudence, occasionally indulging his predilection for the stage by performing at private theatres, and by employing his leisure time in dramatic composition. In 1789 he wrote a comedy, called 'Die Mädchenkenner,' which was published, and by which he cleared fifty florins. Losing his father soon after, he was compelled from want of pecuniary means to discontinue his studies; and he tried for some time to devote himself to the stage. Disappointed in his hopes of success as a performer, he resolved to try his fortune as an author, and published a second play, which did not pay his expenses. While this was passing through the press, Senefelder made himself acquainted with the process of printing, and became desirous of procuring the necessary apparatus for printing his own works. Being too poor to gratify this desire, he endeavoured to discover some other mode of printing, but was defeated in several plans by want of means. One of the projects he abandoned from this cause was a kind of stereotyping. He then tried etching on copper, but found difficulties arising from his want of practical knowledge, and still more from the expense of the copper-plates, which he ground and polished after using, to make them available for more than one operation. To diminish this difficulty, he used a piece of fine Kellheim stone for his exercises in writing backwards; and subsequently tried printing from it instead of copper, though without much success. Of this use of stone, merely as a substitute for copper, Senefelder disclaims the invention; but his experiments upon it were important, as leading to the discovery of chemical lithography. The next step towards this discovery was occasioned by an incident which curiously illustrates the situation of the needy inventor. Being unacquainted with the composition, used by engravers for covering defective places in their etching-ground, or enabling them to rectify mistakes, he had invented a kind of chemical ink for the purpose, consisting of wax, soap, and lamp-black. One day, when he had polished a stone-plate for etching, his mother entered the room, requesting him to write a bill for the washerwoman, who was waiting for the linen. He found that he had not even a slip of paper for the purpose, having used all in taking proof-impressions, and that the inkstand was dry; and as the matter was urgent, he wrote the list on the prepared stone with his chemical ink, intending to copy it at leisure. Some time afterwards, when about to clean off this writing, it occurred to him that, by the application of aquafortis and water, he might etch the stone so as to leave the writing in sufficient relief for printing from. The experiment succeeded; and as soon as he had brought this new invention into a practical form, he applied himself to the means of bringing it into operation, so as to gain a livelihood by it.

Being unable otherwise to raise the necessary capital for the construction of a press, the purchase of stones, paper, &c., Senefelder enlisted as a private in the artillery, as substitute for a friend, who promised him a premium of two hundred florins, with which he hoped to procure the means for carrying on his operations in his leisure hours, until he could procure his discharge. With these views he went to Ingolstadt with a party of recruits. But he was doomed to disappointment; for it was discovered that he was not a native of Bavaria, and therefore could not serve without a special licence. While at Ingolstadt, he was led to conceive the peculiar fitness of his new process for printing music; and he suggested it to a musician of the Elector's band, named Gleissner, who was preparing some music for publication. In connection with this person a few works were published, which proved the capabilities of the art. The Elector Charles Theodore sent a present of a hundred florins to the printers, and promised an exclusive privilege for the exercise of their art; but the Electoral Academy of Sciences, before which Senefelder laid a copy of the first work, with an account of the process, acted very differently. He had mentioned the small cost of the press as an illustration of the economy of his invention, and was grievously disappointed when, instead of an honourable mention in the 'Transactions' of the Society, he received a present of twelve florins, with an intimation from the vice-president that his memoir had been favourably received; and that, as the expense of the press did not, according to his own statement, exceed six florins, he hoped a double compensation would satisfy his expectations.

The promising aspect of affairs at this time, about 1796, was clouded by the difficulty of constructing a more efficient press than had been used in the first operations. A rolling-press had been used in the first instance; but owing to a circumstance which escaped the notice of Senefelder, he failed in his attempt to make a new one. He therefore made a machine, in which the pressure was obtained by a stone of three hundred pounds weight falling from a height of ten feet; a plan which produced good prints, but broke the stones after a few impressions. Having a narrow escape from being killed by the falling stone in this press, Senefelder abandoned it, and constructed another on a different principle. Such obstacles, and the difficulty of finding suitable persons to employ in the new process, brought the establishment into discredit, and prevented the proprietors from obtaining their expected exclusive privilege during the life of Charles Theodore.

The lithographic printing here alluded to appears to have been mechanical, as Senefelder informs us that he discovered chemical printing—the art which has since attained so high a degree of excellence and utility—in 1798. Some of the earliest specimens of the art, as applied to pictorial subjects, were executed under the superintendence of the Rev. Mr. Steiner, director of the Royal School establishments. In 1799 Senefelder obtained an exclusive privilege for Bavaria for fifteen years, and carried on a considerable business, employing his two brothers and two apprentices. As the process was no longer kept secret, many persons visited the offices, among whom was Mr. André of Offenbach. With this gentleman Senefelder entered into partnership, and commenced arrangements for obtaining patents and establishing presses in Vienna, London, Paris, and Berlin. While engaged in this project, he visited London, but without succeeding in his object. Unfortunate circumstances led to a hasty dissolution of this promising partnership, in 1800. For some time afterwards, Mr. Von Hartl, who is described as imperial court agent, took an active part in promoting the invention, the application of which to cotton-printing then excited much attention. A fair prospect which now appeared opening for Senefelder was destroyed by the derangement in the cotton manufacture caused by the suspension of commercial intercourse between England and the Continent, by Bonaparte; and some improvements which he had effected in calico-printing became useless to him by being divulged by a person employed, before a patent was secured for them. In 1806 an extensive lithographic establishment was formed at Munich, by Senefelder, in connection with Baron Aretin and others. This partnership lasted about four years, during which period a great variety of works were executed; some of them for the government. Several other lithographic establishments were also in successful operation in 1809, when Senefelder obtained an engagement which rewarded him for the vicissitudes of the early part of his career, and placed him in comfortable circumstances for the remainder of his life. A lithographic office was formed about that time for printing the plans of a new survey of the kingdom, of which a great number were required. Owing to an intrigue, the superintendence of this work was not, in the first instance, given to Senefelder; but in October 1809, he was appointed to the office of inspector of the Royal Lithographic Establishment, with a salary

of fifteen hundred florins per annum, and with permission to carry on his private business also. The subsequent improvements effected by Senefelder were attributed by himself to the ease and independence which this honourable engagement afforded.

As early as 1809 Senefelder had commenced a collection of specimens to illustrate an account of his invention; but circumstances impeded the completion of the work, which might probably never have been finished but for the exertions of Mr. Von Schlichtegroll, director of the Royal Academy of Munich, who, in 1816 and 1817, published several letters on the subject, urging the publication of a work that should perpetuate the memory of the invention, and set at rest the erroneous rumours then prevalent on the subject. Senefelder therefore wrote and published an account of his inventions and discoveries, with a preface by Von Schlichtegroll, and a dedication to the king of Bavaria. This work was shortly translated both into French and English, the latter in 1819, in a quarto volume, entitled 'A Complete Course of Lithography,' &c. It has no pretension to literary merit, but cannot fail to prove interesting as a simple and circumstantial record of the experiments and difficulties attending the invention of a highly important art. The illustrations of various styles, some of which are curious, add to the value of the work, to which is prefixed a portrait of Senefelder.

The rapid extension of lithography, even before the publishing of this book, must have been highly gratifying to the inventor, who observed on this subject, "I esteem myself happy in seeing, in my own lifetime, the value of my invention so universally appreciated; and in having myself been able to attain in it a degree of perfection which, in a thousand other inventions, has not been reached till long after the death of the first inventor." In 1819 the Society for the Encouragement of Arts, &c., in London, voted their gold medal to Senefelder, as the inventor of lithography. Senefelder married about the time of his appointment to the office in which, we believe, he spent the remainder of his life. He died at Munich, February 26, 1834, in his sixty-third year.

SENNERTUS, DANIEL, was born at Breslau in 1572. In 1601 he took the degree of Doctor of Medicine at Wittemberg, and in the following year was elected professor there. He died of the plague in 1637. During his life, and for many years after, Sennertus enjoyed the highest possible reputation as a learned and skilful physician. His works, which are very numerous and long, prove him to have been a skilful compiler from those of others. He was the first to endeavour to reconcile the then modern doctrines of Paracelsus with the ancient ones of Galen, which they had well nigh overturned; and he appears to have been much less credulous than most of his contemporaries on the subjects of alchemy, the universal remedy, and others of the like kind. The whole works of Sennertus were published in folio at Venice in 1645, and in subsequent years at Paris and Lyon.

SEPPINGS, SIR ROBERT, F.R.S. the distinguised naval architect, received his education as a shipwright under Sir John Henslow, surveyor of the navy, and continued in connection with the important service of our dock-yards during a period of fifty years. He was the author of many improvements of the first order in our naval architecture, including the system of diagonal bracing and trussing, which he devised while he was master shipwright of Chatham Dockyard. This system formed the subject of two memorable papers in the 'Philosophical Transactions' of the Royal Society, for the years 1814 and 1818, one by Sir R. Seppings in each of those years, and one by the celebrated Dr. T. Young, For. Sec. R.S. [YOUNG, THOMAS.] in the former, and which attracted an unusual amount of public attention. The great principle of this method was such an arrangement of the principal timbers as would oppose a powerful mechanical action to every change of position of the ribs and other timbers in every part of the ship, thus firmly compacting together the entire fabric, and preventing that perpetual racking of beams and working of joints which in the ancient system of ship-building, produced hogging, creaking, leakage, and rapid decay; and filling up likewise every vacuity between the timbers, which are occasionally the unavoidable receptacles for foul air, filth, vermin, and various other sources of rottenness and disease. These important improvements, though opposed to the inveterate prejudices of the older shipwrights, a body of men who have not sufficiently valued and understood, in this country at least, the just principles of mechanical action, in the practical operation of ship-building, were universally adopted in the navy under the enlightened administration of Mr. Charles York, and the powerful advocacy of Sir John Barrow in the 'Quarterly Review;' and the merit of their author was acknowledged by his appointment as surveyor of the navy, and by the award of the Copley Medal of the Royal Society, of which he became a Fellow on the 10th of November 1814.

While the claims of Sir R. Seppings to the invention of the system of diagonal bracing in naval architecture is indubitable, it may not be out of place to record here the following point of information. It can be no derogation to the merits of discoverers or inventors to show that their progress is a portion of the general advance of the human mind. Sir John F. W. Herschel has stated in a letter to Mr. C. R. Weld, Assist. Sec., R.S., inserted in the 'History of the Royal Society' by the latter, that he is "disposed to think that the system of triangular arrangement adopted by Sir W. Herschel in the wood-work of his great telescope being a perfect system of diagonal bracing," or rather that principle to which the "diagonal bracing" system owes its strength, was original with his father at the time of its construction, that is about the year 1786.

Sir Robert Seppings introduced other improvements into our system of naval architecture. The admiralty presented him with 1000*l.* as a reward for his simple yet most useful invention of an improved block for supporting vessels, by which their keels and lower timbers were much more easily and promptly examined and repaired. It was produced while he filled the office of master-shipwright assistant in Plymouth dockyard, and is described in the 'Transactions of the Society of Arts' vol. xxii. p. 275-292, the Society having awarded him their gold medal for it in the year 1804. His plan for lifting masts out of the steps, which superseded the employment of sheer hulks for that purpose, has been the means of saving much expense and labour. His new mode of framing ships has led to a much more extensive use of short and small timbers, which were formerly of little value; but the most valuable of all the reforms of construction for which the navy of England is indebted to him was the substitution of round for flat sterns, which afford increased strength to the framework of the ship, greater protection against pooping in heavy seas, an almost equal power of anchoring by the stern and by the bow, a more secure and effective position for the rudder, and a stout platform for a powerful battery, embracing a sweep of more than 180°. This capital improvement was strenuously opposed by many distinguished naval officers, who regretted the loss of those magnificent cabins, which were better suited for their purposes of state than of service, but the good sense of less prejudiced judges happily prevailed, and secured for our ships of war an additional claim upon the respect of our enemies. The select committee on finance of the House of Commons on several occasions bore testimony to his official merits, and he received the marked approbation of both houses of parliament.

Foreign nations were not tardy in acknowledging the value of the improvements in ship-building originated by Sir R. Seppings, and their author received many substantial proofs of their sense of his merits; the Emperor Alexander of Russia, and the kings of Denmark and Holland, presented him with memorials of their appreciation of what he had effected. We may safely affirm, that in the national record of the great benefactors of their country, there are few names which will deserve more grateful commemoration than that of the object of this notice. In addition to the papers on the diagonal bracing already alluded to, Sir R. Seppings communicated to the Royal Society a paper 'On a new principle of constructing ships in the mercantile navy,' which was inserted in the 'Philosophical Transactions,' for 1820. Dr. Young's paper, also referred to above, though not communicated to the Royal Society till 1814, had been presented in the form of a report to the Board of Admiralty in 1811. It will be found reprinted in Dr. Peacock's edition of the 'Miscellaneous Works' of Young, (vol. i. p. 535-562) together with the official correspondence relative to it between the latter and Sir J. Barrow. Sir R. Seppings was an honorary member of the Cambridge University Philosophical Society, and a corresponding member of the Philosophical Society of Rotterdam. It had been proposed by the University of Oxford to confer upon him the honorary degree of D.C.L., at the commemoration of 1836, but severe indisposition compelled him to decline it. He died at his house at Taunton in Somersetshire, on the 25th of April 1840, aged seventy-two, leaving several children; his wife's decease had taken place a few years before.

SEPU'LVEDA, JUAN GINE'S DE, an eminent Spanish scholar and historian, was born at Pozoblanco near Cordova, in 1490. After pursuing his studies, first in Cordova and then at the university of Alcalá, he embarked for Italy in June, in 1515, and reached Bologna, where he obtained admission into the college founded by Cardinal Albornoz. There he made rapid progress in theology and the learned languages under the guidance of the celebrated Pomponazzi (Peter). translated part of Aristotle, and wrote the life of Cardinal Albornoz: 'De Vita et Rebus Gestis Ægidii Cardinalis Albornotii,' lib. iii., fol., Rome, 1521. Sepulveda afterwards went to Rome, where he found a protector in Cardinal Carpi, who gave him a lodging in his palace. Thence he passed to Naples, where he assisted Cardinal Caetano in revising the Greek text of the New Testament. In 1529 Sepulveda returned to Rome and entered the service of Cardinal Quiñones; but in 1536, having been appointed chaplain and historiographer to Charles V., he quitted Italy and arrived in Spain, where he was entrusted with the education of the eldest son of that emperor, afterwards Philip II. About this time, Bartholomé de las Casas, bishop of Chiapa, so celebrated for his endeavours to alleviate the sufferings of the Indians, was pleading their cause at court with all the zeal and fervour of a true philanthropist. Sepulveda, having been prevailed upon by the enemies of Las Casas to refute his arguments, wrote a book, entitled 'Democrates Secundus, seu de Justis Belli Causis,' &c., in which he undertook to prove that the wars of the Spaniards in America were just, and founded on their right to subdue the inhabitants of a world discovered by them; that it was the duty of the Americans to submit to be governed by the Spaniards on account of their superior knowledge and wisdom; and that if they would not voluntarily acquiesce in the Spanish yoke, they might and ought to be compelled to do so by force of arms. He further declared that his only object in writing that work was to establish the rights of the kings

of Castile and Leon over America. This work however was never printed, for when Sepulveda applied to the Royal Council for permission to print it, it was refused, and the book itself was condemned by the universities of Alcalá and Salamanca, to which the case was afterwards referred. Upon this Sepulveda wrote his 'Apologia pro Libro de Justis Belli Causis contra Indos suscepti,' which appeared at Rome, 8vo, 1550: but the edition was seized by order of Charles V., and but few copies were saved. Sepulveda died in 1574, at the age of eighty-three.

Sepulveda was a man of great learning. Erasmus speaks of him in the 'Ciceronianus,' and classes him among the best writers of his time. Besides his Latin translation of part of Aristotle, which appeared at Paris, fol., 1531, and that of the Commentary of Alexander of Aphrodisias upon the same, which he had previously printed at Rome, fol., 1527, Sepulveda left the following works:—'De Fato et Libero Arbitrio Libri Tres,' 4to, Rome, 1526, being a refutation of Luther's opinions on fate; 'Ad Carolum V. Cohortatio ut factâ cum omnibus Christianis Pace, Bellum suscipiat in Turcas,' 4to, Bolonia, 1529; 'Antapologia pro Alberto Pio in Erasmum,' 4to, Paris, 1531 (this was written in defence of Cardinal Carpi); 'De Ritu Nuptiarum et Dispensatione Libri Tres,' 4to, Rome, 1531, and London, 1553; 'De Convenientia Militaris Disciplinæ cum Christiana Religione.' In this work, written in the form of a dialogue, and dedicated to the celebrated Duke of Alba, the author undertakes to prove that the profession of arms is in harmony with the doctrines of Christianity. It was translated into Spanish by Barba, 4to, Sev., 1541. 'De Appetenda Gloria;' 'De Ratione dicendi Testimonium in Causis Occultorum Criminum,' 4to, Vallad., 1538; 'De Regno et Regis Officio,' 8vo, Lerida, 1571. A history of the reign of Charles V., another of that of Philip II., and a narrative of the conquests of the Spaniards in Mexico, all three works in Latin, are still inedited. Sepulveda's works were collected and published, with the exception only of his translations, at Cologne in 1602. They have since been reprinted, in 1780, at Madrid, by the Royal Academy of History, in four volumes, folio, with a portrait of the author and an account of his life and writings.

There is another Spanish writer named SEPULVEDA LORENZO, who flourished about the same time, and gained considerable reputation as a writer of romances. He published 'Romances sacados de Historias Antiguas,' 8vo, Antw., 1551 and 1580; 'Romances sacados de la Historia de España del Rey Don Alonso,' 8vo, Medina, 1562; 8vo, Antw., 1580; 'Otros Romances sacados de la Historia y de los Quarenta Cantos de Alonso de Fuentes,' 12mo, Burgos, 1579; 'Cancionero de Romances,' 12mo, Vallad., 1577.

SERAPION (Σεραπίων), an eminent physician of Alexandria, in the 3rd century B.C., who belonged to the sect of the Empirici, and who so much extended and improved the system of Philinus, that the invention of it is by some authors attributed to him. (Celsus, 'De Medic.,' lib. i., præfat.)

Dr. Mead, in his 'Dissert. de Numis quibusdam à Smyrnæis in Medicorum Honorem cusis' (p. 51), believes that he was a pupil of Erasi-tratus, because his name appears upon a medal discovered at Smyrna, and because the followers of that celebrated anatomist lived in that town; but as the Empress Eudocia (Violar. apud Villoison, 'Anecd. Græc.,' tom. i., p. 381) mentions a rhetorician of Ælia Capitolina (Jerusalem) in Palestine who bore the same name, one would have quite as much right (says Sprengel) to reckon Serapion among the rhetoricians, if Hadrian, the founder of the town of Ælia, had not lived much later than the time of Serapion.

Serapion wrote against Hippocrates with much vehemence, and occupied himself almost exclusively with researches into the nature of drugs. (Galen, 'De Subfigur Empiric.,' cap. 13, p. 68, ed. Bas.) Cœlius Aurelianus ('De Morb. Acut.,' lib. ii., cap. 6, p. 84) quotes his book 'Ad Sectas,' finds fault with the severe remedies that he prescribed in Angina Pectoris, and reproaches him with having neglected dietetics. ('Ibid.,' lib. iii., cap. 4, p. 195.) One may presume that in those early times a great many superstitious remedies were used for epilepsy; for Serapion, besides castoreum, recommended also the 'brain of the camel,' the rennet of the sea-calf, πυτιὰ φώκης, the excrements of the crocodile, the heart of the hare, the blood of the tortoise, and the testicles of the wild boar. (Coel. Aurel., 'De Morb. Chron.,' lib. i., cap. 4, p. 322.) Several authors make mention of some other preparations and antidotes, which bear his name, and which are scarcely worth more than those above mentioned. (Celsus, 'De Medic.,' lib. v., cap. 28, sect. 17, p. 307; Aëtius, tetrab. ii., serm. ii., cap. 96, col. 296; Nicolaus Myrepsus, 'Antidot.,' sect. i., cap. 66, col. 375.)

SERAPION, a Syrian physician, called by Wüstenfeld ('Gesch. der Arab. Aerzte'), YAHIA IBN SERAPION BEN IBRAHIM, and commonly called Serapion Senior, to distinguish him from another physician of the same name, with whom he is sometimes confounded. Nothing is known of the events of his life, and the century in which he lived is only to be calculated from his being quoted by Rhazes, who died probably A.H. 320 (A.D. 932). We are told by the anonymous author of the 'Arab. Philosoph. Biblioth.,' quoted by Casiri ('Biblioth. Arabico-Hisp. Escur.,' tom. i., p. 261), that "duo de Re Medica edidit volumina, id est *Collectionem Magnam* Libris XII., et *Collectionem Parvam* Libris VII. comprehensam, utramque Syriacè: quam in Arabicum Sermonem convertere Musa Ben Abrahim Alhodaithi, et Ben Bahlul." We possess two works that bear his name; one still in manuscript, called 'Aphorismi Magni Momenti de Medicina Practica' (Uri, 'Catal. Codd. MSS. Orient., Biblioth. Bodl.,' No. 598); the other, entitled 'Kunnâsh' (a word probably derived from a Syrian one, which means to collect), has been translated into Latin, and published under the various names, 'Pandectæ,' 'Aggregator,' 'Breviarium,' 'Practica,' and 'Therapeutica Methodus.' Dr. Russell (Append. to 'Nat. Hist. of Aleppo') says that the only manuscript of this work that he had seen in the European catalogues was that of the Escurial (Cod. 814), which however contains only a small part of it; and that he had never met with any of this author's works in the East. The object of the work is to collect and put together in an abridged form the opinions of the Greek and Arabic physicians concerning diseases and their treatment. "As Haly Abbas ('Lib. Reg.,' Prol.) remarks," says Mr. Adams (Appendix to Barker's ed. of Lempriere, London, 1838), "he treats of the cure of diseases solely as practicable by medicine and diet, and has entirely omitted hygiene and operative surgery. The list of the complaints of which he treats is far less complete than those of Rhases, Haly, and Avicenna, and in particular it is remarkable that he makes no mention of elephantiasis, aneurism, and diseases of the chest and genital organs; his description of Small-Pox, as further stated by Haly, is very incomplete." Dr. Freind remarks ('Hist. of Physic,' vol. ii., p. 42), that he "often transcribes out of Alexander Trallianus, an author with whom few of the other Arabic writers seem to have been much acquainted." A fuller account of Serapion's medical opinions may be seen in Freind (*loc. cit.*), Haller ('Biblioth. Med. Pract.,' tom. i., p. 443), and Sprengel ('Hist. de la Med.,' tom. ii., p. 277).

The first edition of his work mentioned by Choulant ('Handbuch der Bucherkunde für die Aeltere Medicin') is the translation by Gerardus Cremonensis, printed in black letter in double columns, folio, Venet., 1479, by Rainaldus Noviomagensis Alemannus, with the title, 'Jo. fil. Serapionis Opera, s. Breviarium etc. et (Serapionis Junioris) Liber Aggregatus in Medicinis Simplicibus ex transl. Sim. Januensis interprete Abraam Judæo Tortuosiensi, etc.' The last edition mentioned by Choulant is a reprint of the translation of Andreas Alpagus (which was first published in folio, Ferrar., 1488), Venet., folio, 1550, with the title, 'Jo. fil. Serapionis Practica,' &c., and with the work of the younger Serapion in the same volume. Albanus Torinus published an edition (Basil., folio, 1543), with the title, 'Jani Damasceni Therapeutica Methodi Lib. VII.,' &c., which alteration of the author's name has increased the confusion that already existed respecting him. An extract from his work is printed in Fernel's Collection of the Greek, Latin, and Arabic writers 'De Febribus,' Venet., fol., 1576.

SERAPION, commonly called Serapion Junior, to distinguish him from the preceding, an Arabian physician of whom nothing is known. He must certainly have lived after Ibn Wafid (commonly called Albenguefit or Abenguefit), since he quotes him, and as that author died A.H. 460 (A.D. 1068), Serapion may perhaps be placed at the end of the 5th century after the Hegira, or the 11th after Christ. There remains a work by him, 'De Simplicibus Medicamentis,' of which there is an Arabic manuscript in the Bodleian Library at Oxford (Uri, 'Catal. MSS. Orient.,' No. 597), but which has only been published in a Latin translation. "This is," says Mr. Adams (Appendix to Barker's Lempriere, London, 1838), "one of the most important works of Arabic medical literature, and contains a useful compendium of all the most interesting information on this head in the writings of Dioscorides and Galen, with some additional remarks by himself and the older Arabic authorities; the most original part of it is the 'Introduction,' in which he classifies substances according to their medicinal properties, and gives an ingenious dissertation on their actions. On the whole, he has made very few additions to the articles in the Materia Medica of the Greeks, and indeed sometimes gives to his Grecian masters credit for the discovery of certain medicinal substances, for which it would rather appear that we are indebted to his countrymen. Thus, in his chapter on *Serina*, he quotes Paulus Ægineta, but seemingly by mistake, for no account of this purgative is now to be found in the works of the latter. Where all is mostly unexceptionable, and there is nothing remarkably original, it is difficult to point out any subject which it handled in a more interesting manner than the others. I would refer however to his account of squills: he says that the *Vinum scilliticum* is given as a laxative in fevers, and in dropsy as a diuretic, to remedy indigestion, for jaundice and 'tormina' of the belly, for an old cough, asthma, and spitting of blood, and for cleansing the breast of gross humours; and forbids the use of it when there is an ulcer in an internal organ." There are however abundant proofs of his credulity and love of the marvellous in his accounts of the bezoar (cap. 396, p. 188, a.), diamond (cap. 391, p. 187, b.), asphaltus (cap. 177, p. 147, a.), &c. "Amber," says he (cap. 196, p. 150), "grows in the sea like mushrooms on land. In China there are some persons solely engaged in fishing for this substance. That which floats on the sea is swallowed by the whale, and quickly causes its death. When the animal's body is opened, the best amber is found near the vertebral column, and the worst in the stomach."

The first edition of this work mentioned by Choulan ('Handbuch der Bucherkunde für die Aeltere Medicin') was published at Milan, folio, 1473, in black letter, with the title 'Liber Serapionis aggregatus in Medicinis Simplicibus, translatio Simonis Januensis interprete Abraham Judæo Tortuosiensi de Arabico in Latinum.' The last edition mentioned by him was published at Venice, folio, 1552, with the title

'Serapion de Simplic. Medicam. Historia Libri VII., Nicol. Mutono interprete.' It has been often printed in the same volume with the work of the elder Serapion, as for a long time they were supposed to be written by the same person.

SERE'NUS, AULUS SEPTIMIUS, a Roman poet. Some of the ancients call him merely Serenus, and others merely Septimius; and from this circumstance it has been inferred by some modern scholars that these two names belong to two individuals (Wernsdorf, 'Poet. Lat. Min.,' ii., p. 247, &c.); but Marius Victorinus, Terentianus Maurus, and Sidonius Apollinaris, frequently call him by his two names, Septimius Serenus, and therefore decide the question. He was a contemporary of Terentianus Maurus and of Martial ('Epigr.,' i. 87), and must consequently have lived in or shortly after the reign of Vespasian. Of the circumstances of his life nothing is known with certainty. Some modern scholars have supposed that the fifth poem in the fourth book of the 'Sylvæ' of Statius is addressed to Septimius Serenus, as all that is mentioned of the person addressed in that poem appears to be just what might be expected in a poet like Serenus: but the manuscript reading in Statius is not Serenus, but Severus; and consequently the whole biography of Serenus, which has been made up out of that poem, is uncertain in the highest degree. The only thing we know of him is, that he was an extreme admirer of country life; for it is the country with all its charms that forms the subject of his poems, which he published under the title of 'Opuscula Ruralia.' Of these poems only a few fragments have been preserved by the ancient grammarians. They are however sufficient to show that Serenus was a lyric poet of very great talents. The poem called 'Moretum,' which has frequently been printed together with the works of Virgil, is ascribed by Wernsdorf to Serenus; and 'Copa,' another work of the same kind, has likewise been attributed to Serenus by some modern scholars. Terentianus Maurus ('De Metris,' p. 2423, Putsch.) mentions another poem of Serenus, which is called 'Falisca,' and which probably contained a description of the country life in the district of the Faliscans. In this poem he used a peculiar kind of verse, consisting of three dactyls and one pyrrhic; and this metre is by Terentianus called 'metrum Faliscum,' and the poet himself Faliscus.

Compare the 'Essay' of Wernsdorf on Serenus, in his 'Poet. Lat. Minores,' ii. p. 247, &c.; and the collection of fragments, including the 'Moretum' and the 'Copa,' in the same vol., pp. 264-298.

SERENUS SAMO'NICUS (QUINTUS), sometimes called SAMMONICUS SERENUS, the name of two persons, father and son, who lived in the 3rd century of the Christian era. The father wrote a number of works in verse, which Geta and Alexander Severus read with pleasure (Spartian., 'Vit. Ant. Get.,' 4to, p. 136, ed. Paris, 1603; Lamprid., 'Vita Sever.,' p. 186); but he was put to death by order of Caracalla. (Spartian., 'Vit. Caracall.,' p. 128. Compare Casaub., in 'Script. Hist. Aug.,' pp. 290, 428.) The son was tutor to the younger Gordian, to whom he left in legacy his father's rich library, consisting of 62,000 volumes. (Jul. Capitolin., 'Vit. Gordian II.,' p. 235.) We have no means of deciding which of the two is the author of the Latin poem that we possess under this name, entitled 'De Medicina Præcepta Saluberrima;' for while the more ancient writers ascribe it to the father, the more modern (e g., Morgagni and Ackermann) consider it to be the work of the son. It consists of 1115 hexameter lines, divided into 65 chapters, which treat of various diseases, with their remedies. Now and then, but very rarely (says Sprengel), does Serenus show that he had reflected on the nature and more remote causes of diseases, as for example when he attributes dropsy to obstructions of the spleen and liver (cap. 27, v. 498). He sometimes gives sound advice upon the treatment of diseases, and even gives his opinion against the incantations employed in the cure of fevers (cap. 51, v. 938). Notwithstanding this, he everywhere shows himself a zealous defender of the prejudices of his time; he affects a particular veneration for the numbers three, seven, and nine, and recommends the use of magical characters. For the cure of the species of intermittent fever called ἡμιτριταῖος, or double tertian, he recommends the use of the famous 'Abracadabra,' of which he gives the following description (cap. 52, v. 944, et seq.):—

"Inscribis chartæ, quod dicitur ABRACADABRA,
Sæpius: et subter repetis, sed detrahe summæ,
Et magis atque magis desint elementa figuris
Singula, quæ semper rapies, et cetera figes,
Donec in angustum redigatur litera conum.
His lino nexis collum redimire memento."

Thus forming an equilateral triangle in this manner:—

A B R A C A D A B R A
A B R A C A D A B R
A B R A C A D A B
A B R A C A D A
A B R A C A D
A B R A C A
A B R A C
A B R A
A B R
A B
A

For further information respecting this magical word, see Du Cange, 'Glossar. Med. et Inf. Latin.,' ed. Paris, 1840; Hofmann, 'Lex. Univ.;' Sprengel, 'Hist. de la Med.,' tom. ii., p. 147; C. Steph. 'Dict. Hist.,' &c., p. 8, edit. N. Lloyd; Ger. Jo. Voss., 'Op.,' t. 5, p. 24.

The first edition of the Poem of Serenus, according to Choulant ('Handbuch,' &c.), was printed, *sine loco et anno*, in 4to, or large 8vo, at Milan, in black letter, before the year 1484. This edition is very scarce, and is said by Panzer ('Annal. Typogr.,' vol. ii., p. 555) to have been printed at Rome. The next edition (containing also Rhemnius Fannius, 'De Ponderibus et Mensuris') is that of Leipzig, 4to, 1515; the two best are that by Keuchenius, 8vo, Amstel., 1662 (reprinted 1706, 8vo); and that by Ackermann, 8vo, Lips., 1786. The poem has also been frequently printed with Celsus, and is contained in several collections of medical works, e. g. the 'Aldine,' fol., Venet., 1547; that of H. Stephens, fol., Paris, 1567; and that of Rivinus, 8vo, Lips., 1754: it is also inserted with copious notes in P. Burmann's 'Poëtæ Latini Minores,' 4to, Leid., 1731. Much historical and critical information is to be found in 'J. Bapt. Morgagni Epistolæ in Serenum Samonicum,' 8vo, Patav., 1721, which are reprinted in several editions of Celsus, and also in 'Morgagni Opuscula Miscellanea,' fol., Venet., 1763. See also C. G. Gruner, 'Variæ Lectiones in Q. Serenum Samonicum, e Codice Vratislaviensi decerptæ, 4to, pp. 32, Jenæ, 1782; C. G. Gruner, 'Var. Lect. in Q. Ser. Sam., ex Nicol. Marescalci Enchiridio excerptæ,' 4to, Jenæ, 1803; and Reuss, 'Lectiones Sammonicæ,' 4to, Wirceb., 1837.

SERGELL, JOHANN TOBIAS, a Swedish sculptor of great merit, was born at Stockholm, on the 8th of September 1740, and was the son of a gold-lace maker and embroiderer. He himself was at first apprenticed to a stone-mason, and worked as such at the royal palace at Stockholm, which was then in progress; but his quickness and cleverness attracting the notice of the sculptor Larchevêque, he was taken by him as a pupil. After assisting him in modelling the two statues of Gustava Wasa and Gustavus Adolphus, Sergell obtained a travelling pension in 1767, and went to Rome, where he remained nearly twelve years, and produced many works that excited general admiration among the professors and patrons of art. On quitting Italy he visited Paris, where his 'Othryades,' a figure of a wounded Greek soldier, half life size (afterwards placed in the Luxembourg) gained him his admission into the Academy of Fine Arts. From Paris he proceeded to London, whence he was almost immediately summoned by Gustavus III., who conferred upon him the appointment of court sculptor. In 1784 he accompanied that monarch in his visit to Rome, and it was by his advice that Gustavus there purchased, among many other valuable works of art, the celebrated 'Endymion,' for the royal museum at Stockholm.

Catherine II. was afterwards desirous of securing his talents in her service, and made him the most flattering offers; but though wealth as well as distinction awaited him at St. Petersburg, Sergell's attachment to his sovereign and his native land, and his indifference to riches, induced him to remain in Sweden with the comparatively trifling pension of 600 rix-dollars. The untimely end of Gustavus, whom he regarded rather as his friend than his master and patron, so affected him that he fell into a deep melancholy, and was for a length of time wholly incapable of doing anything in his profession. It was not till a few years before his death that he regained something like his wonted composure of mind, but it was then almost too late for him to think of retrieving the time that had been lost to art. He died at Stockholm, on the 26th of February 1814, in his seventy-fourth year.

Sergell's works are distinguished by vigour of conception, by energy and grace of style, and by perfect freedom from that mannerism and sickly affectation into which sculpture had fallen in the hands of his immediate predecessors and contemporaries. Among his principal statues are the group of 'Cupid and Venus,' 'Diomedes carrying off the Palladium,' Othryades, a Faun, Gustavus III., 'Oxenstierna dictating to the Muse of History the Deeds of Gustavus Adolphus,' 'Mars and Venus,' a Venus Callipyge, most of which are in the royal museum. One of his finest productions, 'The Resurrection,' a composition in alto-rilievo for the Adolph-Frederick Church at Stockholm, exists only in the model, having never been executed in marble; as was the case with a number of other subjects. His busts and portrait-medallions were highly esteemed, both for fidelity of likeness and for artistic merit.

SE'RGIUS I., a Syrian by birth, succeeded Conon in the see of Rome, A.D. 687. Two candidates for the see, a priest called Theodore and also the Archdeacon Paschal, each of whom had numerous partisans, were on the point of coming to blows, when the principal citizens and officers of the garrison, in order to avoid a tumult, proposed to elect Sergius, who had acquired a reputation for piety and learning. The proposal being adopted by many of the clergy, Sergius, escorted by a numerous retinue, was taken to the Lateran church, the doors of which were broken open, and those of the opposite or Theodore's faction, who had fortified themselves in it, being driven out, Sergius was chaired, and Theodore was one of the first to salute him as pontiff. Paschal did the same afterwards, being forced to it by the multitude. Before Conon's death Paschal had promised a sum of money to the Exarch of Ravenna, who, as the representative of the Byzantine emperor in Italy, had the right of giving or withholding his sanction to the election, and the money had been given for the purpose

of securing his consent. The Exarch John came to Rome, and finding that Sergius had been elected by the majority, requested him to pay him what Paschal had promised, and upon Sergius demurring, the Exarch took several valuables from the church of St. Peter. Paschal was accused of sorcery, tried, and sentenced to be degraded and confined in a monastery, where he died. One of the first transactions of Sergius was to baptise Cedwalla, king of the West Saxons, who had come to Rome for that purpose. He also contributed to the diffusion of Christianity in Saxony and other countries by means of missionaries. In 691 the Emperor Justinian II. assembled a general council at Constantinople, which being held in a hall of the palace which was surmounted by a dome ('trulleum'), has been styled 'Concilium in Trullo.' It has also been called Quini-sextum, as being supplementary to the fifth and sixth œcumenic councils, which had published no canons of discipline or religious ceremonies. The council 'in trullo' was purposely assembled to supply this deficiency; one hundred and fifty bishops were present at it, and it passed more than one hundred canons on matters of discipline and ceremonies, six of which being in opposition to the practice of the Western or Roman Church, the council was not approved of by Sergius, although his legate who attended the council had concurred in it. One of these canons enacted that married candidates for the priesthood might retain their wives after their ordination. There were also some points of dogma concerning the two natures of Christ and the Virgin Mary, in which the council and the pope did not agree. Justinian, irritated at the opposition of Sergius, sent Zacharias, his proto-spatarius, or general-in-chief, to Rome with orders to arrest Sergius and bring him prisoner to Constantinople. But the garrison of the Exarch at Rome took the pope's part, and Zacharias was obliged to take refuge in the pope's apartments, whence he was sent back safely to Greece. A revolution, headed by Leontius, one of his generals, took place at Constantinople soon after, when Justinian was seized, mutilated, and banished to the Crimea, in 695. Leontius did not long enjoy the fruits of his crime, for he was seized himself, and mutilated by Tiberius Apsimerus, who became emperor, and allowed the Church of Rome and the pope to remain undisturbed. Sergius occupied himself in restoring the church of St. Peter, which had been greatly dilapidated. He died in 701, and was succeeded by John VI.

SERGIUS II., a native of Rome, was elected to succeed Gregory IV., in 844, and was consecrated without waiting for the approbation of the Emperor Lotharius, who sent his son and colleague Louis into Italy with an army. Louis came to Rome, where he was received by the pope and clergy in a friendly manner, and was crowned king of Italy. The soldiers of Louis however committed great devastation in the surrounding country and in the suburbs of the city, but the pope at last induced Louis to withdraw his troops to the north. Soon after the Saracens from Africa came up the Tiber and ravaged the country, plundering the churches of St. Peter and St. Paul, which were outside of the walls, but they could not enter Rome. They then proceeded by the Via Appia to Fondi, which they sacked. Sergius died in 847.

SERGIUS III. was elected in 904, by the Tuscan party, as it was called, because it was headed by Adelbert, marquis of Tuscany, and of which two Roman ladies of licentious character, Marozia and her mother Theodora, were the most influential leaders. They had deposed and imprisoned Christopher, who had imprisoned the preceding pope Leo V., and had forced him to resign his see to him. Sergius had had a son by Marozia, who was afterwards pope by the name of John X. Sergius seems to have been a man of some abilities; his character has been variously represented by different writers. The history of Rome, during the 10th century, is extremely obscure, though it is evident by all concurrent testimonies that it was a most profligate age, and Sergius was certainly not free from the prevalent profligacy. He died in 913, and was succeeded by Anastasius IV.

SERGIUS IV., a native of Rome, succeeded John XVIII. in 1009. He encouraged the princes of Italy to unite in order to drive away the Saracens, who had occupied several parts of the peninsula. It was in his time that the Normans began to muster in South Italy. Sergius died in 1012, and was succeeded by Benedict VIII.

SE'RLIO, SEBASTIA'NO, an Italian architect, whose writings were long considered of authority in matters of art, was born at Bologna in 1475. The study of Vitruvius inspired him with an eager desire of obtaining greater insight into the practice of the ancients, by examining and making drawings of what remained of their structures,—at that time the only method by which any knowledge of them could be acquired; there being no accurate delineations published for the instruction of those who could not visit the edifices themselves. After staying some time at Pesaro, Serlio proceeded to the Venetian States, where he employed himself in examining and measuring the amphitheatre and bridges at Verona. He subsequently visited Vicenza, where he erected a theatre, and Venice, where he made designs for the church of San Francesco delle Vigne. During his residence in Venice, he became acquainted with Sanmicheli, Sansovino, and other architects of note; and he himself would doubtless have found employment there, being noticed by the Doge Andrea Gritti, if his passion for exploring antiquities had not induced him to pass over to Pola, of whose amphitheatre and other Roman remains he was the first to publish any architectural account. On his return he examined those of Ancona, Spoleto, &c., and afterwards those of Rome, many of which are introduced as illustrations, but certainly not as embellishments, in his work on architecture, they being there represented in most coarsely drawn and executed woodcuts. It was while he was at Rome that he composed his treatise on the five orders, for a copy of which he was complimented by Francis I. with three hundred gold crowns. Invited to France by that monarch in 1541, he was there appointed architect at the palace of Fontainebleau, and was also commissioned to undertake the court of the Louvre, but generously declined in favour of Lescot, whose designs he recommended to be adopted as being superior to his own. After the death of his royal patron he retired to Lyon, where he remained for some time in exceedingly straitened if not in indigent circumstances; but he returned again to Fontainebleau, and died there in 1552. His reputation rests chiefly upon his writings, 'Opere di Architettura, Libri Sei,' which display more study and learning than taste; and which, highly as they were at one time esteemed, possess little real value at the present day.

SERTO'RIUS, QUINTUS, was a native of Nursia, in the country of the Sabines. He lost his father very early, but his mother bestowed great care upon his education, and the son in return for her kindness entertained for her through life the most tender affection. After his education was completed, he tried his fortune at Rome as an orator, and thereby acquired considerable influence. (Plut., 'Sert.,' 2; Cic., 'Brut.,' 48.) But he soon turned his attention to military affairs, and the first time that he distinguished himself was during the campaign of Marius against the Cimbri and Teutones. At the end of this campaign he was sent to Spain as tribune under the prætor Didius, and spent the winter in the Celtiberian town of Castalo. Here again he attracted much attention by his courage and prudence. After his return to Rome, when the Marsic war was breaking out, he was made quæstor of Gallia Circumpadana and commissioned to levy troops, which he (Plut., 'Sert.,' 1) accomplished with the greatest success, but his exertions caused him the loss of one of his eyes. (Plut. and Sallust., 'ap. Gell.,' ii. 27.) On his return to Rome he was a candidate for the tribuneship of the people, but was defeated by the party of Sulla. Sertorius now joined the party of Cinna and Marius, not because he approved of their proceedings, but because he detested the ruling aristocrats. After the Marian party was defeated and Marius himself driven from Italy, Cinna and Sertorius raised fresh troops in Italy and held out against their opponents. When Marius returned from Africa (B.C. 87) and took bloody vengeance upon his enemies, Sertorius was the only one of the party who showed moderation; how much he was in earnest in this matter is evident from the fact that after the death of Marius he put to death 4000 slaves who had been the body-guard of Marius and had perpetrated every possible crime against the citizens. (Plut., 'Sert.,' 5.) When Sulla returned to Italy in B.C. 83, and Sertorius saw that all would be lost, and that the consuls Scipio and Norbanus paid no regard to his advice, he contrived to be made proconsul of Spain, and went to his province, where he hoped to prepare a refuge for his friends if they should be defeated in Italy. (Plut., 'Sert.,' 6; Appian, 'Civil.,' i. 108.)

In Spain he began his new career, in which he displayed prudence and courage tempered with humanity. Spain had hitherto, with few exceptions, been preyed upon by avaricious governors. Sertorius listened to the just complaints of the natives, whom he attempted to blend with the Romans as much as possible. The great among the Spaniards were gained by his affability, and the poor by his reduction of taxes. At the same time he carried on his preparations for the approaching war with the utmost energy, and kept both Romans and Spaniards in constant exercise. When he heard that Sulla was in possession of Rome, and that his own party was defeated, he sent Julius Salinator with 6000 heavy-armed troops to take possession of the passes in the Pyrenees. About the same time C. Annius, a Sullanian general, arrived at the Pyrenees, but tried in vain to effect a passage. Salinator was treacherously slain and his army dispersed, and Annius now crossed the Pyrenees. Sertorius, who was too much weakened by this event to offer any resistance, retreated to New Carthage, and, accompanied by a few faithful followers, he cruised for a time in the Mediterranean. He made a landing in Africa, where he aided one of the native princes, and defeated Paccianus, one of the generals of Sulla. After having had an encounter with a large fleet of Annius, and after having escaped from a heavy storm, he again landed in Spain near the mouth of the river Baetis. Here he heard an account of the delightful climate of the Insulæ Fortunatæ (the Canary Islands), and was greatly inclined to withdraw thither and to spend the remainder of his life in quiet. (Plut., 'Sert.,' 8, 9.) His men however involved him in another military undertaking in Africa, and his great success induced the Lusitanians, who were oppressed by cruel and rapacious governors of the Sullanian party to invite Sertorius to the supreme command among them. This invitation came just at the moment when he was considering whither he should retire. (Plut., 'Sert.,' 10.) Sulla was now dead, and Sertorius, being at such a distance from Rome and little acquainted with the real state of affairs there, conceived new hopes of ultimate success, and gladly accepted the invitation. On his appearance in Lusitania, the Romans as well as the Spaniards immediately declared for him. He now began to make war upon four Roman generals who were in possession of the greater part of Spain, and had great armies at their command. Sertorius defeated Cotta near Mellaria in a sea-fight, and Aufidius in Baetica,

while his legate conquered Domitius and L. Manlius. Thoranius, a legate of Metellus, was likewise defeated. About this time Sertorius was joined by Perperna with the numerous remains of the Marian party, and Metellus Pius, who had the command in Baetica, was gradually driven to such extremities [METELLUS], that L. Lollius came to his assistance from Gaul, and the senate at Rome thought it necessary to send Pompey with a large force to support Metellus. [POMPEIUS.]

As soon as Sertorius had firmly established himself in Spain, he formed the design of uniting the Romans and Spaniards in such a manner that the Spaniards should have all the advantages of Roman civilisation without losing their national character. At Osca, the modern Huesca in Catalonia, he established a kind of academy, into which he received the sons of distinguished Spaniards, and had them instructed in Greek and Roman literature. The admirable discipline of this establishment, the manner in which the youths were dressed, for he gave them the Roman 'bulla' and the 'prætexta' (which only the sons of noble Romans used to wear), the prizes which were distributed among them, and the promise that these young men should one day be Roman citizens and be invested with high honours—all these things were in the highest degree flattering to the parents of the youths, and could not fail to gain for Sertorius the affections of the nation. It was a custom of the young warriors among the Spaniards to gather around a favourite general, to accompany him everywhere, and to vow not to survive him. The number of men who became in this manner attached to Sertorius was greater than had ever been known before. (Plut., 'Sert.,' 14.) Sertorius also worked upon the imagination of the Spaniards: he had a tame white fawn which accompanied him everywhere, and which he said was the gift of Diana. The Spaniards thus looked up to him almost as a being of a higher order, who had intercourse with the gods. It may be that this was, as Plutarch thinks, a piece of imposition upon the credulous Spaniards, but we have no reason to suppose that Sertorius himself did not share the belief of the Spaniards on this subject. (Comp. 'Gellius,' xv. 22.) His object was to establish an independent power, or to raise a new Roman republic in Spain. For this purpose he formed a senate of 300 members, consisting partly of exiled Romans, and partly of distinguished Spaniards (Appian, 'Civ.,' i. 108; Plut., 'Sert.,' 22), and also appointed several officers analogous to those of Rome. Sertorius was with the Romans and Spaniards the object of love and admiration. Perperna had observed this state of things, ever since his arrival in Spain, with secret jealousy and envy. He would have liked to carry on the war against Metellus in his own name; but when the news came that Pompey was advancing, his own soldiers compelled him to join Sertorius, and to submit to him.

On the arrival of Pompey in Spain, many towns declared for him, and among others Lauron, though it was at the time besieged by Sertorius. Pompey hastened to its assistance, but could do nothing, and was obliged to look on while Sertorius razed the town to the ground. (Plut., 'Sert.,' 18; Appian, 'Civil.,' i. 109.) The first great battle with Pompey was near Sucro. Metellus here defeated that part of the army which was commanded by Perperna, and put him to flight; but Sertorius, who commanded another division of the army, wounded Pompey, and compelled him to retreat. A second battle was fought in the plains of Saguntum, in which Pompey was again defeated, and compelled to withdraw to the Pyrenees. It was in the summer of the year B.C. 74 that Mithridates sent ambassadors to Sertorius, to propose an alliance, and to offer money and ships, on condition that all the countries of Asia which he had been obliged to surrender should be restored to him. Sertorius concluded the alliance, and encouraged the king again to take up arms against Rome, but he scrupulously avoided doing his own country more harm than his own safety required. (Plut., 'Sert.,' 23; Appian, 'De Bell. Mithrid.,' 68.) This alliance, owing to the events which followed it, had few or no results.

Pompey, in the meanwhile, was reinforced by two legions from Italy; and he and Metellus again advanced from the Pyrenees towards the Iberus. In this campaign, though many of the soldiers of Sertorius began to desert, no great advantages were gained by Pompey or Metellus, and the former was no more successful in the siege of Pallantia, than both together in that of Calaguris. Metellus, despairing of victory over Sertorius in an honourable way, offered to any Roman citizen who should kill Sertorius one hundred talents and 20,000 acres of land. If the murderer should be an exile, Metellus promised that he should be allowed to return to Rome. The whole summer of the year B.C. 73 passed without any great battle, though the Roman party seems to have gained some advantages.

The dishonourable conduct on the part of the Romans, and the increasing desertion in the army of Sertorius, as well as the manifest envy of others about his own person, produced a change in the conduct of Sertorius also; he lost his confidence in those who surrounded him, and punished severely wherever he found reason for suspicion. While he was in this state of mind, he committed one act which will ever be a stain on his otherwise blameless character: the young Spaniards assembled at Osca, who were in some measure his hostages, were one day partly put to death, and partly sold as slaves. The immediate cause of this is unknown, but the effect produced on the Spaniards may easily be conceived. In addition to all this, Perperna now found an opportunity of giving vent to his hostile feelings. He formed a conspiracy of some Romans who served under Sertorius, and in order to gain associates among the Spaniards, and provoke them still more against Sertorius, the conspirators inflicted severe punishments for slight offences, and exacted heavy taxes, pretending that they were only executing the commands of Sertorius. Desertion and insurrection among the Spaniards were the natural results. According to Appian, several of the conspirators were discovered and put to death, but Plutarch does not mention this circumstance. Perperna at last, seeing no possibility of attacking Sertorius, as he never appeared without an armed body-guard, invited him to a repast, ostensibly given on account of some victory gained by one of his lieutenants. At this repast he was treacherously murdered by the conspirators (B.C. 72), and Perperna placed himself at the head of his army.

Such was the end of one of the noblest characters that appear in the pages of Roman history during the last century of the republic. The war which he had carried on in Spain was not directed against his country, but only against a party who wished to annihilate him. How little he was actuated by any hostile feeling towards the republic itself may be seen from the statement of Plutarch ('Sert.,' 22), that after every victory which Sertorius gained, he sent to Metellus and Pompey, offering to lay down his arms, if they would but allow him to return to Rome, and to live there in peace and retirement, declaring that he would rather be the obscurest person at home than a monarch in exile. As long as his mother lived, it was principally in order to comfort her old age that he wished to return to Italy; but she died a few years before her son, to his great grief. If we regard Sertorius as a general, it was surely no vulgar flattery that his contemporaries compared him with Hannibal. The details of his wars in Spain are very little known, for the account of Appian ('Civil.,' i. 108-114) is excessively meagre and incoherent; and Plutarch, in writing the life of Sertorius, had other objects in view than to present to his readers a clear description of his military operations. Appian says that the war in Spain lasted eight years, which is incorrect, whether we date the commencement of the war from the time when Sertorius left Italy in the consulship of Scipio and Norbanus (B.C. 83), or from the time that he was invited by the Lusitanians to take the command (B.C. 78).

SERVANDO'NI, JEAN JE'RÔME, was born at Florence in 1695, but he may be reckoned among the artists and architects of France, as he established himself in that country, where he signalised himself by his extraordinary talents. His first instructor in painting was Panini, under whom he became an expert artist in landscape and architectural scenery, and many of his productions of that period are preserved in various collections. He afterwards applied himself to architecture under De Rossi. After passing some time at Lisbon, where he was employed as scene-painter and in getting up the performances of the Italian opera, he proceeded to Paris in 1724, and was engaged in a similar capacity. He had now opportunities of exercising his talents on the most extensive and even prodigal scale, and he not merely improved the former system of theatrical decoration, but produced an entirely new species of it, in which the scenic illusion and effect were aided by machinery, and heightened by every possible artifice. The fame of his achievements of this class is now of course merely traditional, but if we may believe the testimony of contemporaries, they must have been most extraordinary. Among the most celebrated of them was the representation of the fable of Pandora (at the Tuileries in 1738), and of the 'Descent of Æneas into the Infernal Regions.' These and other scenic exhibitions, as they may properly be denominated, were received with enthusiasm by the public, nor were they least of all admired by those who were capable of appreciating the poetical invention, the just taste, and the profound classical study displayed by the artist.

As may be supposed, his talents were greatly in request upon all extraordinary public festivities, and he directed those which took place at Paris, in 1739, in honour of the marriage of Philip V. of Spain with the Princess Elizabeth. Unfortunately such triumphs are so exceedingly fugitive and ephemeral, that however much they may contribute to an artist's fame, they are attended with no benefit to art itself. It would have been more to the advantage of art, if Servandoni had been afforded the opportunity of realising some of his projects for the improvement or embellishment of various parts of the capital, including one for an extensive place or amphitheatre for public festivals, surrounded with arcades and galleries capable of containing twenty-five thousand persons. The chief structure executed by him is the façade which he added to the church of St. Sulpice at Paris, erected by Oppenord. Although not altogether unexceptionable, this work, begun about 1732, is superior to almost every other of its kind of the same period. The arrangement of the loggia formed by the Doric order below, where the columns are coupled, not in front, but one behind the other, is good, and combines lightness with solidity; but this merit is in a great measure counteracted by the inter-columns of the second order being filled in with arcades and piers, whereby that portion is rendered more solid and heavier in appearance than the one below.

Servandoni died at Paris in 1766, leaving, instead of a splendid fortune, as was expected, scarcely any property at all behind him; for though he might easily have amassed wealth, he was too great a votary of pleasure to put any restraint upon his habits of profusion.

SERVE'TUS, MICHAEL (whose family name was Reves), was born at Villanueva in Aragon, in the year 1509. He was the son of a notary, who sent him while young to the university of Toulouse in order to study the law, instead of which however he appears to have devoted his attention principally to theology during the three years which he spent in that city.

In his twenty-first year he quitted Toulouse, and journeying into Italy in the suite of Quintana, confessor to the Emperor Charles V., was present at the coronation of that monarch at Bologna, in February 1530. The death of Quintana soon left him at liberty to travel into Switzerland and Germany, where he became acquainted with many of the reformers. In the course of 1530 he took up his residence at Basel, and there he first broached those opinions which afterwards drew down upon him the persecution of Calvin. He probably met with few persons who were disposed to embrace his notions, for, in the course of the same year, or early in 1531, he left Basel and went to Strasbourg. His stay in Strasbourg however was short, since he lived at Haguenau in Alsace during the printing of his treatise on the doctrine of the Trinity. This, his first work, was published by a bookseller of Basel in 1531, but the opinions which it contained were so contrary to those usually received, that the man feared to print it at Basel, and procured its publication at Haguenau, the name of which place appears on the title-page. In the following year Servetus wrote a second treatise, in the form of dialogues, on the same subject; in which he corrected some errors in his former work, but without retracting any of the opinions.

We are unacquainted with the exact time when Servetus quitted Haguenau, but we next find him at Lyon, where he remained three years, occupying himself principally with the study of medicine. It is probable that during this time he supported himself by correcting the press, and by other literary labours, among which was the publication of an improved edition of Pirkheimer's translation of Ptolemy's Geography, which appeared in the year 1535. On leaving Lyon he visited Paris, where he took the degree of M.A., and afterwards of Doctor of Medicine. He was likewise admitted a professor of the university, and delivered lectures on the mathematics. He was in Paris in 1537, in which year he published an essay on syrups, the only medical work that he wrote, but his ungovernable temper involved him in disputes with the medical faculty, which compelled him to leave the city. It is most likely that he again returned to Lyon, for in 1540 we find mention of him as practising medicine, in the immediate neighbourhood, at the village of Charlieu. His attempt to obtain practice there seems to have been unsuccessful, and taking up his abode once more in Lyon, he supported himself by correcting the press for the Frellons, the printers. He likewise superintended a new edition of the Bible, which was published in 1542, and the notes which he added afforded materials to strengthen the charge of heresy afterwards brought against him.

In the year 1543 Pierre Palmier, archbishop of Vienne in Dauphiné, meeting with Servetus at Lyon, induced him to return with him to his see. Servetus devoted himself to the practice of medicine in this place, where he remained until his trial for heresy ten years afterwards. Theology however was still a favourite pursuit with him, and for many years he carried on a controversial correspondence with Calvin, in the course of which he sent him a portion of a manuscript containing many of the opinions which subsequently appeared in his 'Christianismi Restitutio.' Their private correspondence, never very friendly, degenerated by degrees into quarrelling, and at length into scurrility; and Servetus having replied to a violent letter of Calvin concerning his own opinions, by sending a list of what he called errors and absurdities in Calvin's 'Institutes,' the latter angrily broke off all communication with him. In the same year, 1546, Calvin wrote to Farel and Viret, saying that, if ever Servetus came to Geneva, he would take care that he should not escape in safety. He is stated by Bolsec even to have denounced Servetus to Cardinal Tournon as a heretic, and the same authority adds that the cardinal laughed heartily at one heretic accusing another.

Servetus, in a letter to one of his friends, had expressed the presentiment that he should suffer death for his opinions; and he did not publish the 'Christianismi Restitutio' without taking every precaution to conceal the fact of his being the author. He had endeavoured to get the work published at Basel, but no bookseller would undertake the dangerous engagement; and he eventually had it printed at Vienne in 1553, but without his own name or that of the printer, or even the date or name of the place.

The work caused a great sensation; but the author would have remained unknown, had not Calvin recognised in the style, and in the abuse of himself, the hand of Servetus. He immediately procured one William Trie, a citizen of Lyon, but a recent convert to the reformed religion, and then resident at Geneva, to write letters to the authorities of the former city, containing many serious imputations against Servetus, and charging him with having written the 'Christianismi Restitutio.' The Archbishop of Lyon, Cardinal Tournon, whose diocese, from its proximity to Geneva, was peculiarly exposed to the influence of heresy, no sooner received this intelligence than he wrote to the governor-general of Dauphiné, acquainting him with what he had heard concerning Servetus. In consequence of the suspicion thus thrown upon him, Servetus was arrested and imprisoned; but he would in all probability have been acquitted for want of evidence against him, had not Calvin, through the medium of Trie, forwarded to the Inquisition at Vienne a portion of manuscript and several private letters which he had received from Servetus. By some writers, who would extenuate the guilt of the reformer, it has been doubted or denied that these letters were produced on the trial; but in the condemnation of Servetus by the Inquisition of Vienne, "letters and writings addressed to Mr. J. Calvin" are especially mentioned.

Servetus escaped from prison, where he had not been strictly guarded, but was burnt in effigy at Vienne on June 17, 1553. He fled to Geneva, in which town he kept himself closely concealed, but was arrested, through Calvin's influence, on the day before that on which he was about to start for Zürich on his way to Italy. He was arrested contrary to law, the city of Geneva having no authority over him, who was merely journeying through it: when in prison he was treated with the greatest cruelty, and he was denied the assistance of counsel. His private papers, and a volume of Calvin's 'Institutes,' in which he had made some notes with his own hand, were brought in evidence against him. Calvin's own servant, one La Fontaine, appeared as the accuser, Calvin not caring to submit to the 'lex talionis' of Geneva, which imprisoned the accuser as well as the accused; though, in direct opposition to this law, La Fontaine was released after being only one day in prison. Servetus was brought to trial on August 14, 1553; and on that day, and on several days following, he was examined publicly before his judges. Calvin drew up the articles of accusation, in which the calumnies against himself are alleged as part of the crime of Servetus; and further, he reserved to himself the office of disputant upon theological subjects with the prisoner. Many of the charges against him were frivolous and vexatious in the extreme, but it is certain that he did not anticipate so severe a sentence as was passed upon him; for when, on August 26, the vice-bailiff of Vienne, having come to Geneva, requested that Servetus might be given up to him in order to undergo the sentence passed upon him by the Inquisition, he threw himself at the feet of his judges, begging that they would rather try him, and pass on him whatever sentence they might think fit.

On September 1 Servetus was called before his judges, and ordered to be ready to reply in writing to a set of written charges which Calvin was instructed to draw up. On September 15 he wrote a touching letter, complaining of the harsh treatment he had undergone, begging that his case might speedily be decided, since he had been already detained five weeks in prison, and appealing from the private hatred of Calvin to the decision of the council of two hundred. This appeal however was rejected, and Servetus was furnished with a copy of the charges against him drawn up by Calvin. To these he sent in a brief written answer, and it does not appear that after September 15 he defended himself in open court, where he was much inferior to Calvin as a disputant. Calvin's refutation of Servetus's reply greatly exasperated him; he did not attempt any regular answer to it, but contented himself with adding a few notes in the margin grossly abusive of Calvin.

It was now secretly determined in the council of Geneva to put Servetus to death: but the matter being one of great importance, and Servetus having appealed to the judgment of others, it was thought advisable to send copies of his works and of the evidence against him to the clergy of the four Protestant cantons of Zurich, Basel, Berne, and Schaffhausen, and to ask their opinion concerning his guilt. These letters were despatched about the end of September: the reply from Zürich was received on October 2; that from Basel and from Schaffhausen on October 18; and the date of the arrival of the answer from Berne is not stated. They all concurred in condemning the writings of Servetus, but did not recommend that the author should be put to death, though Calvin chose to put that construction on their replies. As soon as these answers had arrived the council was once more convened, and sentenced Servetus to be burned to death by a slow fire. Servetus had one friend in the council, Amadæus Gorrius by name, who in vain endeavoured to obtain a pardon for him, or at least that his case should be brought before the council of two hundred; but the violence of Calvin and his party prevailed. Calvin however did attempt to obtain for him the favour of a less painful death, though without success. Accordingly, on October 27, 1553, Servetus was brought to the stake, and his sufferings are stated to have been unusually severe and protracted. No act of barbarity perpetrated by the Roman Catholics ever surpassed the burning of Servetus, in which Calvin appears to have been actuated by private hatred almost as much as by religious fanaticism, and in which he filled all the parts of informer, prosecutor, and judge.

The works of Servetus have had an adventitious value imparted to them by their extreme rarity. With the exception of the short essay on 'Syrups,' published while Servetus was at Paris, they are theological and metaphysical treatises on the most abstruse subjects, such as the doctrine of the Trinity. Mr. Hallam is of opinion that the notions of Servetus concerning the Trinity were not Arian, but rather what are called Sabellian. The 'Christianismi Restitutio' contains a passage which has led some to say that Servetus well nigh discovered the circulation of the blood, and that consequently the merits of our illustrious countryman Harvey are small. Such however is by no means the case. Servetus knew that the septum of the heart is not

perforated, but that the blood in the right ventricle communicates with that in the left through the medium of the pulmonary artery, and the circulation through the lungs. But though he formed a perfectly correct conception of the pulmonary circulation, he was quite ignorant of the greater circulation, or of the existence of any means by which blood from the left ventricle is returned to the right; nor does he appear to have seen the necessity for any such provision.

SE'RVIUS, MAU'RUS HONORA'TUS, a Roman grammarian. The time at which he lived is not quite certain, for some writers place him in the reign of Valentinian, and others in that of Hadrian; but it is almost beyond doubt that he lived towards the close of the 4th century, perhaps in the reign of Theodosius I. (Macrob., 'Sat.,' i. 2.)

The principal works of Servius are his Commentaries on the Æneid, the Georgics, and the Eclogues of Virgil. These commentaries are not only useful for a correct understanding of the poems of Virgil, but they are rendered still more valuable to us by the vast stores of learning which their author possessed; they contain information on a variety of subjects connected with the history, antiquities, and religion of the Romans, and of which we should otherwise be totally ignorant. Many valuable fragments of other writings, whose works are now lost, are preserved in the commentaries of Servius. It is however to be lamented that these commentaries have come down to us in a very interpolated condition, so that they cannot be used without great caution. Besides these commentaries, we possess of Servius three smaller grammatical works: 'In Secundam Donati Editionem Interpretatio,' 'De Ratione Ultimarum Syllabarum Liber ad Aquilinum,' and 'Ars de Pedibus Versuum, sive de Centum Metris.'

The commentaries on Virgil are printed in several of the early editions of this poet; but the best modern editions are that of Burmann, in his edition of Virgil, and a separate one by H. A. Lion, under the title 'Servii Mauri Commentarii in Virgilium; ad fidem cod. guelferbyt. aliorumque recens. et potior. var. lect. indicibusque copiosis. instruxit, &c.;' 2 vols. 8vo, Göttingen, 1825-26. Compare Burmann, 'Præfat. ad Virg.,' p. ******; Heyne, 'De Antiquis Virg. Interpret.,' p. 536, &c.; Fabricius, 'Biblioth. Lat.,' i. p. 319. The three smaller works of Servius are printed in 'Putschii Grammatici Latini.'

SE'RVIUS SULPI'CIUS RUFUS. [SULPICIUS.]

SE'RVIUS TU'LLIUS, the sixth king of Rome, reigned from B.C. 578 to 534. The history of his birth was handed down by tradition in three different ways. The most marvellous and probably the most ancient legend represents him as the son of Ocrisia, a slave of Queen Tanaquil, and of a god, who according to some was Vulcan, but according to others, one of the household gods of the royal family. (Ovid, 'Fast.,' vi. 625, &c.; Dionys., iv. p. 207; Sylburg.) A second legend describes his mother as a slave of the Etruscan town of Tarquinii, and his father as a client of Tarquinius Priscus; and Servius himself, according to the same account, was in his youth a slave. (Cic., 'De Republ.,' ii. 21.) The third account, which however seems to be merely an arbitrary interpretation of the second, made with the intention of giving to the story a somewhat more probable appearance, represents Servius Tullius as the son of a man of the same name, who was of royal descent, lived at Corniculum, one of the Latin towns, and was slain when his native place was taken by the Romans. His wife Ocrisia, then in a state of pregnancy, was conveyed to Rome and assigned to Queen Tanaquil, who, considering her rank, soon restored her to liberty and treated her with great regard. (Liv., i. 39; Dionys., iv. p. 206.) Ocrisia was delivered of a son, whom she called Servius Tullius, after the name of her husband. One day, continues the story, when the boy was asleep, his head was seen surrounded with flames. The queen, being informed of the wondrous sight, said that the child was destined to do great things, and forbade the flames to be extinguished; when the child awoke the flame disappeared. He was henceforth brought up and educated as the king's own child. If in the course of his education he became, as Cicero supposes, acquainted with the affairs of Greece, this would in some measure account for the analogy between the constitution of Solon and that which Servius afterwards gave to the Romans. Fortune, who had so signally favoured Servius in his childhood, continued her partiality for him, raised him to the highest honours that man can attain, and even made him the object of her love. (Ovid., 'Fast.,' vi. 570, &c.) He made a grateful return by dedicating to her a temple outside of the city. (Varro, 'De Ling. Lat.,' v., p. 56, ed Bipont.)

When Servius Tullius had grown up to manhood, he distinguished himself in several battles against the Etruscans and Sabines, and he was also a useful counsellor in the affairs of the administration. The king not only rewarded his services with the hand of one of his daughters, but in his old age frequently entrusted him with the management of his private as well as public affairs, and in the discharge of these duties Servius evinced such wisdom and justice that he soon became the favourite of the people. When the king was murdered by the sons of Ancus Marcius, and Tanaquil concealed his death from the people, they willingly submitted to the regency of Servius, whom the king was said to have appointed to govern in his stead until his recovery, which probably means that he was appointed custos urbis (præfectus urbi), in which capacity he had a right to hold the comitia for a new election, as he afterwards did (*populum consuluit de se*). When the death of the king became known, Servius was, as Livy (i. 41) says, made king by the senate, but without a decree of the populus; but, according to Cicero and Dionysius (iv., p. 218), he found his chief support in the populus, who gave him the imperium by a lex curiata. The sons of Ancus Marcius, seeing their hopes frustrated, went into exile, and Servius Tullius, to prevent any hostile feeling on the part of Lucius and Aruns Tarquinius, the sons of his predecessor, gave them his two daughters in marriage. The inconsistency of this part of the legend with chronology has been pointed out by Niebuhr.

After Servius had thus established himself on the throne, he made a successful war against the Veientines and some other Etruscan towns, which Dionysius represents as a war with all Etruria. This is the only war which is said to have occurred during his reign, which, like that of Numa Pompilius, was a reign of peace. The most memorable events of the reign of Servius Tullius are his fortification and extension of the city, and the new constitution which he is said to have given to the Roman state. Several of the Latin towns already belonged to Rome, and had grown up with it into one nation, and this nation was leagued with the other independent Latins. Servius effected a federal union among these nations, and induced the Latins, who had hitherto held their general meetings at the fountain of Ferentina, to build at Rome, on the Aventine, a temple of Diana, as the common property of the Latins and Romans. The Latins agreed, and this was on their part a tacit acknowledgment of the supremacy of Rome. (Liv., i. 45; Dionys., iv., p. 230.) The Sabines appear to have likewise been included in this confederacy, and to have joined the Latins and Romans in the worship at the common sanctuary of Diana; for the story is, that a Sabine attempted to gain the supremacy for his own nation: he possessed among his cattle a cow of extraordinary size, and the soothsayers declared that the government should belong to that nation whose citizen should sacrifice this cow to Diana on the Aventine. He therefore took the animal at an opportune time to Rome. But the Roman priest, who had been informed of the prophecy, reprimanded the Sabine for attempting to sacrifice with unclean hands, and bade him go down to the Tiber and wash them. The Sabine obeyed, and the Roman in the meanwhile sacrificed the cow to Diana. According to Livy it was not until this time that the populus unanimously declared Servius their king.

But although Servius was a favourite of the people, a storm was gathering over his head, which ultimately terminated his life in the tragic manner so inimitably described by Livy (i. 47). Lucius Tarquinius, the son of Tarquinius Priscus, had never given up the hope of occupying the throne of his father; and stimulated by Tullia, the wife of his brother Aruns, he agreed with her to murder his wife and his brother, and to unite himself with her, that thus they might be able the more energetically to prosecute their ambitious and criminal designs. Lucius, now urged on by his unnatural wife, one day appeared in the senate with the badges of royalty. As soon as the aged king heard of the rebellious act, he hastened to the curia, and rebuked the traitor, but he was thrown down the stone steps of the curia, and on his way home he was murdered by the servants of his son-in-law. His body was left lying in its blood. Tullia, the wife of Lucius, anxious to learn the issue of his undertaking, rode in her chariot to the curia; but her more than brutal joy at his success induced even Tarquin to send her home. On her way thither she found the corpse of her father, and ordered her servant to drive over it. The place where this took place was ever after termed the Vicus Sceleratus. (Ovid., 'Fast.,' vi. 598; Dionys., iv. p. 242; Varro, 'De Ling. Lat.,' iv., p. 14.)

Such are the legends which were current among the Romans about Servius Tullius; and although they may be based on some historical groundwork, yet in the form in which they are handed down they are little more than fiction. The existence of a king, Servius Tullius, cannot however be denied. The Etruscan traditions, as we learn from an ancient inscription (ap. Gruter, p. DII.) which contained a speech of the Emperor Claudius, stated that Servius, originally called by the Etruscan name of Mastarna, was a follower of Cæles Vivenna; and that after being overwhelmed by disasters, he quitted Etruria with the remains of the army of Cæles, and went to Rome, where he occupied the Cælian hill, and afterwards obtained the kingly power, (See Niebuhr, 'Hist. of Rome,' i. p. 381, &c.) But it is not improbable that this version of the story merely arose from the circumstance of Servius being received at Rome among the Luceres or Etruscans (Göttling, 'Gesch. d. Röm. Staats,' p. 231), for two other legends describe him as a Latin; and the whole spirit of his legislation seems to warrant the conclusion that the man who devised the constitution ascribed to him could not have been an Entruscan, but must have been a Latin. How much of the tragic story of his death may be historical cannot be decided, nor is it of great importance. This however seems to be clear, that at the end of the career of Servius a counter-revolution took place, which frustrated all the beneficial workings of his new constitution, and showed its fruits in the tyrannical rule of his successor.

The constitution of Servius Tullius was always looked upon by the Romans as the basis of their civil and political institutions, and there is no doubt that in subsequent ages much more was attributed to him than he actually did, and that the plebeians in particular considered him as the great protector of their order, who had granted them almost all the rights which they afterwards regained one by one in

their unwearied struggles with the patricians. What Servius actually did for the Romans has been the subject of much discussion among the continental scholars ever since the time that Niebuhr's work appeared. We shall only give a sketch of the constitution of Servius, and refer our readers to the best modern works on the subject.

Servius is said to have commenced his legislation by dividing the public land which was taken from the Latins among those citizens (of course plebeians) who, owing to their poverty, were compelled to work for wages; and by sanctioning, through the Comitia Curiata, about fifty laws relating to contracts and injuries, (Dionys., iv. p. 218.), which were probably intended to regulate the relations between the two estates. He divided the city, with the exclusion of the Capitoline and Aventine, into four regions, three of which answered to the three original townships or tribes of which Rome consisted. All the plebeians who dwelled in any of these regions formed a tribus; so that all the plebeians of the city were divided into four local tribes (tribus urbanæ). Their names were Tribus Suburana, Palatina, Esquilina, and Collina; and those tribes continued to the time of Augustus. The plebeians who inhabited the country around and subject to Rome, were divided into twenty six local tribes (tribus rusticæ), which are sometimes also called regions. This division of the country plebeians is not mentioned by Livy at all; and Dionysius found different and contradictory accounts of it, but he preferred the statement of Fabius Pictor, who mentioned the twenty-six rustic tribes. The subject however might still seem to be involved in difficulties, inasmuch as Livy (ii. 16) states that, in the year B.C. 495, the whole number of tribes was only twenty-one. This difficulty however is removed by the plausible conjecture of Niebuhr (i. p. 416, &c.), that in the war against Porsenna Rome lost a third of its territory—that is, ten regions or tribes; so that there remained only twenty, to which, after the immigration of the gens Claudia with its numerous clients, the twenty-first tribe (tribus Claudia, afterwards tribus Crustumina) was added. The names of the sixteen rustic tribes which continued to exist after the war with Porsenna are: tribus Æmilia, Camilia, Cluentia, Cornelia, Fabia, Galeria, Horatia, Lemonia, Menenia, Papiria, Pollia or Publilia, Pupinia, Romilia, Sergia, Voturia, and Voltinia. (Niebuhr, i. p. 419; Gottling, p. 238.) To these were added, in B.C. 387, the tribus Stellatina, Tromentina, Sabatina, and Arniensis; in B.C 357, the tribus Scaptia; in B.C 318, the tribus Ufentina and Falerina; in B.C. 301, the tribus Terentina and Aniensis; and lastly, in B.C. 241, the tribus Velina and Quirina. The number of tribes thus amounted to thirty-five, and it was never increased. The number of thirty tribes instituted by Servius Tullus was equal to that of the patrician curiæ; both divisions however existed independent of each other, the one comprehending only the patricians, and the other the plebeians. The clients were probably not contained in the Servian tribes. (Niebuhr, i. p. 241; Walter, 'Gesch. d. Röm. Rechts,' p. 30. note 5) Gottling (p. 230) assumes the contrary, but his arguments are not convincing. The division of the plebeians into a number of local tribes was nothing beyond a regular organisation of the body of the plebes, of which they had indeed been in need; but it did not confer any other rights upon them than what they possessed before. At the head of each tribe, in the city as well as in the country, was a tribune (φύλαρχος), who was appointed by the members of his tribe. He had to keep a register of all his tribesmen, and he levied the troops and taxes in his tribe. The plebeians now held their own meetings according to their tribes, as the patricians held theirs according to their curiæ. The tribes had also their common festivals. those of the city were called the Compitalia, and those of the country the Paganalia.

The first step by which Servius promoted the liberty of the people was the institution of judices for private actions, which had formerly been part of the jurisdiction of the kings. (Dionys., iv. p. 228, &c.) These judices were, according to the supposition of Niebuhr (i. p. 428; comp. Gottling, p. 241, &c), the court of the Centumviri, for which three members were chosen from every tribe. The number of the court however would then be only ninety. But see 'Dict. of Greek and Roman Antiq., Centumviri,' by Prof. Long.

But the chief part of the Servian constitution was his census, according to which he divided the whole body of Roman citizens, both the patricians, with their clients, and the plebeians, into five classes. The first class comprised those whose property amounted to at least 100,000, or, according to others, at least to 110,000, 120,000, or 125,000 asses. (Liv., i. 43; Dionys., iv., p. 221; Plin., 'Hist. Nat.,' xxxiii. 13; Gellius, vii. 13; Cic., 'De Republ.,' ii. 22.) The second class included those who had at least 75,000 asses; the third, those who had at least 50,000; the fourth class, those who had at least 25,000; and the fifth class, those who had at least 12,500 or, according to Livy, 11,000 asses. The members of each of these classes were divided into juniores, or men from seventeen to forty-five years old; and seniores, or men from forty-five to sixty years. The latter, though they had still to perform military service, remained at Rome for the protection of the city; while the former went out into the field, and served in the regular armies. All had, according to their higher or lower census, to equip themselves with a more or less complete suit of armour. All public burdens for the maintenance of the state and the armies were distributed among these classes, in such a manner that the heaviest duties fell upon the wealthiest, who had at the same time practically the greatest influence in public affairs. All Romans whose property did not come up to that of the fifth class were kept apart from the classes. Dionysius indeed says that they were formed into a separate class. They were however subdivided into capite censi and proletarii; among the former were reckoned all those who possessed no more than 375 asses, and among the latter those who possessed from 375 to 1500 asses. These two divisions were exempt from the tributum, and, with few exceptions, also from service in the army; but they had to pay a head-tax. It is a very ingenious supposition of Niebuhr, that all those who possessed more than 1500 asses, but less than the census of the fifth class, formed the accensi and velati in the Roman army, that is, a class of reserves who went into the field without arms, and stepped into the places of those who had fallen, whose armour they also took. All the citizens who were comprised in the classes were called assidui or locupletes, in contradistinction to the rest. (Cic., 'De Republ.,' ii. 22; Gellius, xvi. 10.)

After the taxation and the military duties of the Romans were thus regulated by the census, Servius proceeded to determine their rights by the same standard. For this purpose he subdivided each of the five classes into centuries, each of which was to have a vote (suffragium) in the great national assembly which they were to form (comitia centuriata, or comitiatus maximus). The number of centuries however was not the same in all classes: the first class, though the smallest in numbers, received the greatest number of centuries or suffrages, in order that those who had to bear the heaviest burdens might also have the greatest influence in public affairs. The first class was thus divided into eighty centuries; the second, third, and fourth classes into twenty centuries each; and the fifth class into thirty centuries. The whole number of centuries thus amounted to one hundred and seventy. This division was made with a view to form the Roman army, and the whole number of centuries represented the Roman citizens as a military body. Hence half the number of centuries in each class consisted of the seniores, and half of the juniores. The seniores, though fewer in numbers, had thus equal influence with the juniores, so that all political power was distributed with a due regard to age as well as to property. (Gellius, xv. 27.) But to these one hundred and seventy centuries, five others were added, independent of the census, partly to give them a compensation for the active part which their members took in the army; partly, perhaps, that they might be the means of forming a majority in cases where opinions were equally divided between the seniores and juniores. The first two additional centuries were the centuriæ fabrorum, which Livy describes as being assigned to the eighty centuries of the first class, and Dionysius as belonging to those of the second class. Cicero assigns the fabri to the first class, but only as one century. The difficulty arising from these different accounts may be removed by the supposition that of the two centuries of the fabri, one was assigned to each of the first two classes; and if this supposition be correct, it is highly probably that the three other additional centuries, viz., those of the accensi, cornicines, and liticines or tubicines, were likewise assigned one to each of the three last classes. Dionysius says that the five additional centuries were, like the one hundred and seventy others, divided into seniores and juniores.

These one hundred and seventy-five centuries formed the whole body of infantry in the Roman army. The cavalry was likewise represented by a number of centuries. Twelve centuries of equites existed before the time of Servius, and to these he added six new ones. Dionysius speaks as if Servius had created eighteen new centuries of equites; and Livy (provided the reading in i. 43, be correct), forgetting the six centuries of equites made by Tarquinius Priscus, states that Servius made twelve new centuries in addition to the existing six. The twelve centuries of equites which existed previous to the legislation of Servius, belonged to the patricians, and had their dignity as equites independent of the census, though they naturally belonged to the wealthiest class. The six new centuries of Servius were formed of the wealthiest plebeians of the first class, and were called the sex suffragia, as they had six votes in the assembly of the centuries. (Gottling, p. 253, &c.) Cicero reckons all the eighteen centuries of equites as belonging to the class which had the highest census, whereas Dionysius seems to distinguish between those equites who belonged to the first class, and the patrician equites. The only distinction between these two classes of equites in the comitia centuriata was that the patricians gave their vote before the plebeian equites. We do not know whether there were any other distinctions. They were however in so far placed on a footing of equality, that all of them received a horse from the state (equus publicus), or money to purchase one, together with an annual sum for its support, which sum was raised by a tax on the unmarried women, widows, and orphans (æs hordearium).

The whole body of the Roman people who performed service in the army, and had a right to vote in the great assembly, was thus contained in one hundred and ninety-three centuries, of which one hundred and eighty-one had been newly created. The eighty centuries of the first class, together with the six suffragia of plebeian equites and one century of fabri, formed a decided majority in the comitia centuriata, for they amounted to eighty-seven centuries; whereas all the other classes together had only eighty-four centuries. The votes in the great comitia, which were always held in the Campus Martius, were

first given by the twelve centuries of patrician equites; next came the six suffragia of plebeian equites; and then the centuries of the several classes, beginning with those of the first class. If therefore the equites and the centuries of the first class agreed among themselves in the comitia, a question was decided at once, without being put to the vote of the remaining centuries. The centuries of the last classes thus had in theory equal rights in their comitia with those of the first class; but practically they seldom exercised these rights, as in most cases the majority was manifest, before a question came to be put to their vote. The comitia of the centuries now received the rights which, until then, had been the exclusive possession of the curiæ, that is, to decide on peace and war, to elect the kings, and subsequently the chief magistrates of the republic; and to pass new laws or abolish old ones. (Dionysius, iv., p. 224.) But the assemblies of the curiæ still existed. New laws were not often brought before the centuries, on account of the firm adherence to ancient usages; and whenever they were brought before them, it could only be done after they had obtained the sanction of the senate. The election of a king was confined to those candidates who were proposed by the senate through an interrex; and such an event could not happen frequently, as the office of the king was for life. It was a further check upon the comitia centuriata, that when a question was decided by them, it still required the sanction of the comitia curiata; so that in point of fact the patricians, in the senate and their comitia curiata, possessed a very great preponderance over the commonalty. The only advantage therefore which Servius had given to the plebeians was, that the wealthy members of their order had an opportunity of meeting the patricians on a footing of equality, and the way to this honour was of course open to every plebeian. As we are not informed that Servius Tullius admitted any of the plebeians into the senate, it seems to have been his intention to exclude them from all the offices which were in the exclusive possession of the patricians. This shows at the same time the improbability of the story according to which Servius intended to resign his royal dignity, and to appoint two consuls, one of whom should be a plebeian. Niebuhr is inclined to think that almost all the rights which the plebeians acquired in the course of time, had been originally granted to them by the constitution of Servius Tullius, and that they had been deprived of them during the reign of Tarquinius Superbus. But this theory seems to be supported rather by the stories which in subsequent ages became current of the good King Servius, than by what must be considered as historically established in regard to his constitution. Nothing is more natural than that the benefits which Servius actually conferred upon the plebeians should in after-times, when they were abolished, have been greatly magnified, as if he had placed the plebes on a footing of perfect equality with the patricians.

Respecting the reign and constitution of Servius Tullius, the reader may, besides the work of Niebuhr, consult Huschke, 'Die Verfassung des Konigs Servius Tullius, als Grundlage zu einer Römischen Verfassungsgeschichte entwickelt,' Heidelberg, 8vo, 1838, a work which is more based on speculation than on an accurate examination of the ancient authorities; Zumpt, 'Ueber Abstimmung des Romischen Volkes in Centuriat Comitien,' Berlin, 4to, 1837; Gottling, 'Geschichte der Römischen Staatsv.,' pp. 230-267; Walter, 'Gesch. d. Röm. Rechts,' pp. 29-37; Rubino, 'Ueber den Entwickelungsgang der Romisch. Verf. bis zum Hohepunkt der Republik,' vol. i., Marburg, 8vo, 1839; Hullmann, 'Römische Grundverfassung,' Bonn, 8vo, 1832; and, by the same author, 'Ursprünge der Römischen Verfassung durch Vergleichungen erlautert,' Bonn, 8vo, 1837.

SESO'STRIS (Diodorus calls him SESOOSIS, sometimes he is called RAMSES THE GREAT), the greatest of the early kings of Egypt. He is the third king of the twelfth dynasty of Manetho, and, according to Herodotus (ii. 102), the successor of Moeris; but Diodorus (i. 53) places him seven generations after Moeris. The exact time of his reign is uncertain, but the most common opinion is that it was about the year B.C. 1500. What has been handed down to us as the history of Sesostris, contains such exaggerated accounts of his military exploits, that we must suppose the achievements of several kings, who perhaps bore the same name, to be ascribed to one. There is however no reason to doubt his personal existence, and as his history serves to explain many of the remains of Egyptian art and architecture, it will be necessary to relate the ancient traditions.

The father of Sesostris had all the male children who were born in Egypt on the same day with Sesostris educated with his son, and gave them a regular military training, that they might become attached to their king and be enabled to endure with him all the hardships to which they might be exposed during his career as a conqueror. (Diod., i. 53.) His first expedition was during the lifetime of his father, into Arabia, which he conquered. Hereupon, though still a young man, he was sent by his father into the countries west of Egypt, and made himself master of the greater part of Libya. After the death of his father, when he came to the throne, he determined to realise a prophecy according to which he was to become master of the whole inhabited earth. But before he set out, he endeavoured to secure the good will of the Egyptians, for he is represented as king of all Egypt. He divided the country into 36 districts (νομοί), each under the government of a nomarch. He then raised an army of 600,000 foot, 24,000 horse, and 27,000 beasts of burden, giving the command of its numerous subdivisions to those warriors who had been educated with him, and whose number was above 1700. To these men he also assigned the best portions of the land (Diod., i. 54), for he is said to have divided the whole country into equal parts, and to have assigned one to every Egyptian. (Herod., ii. 109.) His first attack was directed against the Æthiopians, who were subdued, and compelled to pay annual tribute, consisting of ebony, gold, and ivory. He then sent out a large fleet of 400 long ships, the first that were built in Egypt. This fleet sailed down the Red Sea, and round the whole coast of Asia as far as India, and all the nations on the coasts were conquered. Sesostris in the meanwhile traversed Asia with an army, and penetrated as far as the eastern bank of the Ganges, nay, even to the coasts of the eastern ocean. (Comp. Plin., 'Hist. Nat.,' vi. 34.) When all Asia was thus rendered subject to him, he returned in a north-western direction, and reached Scythia on the banks of the Tanais. Traces of the conquests of Egyptian kings in India are still visible on some Egyptian monuments. Prosecuting his plan, the king crossed the Tanais, and marched through Thrace, where however he met with great difficulties, partly from want of provisions and partly from the difficult nature of the country, and he therefore ceased carrying his conquests any farther. In all countries where he had conquered he is said to have erected columns with Egyptian inscriptions recording his conquests; in some places he erected his own statue, four cubits and one foot high, for such was his own natural stature. The columns erected in Palestine, and two figures of the king cut into the rocks in Ionia, were seen by Herodotus (ii. 106) himself, and in Æthiopia they appear to have been known in the days of Strabo (xvii, c. 1, p. 420; xvi., p. 386, ed. Tauchnitz).

This vast campaign had lasted nine years, and the king, after having settled the tributes to be paid to him, collected his prisoners and spoils, and returned to Egypt. On his arrival at Pelusium he was nearly burned in his tent with his wife and children, through the treachery of his brother, whom he had intrusted with the regency of Egypt during his absence. The happy escape of the king and four of his children, for two were burnt, was ascribed to Hephæstus, the great god of Memphis, and the king afterwards dedicated in the temple of that city statues of his wife and himself, each 30 cubits high, and statues of his children, each 20 cubits high; and each of these statues was made of one solid block of stone. (Herod., ii., 107 and 110; Diod., i. 57.) After he had punished his brother, he adorned the temples of the gods with magnificent presents, and rewarded his warriors according to their desert. At this time Egypt was in a state of the highest prosperity, and the inhabitants enjoyed a kind of golden age. The king himself however continued in his restless activity. In each town of Egypt he raised a temple to the greatest local divinity. But in the execution of these, as well as his other great works, he did not employ his Egyptians, but the prisoners of war whom he had brought with him to Egypt. The Babylonian captives, unable to endure the hardships imposed upon them, gathered together and took possession of a fortified place on the Nile, from whence they carried on a war with the Egyptians: at last however the Babylonians were not only pardoned, but received the place which they occupied as their settlement, and henceforth they called it Babylon. Sesostris surrounded many cities of his kingdom with high mounds to protect them against the inundations of the Nile, and many traces of such mounds are still visible; he also intersected Egypt north of Memphis with numerous canals, which carried off the superfluous water of the Nile, facilitated the intercourse of his subjects, and were a protection against foreign invaders. Another protection of Egypt, especially against the Syrians and Arabs was a wall, 1500 stadia in length (according to Diodor., i. 57), which extended from Pelusium to Heliopolis; but the actual distance is only about seventy-five geographical miles in a straight line, and modern travellers have found that the wall runs past Heliopolis. To the principal divinity of the city of Thebes Sesostris dedicated a magnificent ship of cedar-wood, 280 yards long. The last of his great works were two obelisks of hard stone, each 120 cubits high, on which he recorded the greatness of his power, the amount of tribute which he received, and the number of conquered nations. In the reign of Augustus an obelisk 116 feet high, and said to have been erected under Sesostris. was conveyed to Rome and set up in the Campus Martius. (Plin., 'Hist. Nat.,' xxxvi. 14.)

All the subject kings and princes appeared every year at stated times in Egypt before Sesostris with presents, and he travelled with them in a sort of triumph through his country. On all other occasions he treated them with great respect, but when they approached a temple or a city, he made them, four at a time, draw his chariot. (Diod., i. 58; Plin., 'Hist. Nat.,' xxxiii. 15.) After Sesostris had reigned thirty-three years, or, according to Manetho, sixty-six years, he was seized with blindness, and put an end to his life. (Compare Wilkinson's 'Manners and Customs of the Ancient Egyptians,' i., p. 63, &c. and 99, &c., who places the epoch of Sesostris about the year B.C. 1355.

SESTI'NI, DOME'NICO, was born at Florence about 1750. He studied classical literature, and applied himself chiefly to archæology. About 1774 he went to Sicily, where the Prince of Biscari retained him for his librarian and keeper of his rich cabinet of antiquities at Catania In 1778 Sestini proceeded to Constantinople, where he became tutor to the sons of Count Ludolfi, the Neapolitan ambassador at the Porte He made several journeys with his pupils through various provinces of

the Ottoman empire. He was afterwards employed by Sir Robert Ainslie, the English ambassador at the Porte, to collect medals for him. Subsequently he went with Mr. Sullivan as far as Bushire, and returned to Constantinople in 1782. The published narratives of his journeys are:—1, 'Lettere scritte dalla Sicilia e dalla Turchia à diversi amici in Toscana,' 7 vols. 12mo, translated into French at Paris in 1809; 2, 'Lettere Odeporiche,' 1785, translated into French under the title of 'Voyage dans la Grece Asiatique, à la Péninsule de Cyzique, à Brusse et à Nicée,' with a Flora of Mount Olympus, Paris, 1789; 3, 'Viaggio da Costantinopoli à Bucharest,' Rome, 1794; 4, 'Viaggio da Costantinopoli à Bassora e ritorno,' also translated into French; 5, 'Viaggi ed Opuscoli Diversi,' 8vo, Berlin, 1807 (this work contains the account of a journey made by the author in 1781 from Vienna to Rukschuk by the Danube, and thence by Varna to Constantinople; an account of the sect of the Yezidis, which was afterwards inserted by Sylvestre de Sacy in his 'Description du Pachalik de Bagdad;' a treatise on the 'murex' of the ancients, &c.); 6, 'Viaggio Curioso, Scientifico, Antiquario, per la Valachia, Transilvania, ed Ungheria sino à Vienna,' Florence, 1815; 7, 'Agricoltura Prodotti e Commercio della Sicilia,' of which only one volume was published at Florence, 1777.

From Constantinople Sestini returned to Italy, where he published several of his works. He sailed again for the Levant in 1793, and went to Salonichi, where he became acquainted with Cousinéry, the French consul and antiquarian; he thence returned to Tuscany, and from Tuscany to Germany. He resided many years at Berlin, which he left after the battle of Jena. He then repaired to Paris, and in 1810 he returned to Florence, where he was appointed antiquarian to the Grand Duchess Elise, Napoleon's sister. After the restoration in 1814 he was appointed by the Grand Duke Ferdinand honorary professor in the University of Pisa. He afterwards repaired to Hungary, where he remained some time occupied in arranging the rich collection of medals of Count Wiczay at Hederwar, of which Father Caronni, a Barnabite and an antiquarian, who went over part of the same ground as Sestini, but was inferior to him in judgment and experience, had published an imperfect catalogue in 1812. The present Grand Duke of Tuscany, Leopold II., appointed Sestini to the office of royal antiquarian; and after his death, which took place at Florence in 1832, he purchased his valuable library and numerous manuscripts, among the rest his great work on numismatics, 'Sistema Numismatico,' 14 vols. fol.

Among the published works of Sestini on his favourite science of numismatics, which he illustrated by means of geography, and vice versâ, the following deserve especial mention:—1, 'Classes generales Geographiæ Numismaticæ, seu Monetæ Urbium, Populorum, et Regum, ordine geographico et chronologico dispositæ secundum systema Eckelianum,' 4to, Leipzig, 1797, a work more complete than those of Eckel, Lipsius, and Pinkerton (in the first part Sestini gives a series of medals of more than 1000 cities, and of 240 sovereigns; and in the second is a list of cities to which Goltz and Ligorio have attributed apocryphal medals, and of many more to which medals have been erroneously distributed and misapplied); 2, 'Considerazioni sulla Confederazione degli Achei,' with plates of all the medals of the confederate cities; 3, 'Relazione su i Moderni Falsificatori,' in which he exposes the tricks of those who coin medals which they pass for ancient; 4, 'Descriptio Nummorum Veterum ex Museis Ainslie, Bellini, Bonducca, Borgia, Casoli, Cousinéry, Gradenigo, San Clemente, Von Schellersheim, Verità,' &c., fol., Leipzig, 1796; 5, 'Descrizione degli Stateri Antichi, illustrati colle Medaglie,' 4to, Florence, 1817; 6, 'Lettere Numismatiche,' 9 vols., published at different periods, and containing many valuable dissertations, such as upon Armenian coins, upon the era of the Arsacidæ, upon a rare set of medals of Ptolemy, son of Juba II., upon a medal of Acropus III., king of Macedonia, &c.; 7, 'Descrizione di alcune Medaglie Greche del Museo Fontana,' 3 vols. 4to, Florence, 1822-29; 8, 'Descrizione di alcune Medaglie Greche del Museo del Barone di Chaudoir,' 4to, 1831; 9, 'Catalogus Nummorum Veterum Musei Arigoniani, dispositus secundum sistema geographicum,' fol.; 10, 'Descrizione delle Medaglie Greche e Romane del fû Benkowitz;' 11, 'Illustrazione d'un Vaso di Vetro con edifizi e leggende' (the vase was found at Populonia, near Piombino); 12, 'Dissertazione intorno al Virgilio di Aproniano, codice piezioso della Laurenziana' (this is an account of a manuscript copy of Virgil on parchment, which exists in the Laurentian or Medici library at Florence, written by a certain Apronianus, who is supposed to be Turcius Rufius Asterius Apronianus, who was consul A.D. 494); 13, 'A Catalogue, with Illustrations, of the valuable Museum Hederwar in Hungary,' 3 vols.

Sestini ranks among the first numismatists of any age or country. He was in correspondence with the most learned of his contemporaries, and was intimate with Eckel, Neuman, Cardinal Borgia, Cousinéry, and others; and was a member of the academies of Paris, St. Pétersburg, Munich, &c.

(*Necrologia di Domenico Sestini*, in the *Antologia* of Florence, July, 1832.)

SETTLE, ELKANAH, is remembered, not for his literary merits, but for the extraordinary fact that he, a person of very small talents, was for a time the successful rival of one of the greatest poets of the nation. The particulars of his history, with specimens of his works, may be gathered from various parts of Scott's edition of the works of Dryden. Settle, born in 1648 at Dunstable, was entered a commoner of Trinity College, Oxford, in 1666; but left the university without a degree, and came to London as a literary adventurer. He first rose into reputation in 1671 by the success of his tragedy of 'Cambyses;' and the profligate Rochester, desirous to humble Dryden, eagerly adopted the new dramatist as his instrument. Settle's next tragedy, 'The Empress of Morocco,' introduced by its unscrupulous patron, enjoyed the honour (never vouchsafed to Dryden, the laureate) of being first acted at Whitehall by the lords and ladies of the court: on being transferred to the theatre it was acted to full houses for a month successively; the printed copies of it were sold for double the usual price; and the author, intoxicated by his undeserved success, prefixed to it a vaunting preface, animadverting severely upon Dryden. Dryden, alarmed and jealous, assisted Shadwell and Crowne in writing scurrilous 'Notes and Observations' on the play, which the author answered in the same strain. Political differences embittered the quarrel thus begun. But poor Settle's fame was short-lived; and Dryden had little cause to fear him when he was so ill-advised as to advocate the cause of his Whig patrons by publishing, in answer to the 'Absalom and Achitophel,' a poem entitled 'Absalom Senior, or Achitophel Transposed.' Nevertheless, the new offence was thought worthy of punishment; and, under the name of Doeg, Elkanah became the victim of some of those contemptuous verses which Dryden contributed to the second part of 'Absalom and Achitophel.' Three of these stanzas, commemorating his smoothness of versification, his bombast, and his real poverty, both of thought and fancy, may be accepted as no unfair criticism on his works in general:—

Doeg, though without knowing how or why,
Made still a blundering kind of melody;
Spurred boldly on, and dashed through thick and thin,
Through sense and nonsense, never out nor in;
Free from all meaning, whether good or bad,
And, in one word, heroically mad.

Down to this time Settle had been a trusted servant and pamphleteer of Shaftesbury and the other Whig leaders, and in November 1680 he superintended with much approbation the burning of the pope in effigy. Soon afterwards however he suddenly changed his party, recanting his political heresies in a narrative which he published in 1683. By this change he perhaps preserved for the time his place as poet-laureate for the city, and writer of verses for pageants and other civic festivities; but with the revolution his prospects were completely blighted. Although he retained his place as city-poet, he was reduced to great poverty. He had literally to suffer the fate satirically prophesied for him by Dryden, of writing plays for shows at Bartholomew fair in Smithfield; and in one of these he actually performed in person the part of the Dragon slaughtered by St George, a fact which Pope has chronicled in the 'Dunciad.' At length, in his desolate old age, he was received into the Charter-House, and died there in 1723. He was the author of sixteen original plays that were printed, and of a good many occasional and political pieces both in verse and in prose.

SEVAJEE, surnamed BOSLA, the founder of the Mahratta power in India, was born in May 1627 at Poonah, the 'jagheer,' or fief, of which was held by his father, Shahjee, under the kingdom of Ahmednuggur, and, after its dissolution, from the Beejapoor monarchy. His restless and ambitious character appears to have developed itself at a very early age, as in 1647 he had supplanted his father at Poonah, and in the following year possessed himself of all the Northern Concan. The Beejapoor government was then fully occupied in guarding against the aggressions of the Delhi Moguls; and Sevajee continued for several years to extend his power by progressive encroachments without coming to an open rupture, till his spoliations became so daring that in 1658 a large force was sent against him under Afzul Kahn, a leader of reputation. He succeeded however in assassinating the general at an interview; routed and dispersed his army; and maintained himself in the field till 1662, when a peace with Beejapoor left him in possession of his acquisitions. But he now came into collision with the formidable power of Aurungzebe, with whose armies in the Dekkan he was unable to cope; and though he succeeded by a sudden irruption (January, 1664) in surprising and sacking the distant emporium of Surat, from which he brought off an immense booty, he found it expedient in the following year to make his submission to the emperor, and, co-operating with the Mogul troops in their invasion of Beejapoor, did distinguished service in the campaign. He was disgusted however by the haughty reception which he met with at the court of Delhi; and having made his escape with difficulty from the capital, he re-occupied his former territories, which he greatly enlarged at the expense of the falling kingdoms of Beejapoor and Golconda, avoiding for some years to renew hostilities with the Moguls. This interval he employed in settling his dominions, and introducing a strict system of discipline into his army; and when the war with Aurungzebe broke out anew (1670), he not only ravaged the country with his light cavalry, and inflicted a second sack on Surat, but in 1672 for the first time engaged and defeated a regular Mogul force in a pitched battle. To this period is also assigned the commencement of the 'chout,' a sort of tribute, or blackmail, consisting of the fourth of the revenue, on the payment of which any province was exempted from devastation, and which long continued a principal source of Mahratta revenue.

He had for several years previous assumed the title of Raja, and the

royal prerogative of coining money; but in 1674 he was solemnly crowned at Rayghur, with all the pomp of the Mogul ceremonial, signalising his accession by an inroad in which he for the first time carried his arms north of the Nerbudda. His next exploit was in a different direction: having secured his rear by an alliance with Golconda, he boldly crossed the peninsula (1676) to the eastern coast, possessed himself of the strong forts of Vellore, Gingi, and Wandiwash, between Madras and Pondicherry, and overran great part of Mysore, to which he laid claim from his father Shahjee having held a jagheer there at the end of his life. From these conquests he was recalled (1678) by the invasion of Golconda by the Moguls; and though his plans were for a time disconcerted by the desertion of his son Sambajee to the enemy, he compelled Aurungzebe's viceroy of the Dekkan to retire from Golconda, and to raise the siege of Beejapoor, while he exacted from the latter state, as the price of his aid, the cession of all the country between the Toombuddra and the Kishna. His power was now predominant throughout Southern India, none of the shattered sovereignties of which were able to oppose any check to his progress; but his further schemes of aggrandisement were cut short by a sudden illness, of which he died, on the 5th of April 1680, aged nearly fifty-three. His son Sambajee (who had previously resumed his allegiance) succeeded him; but neither his abilities nor his fortune were equal to those of his father, and he was taken and put to death in 1689.

Sevajee (in the words of Mountstuart Elphinstone) "left a character which has never since been equalled or approached by any of his countrymen. The distracted state of the neighbouring countries presented openings by which an inferior leader might have profited; but it required a genius like his to avail himself, as he did, of the mistakes of Aurungzebe, by kindling a zeal for religion, and through that a national spirit among the Mahrattas. It was by these feelings that his government was upheld after it had passed into feeble hands, and was kept together, in spite of numerous internal disorders, until it had established its supremacy over the greater part of India."

SEVE'RUS, ALEXANDRI'NUS, a Greek rhetorician, who lived about A.D. 470. There are extant under his name six Narratives (Διηγήματα), and eight Ethopoeiæ (Ἠθοποιΐαι). The six narratives are mentioned by Iriarte as being among the Greek manuscripts of the Escurial. The Ethopoeiæ are printed in Gale's 'Rhetores Selecti,' which were edited by J. F. Fischer, Leipzig, 1772.

An Ethopoeia, of which *allocutio* is the Latin equivalent, is defined by Priscian to be "an imitation of a speech (*sermo*) adapted to the character and to the supposed persons; as, for instance, what Andromache might have said on the death of Hector." The Ethopoeiæ of Severus contain, among others, the following subjects:—What Æschines might say on going into banishment upon Demosthenes furnishing him with means for his journey; what Menelaus might say upon Helen being carried away by Alexander; what a painter might say on having painted a girl and fallen in love with her. The frigid commonplaces of these short pieces are merely curious as specimens of the literature of the age to which they belong.

SEVE'RUS, CORNE'LIUS, an epic poet of the time of Augustus. Respecting the circumstances of his life nothing is known, except that he died very young. Quinctilian (x. 1, § 89) says that he was more a versifier than a poet, though he allows that, considering the early age at which he wrote, he showed very great talents. His poems were, 'Bellum Siculum,' the first book of which was, according to Quinctilian, of considerable merit. Which Sicilian war he described in this poem is not certain, but it is supposed that it was the war which Sextus Pompeius carried on after he had gained possession of Sicily. [POMPEIUS.] There is a poem still extant, called 'Ætna,' which contains, in 640 hexameters, a description of Mount Ætna, and an account of the causes of its eruptions. Now as Seneca ('Epist.' 79) calls Cornelius Severus the author of a poem 'Ætna,' it has been supposed that this poem is the work of Severus. But the language in the extant poem, as well as several allusions to events which happened in the reigns of Claudius and Nero, place it beyond doubt that the extant poem is not the work of Severus. The description of Mount Ætna to which Seneca alludes was probably only a part of the 'Bellum Siculum.' A second poem of Cornelius Severus contained a description of the death of Cicero, and a fragment of it, which proves the great talents of the young poet, has been preserved by Marcus Annaeus Seneca. ('Suasor.,' vii., p. 49.)

(Burmann, *Antholog. Lat.*, ii. 155; Wernsdorf, *Poet. Lat. Minor.*, tom. iv., p. 33, &c., and p. 217, &c.)

SEVE'RUS, L. SEPTI'MIUS, was a native of Leptis in Africa, where he was born, A.D. 146, of an equestrian family. It is impossible to give more than a rapid sketch of the life of this enterprising man.

After his eighteenth year Severus came to Rome for his improvement, and received the rank of senator from M. Aurelius. He studied law in company with Papinian, who was a relation of his second wife, under Q. Cervidius Scævola; and he received from Aurelius the office of advocatus fisci, in which he was succeeded by Papinian. In his youth he was of licentious habits, and he had to defend himself against a charge of adultery, of which however he was acquitted before the proconsul Didius Julianus, whom he afterwards succeeded in the empire. After filling the quæstorship and other public offices, he was appointed proconsul of Africa, his native country. Under Aurelius he also filled the tribunate, an office of which he scrupulously discharged the duties. About this time he married his first wife, Marcia. After the death of Aurelius, he visited Athens; and when he became emperor, he showed the citizens that he had not forgotten certain slights put upon him during his residence there. Under Commodus he held the office of legatus of the Lugdunensis Provincia. On losing his wife, he looked out for another whose nativity was favourable to his ambitious views; for Severus appears to have been a believer in astrology. He heard of a woman in Syria whose destiny it was to marry a king, and accordingly he solicited and obtained in marriage for his second wife Julia Domna, by whom he had children.

Severus was at the head of the army in Germany when news came of the death of Commodus, which was followed by the short reign of Pertinax, and the accession of Didius Julianus, who purchased the imperial title. The army proclaimed Severus emperor, and the ambitious general promptly advanced upon Rome to secure his title. Julianus, after a fruitless attempt to stop the progress of Severus by declaring him a public enemy, and an equally unsuccessful attempt to get him assassinated, caused a senatus consultum to be passed for associating Severus with him in the empire. Julianus however was shortly afterwards murdered in his palace, and Severus entered Rome with his soldiers (A.D. 193), where he was acknowledged emperor.

But Severus had a formidable rival in the East, where the legions had proclaimed Pescennius Niger. After arranging affairs at Rome, he set out to oppose Niger, whom he defeated near Cyzicus. The emperor banished the wife and children of Niger, and punished both individuals and cities that had favoured the cause of his rival. He also advanced still farther into the East, into the sandy plains of Mesopotamia, in order to secure the empire on that side and to punish the adherents of Niger. The Parthians and Adiabeni were reduced, and Severus was honoured with the titles of Arabicus, Adiabenicus, and Parthicus by the senate, who also offered him the honour of a triumph, which he refused on the ground that a triumph was not due to a victory gained in a civil war; and he also declined adopting the title of Parthicus from apprehension of provoking such formidable enemies as the Parthians.

On his road to Rome Severus heard of the revolt of Albinus in Gaul, and he directed his march to that province. After the war had been carried on for some time with various success, a great battle was fought at Trinurtium or Tinurtium, not far from Lyon, in which Albinus was defeated and lost his life. On this occasion Severus disgraced himself by that brutal ferocity which was so prominent a feature in his character. He ordered the head of Albinus to be cut off before he was quite dead, and he made his horse trample the body under his feet. Even the wife and children of Albinus, according to some accounts, were put to death, and their bodies thrown into the Rhone. Numerous partisans of Albinus were put to death, both men and women, whose property enriched the ærarium. Spartianus has filled a chapter with illustrious names, who were the victims of the emperor's cruelty, either immediately on the defeat of Albinus or shortly after.

The restless temper of the emperor led him again into the East. From Syria he marched against the Parthians, and took Ctesiphon, their capital, after a campaign in which the soldiers suffered greatly for want of proper provisions. From Parthia he returned to Syria, from which country he marched through Palestine to Alexandria in Egypt. He made many changes in the institutions of Judæa, and forbade under severe penalties the making of Jewish converts. Spartianus adds, that he made the same enactment with respect to the Christians, though we cannot certainly infer from the context that this took place at the same time with the enactment against Jewish converts. The allusion however appears to be to the edict promulgated in the time of Severus, which was followed by a persecution of the Christians. He gave the Alexandrines a kind of senate (jus buleutarum), and made many changes in their institutions. Severus returned to Rome A.D. 203. He declined the honour of a triumph which was offered to him, on account of his inability to stand in a chariot owing to the gout. But his victory was commemorated by the erection of a triumphal arch, which still remains and bears his name.

In the year 208, Severus, with his two sons, Caracalla and Geta, set out on their British campaign. The object was to reduce to obedience the Caledonians and other tribes in the northern part of the island, who disturbed the Roman dominion. Geta was left with an army in the command of South Britain, and the emperor undertook the campaign in the north with his son Caracalla. He made his way with great difficulty through a country covered with forests and without roads, and though the natives fled before him, the Roman army suffered greatly, and the loss of life, owing to privation of various kinds, was immense. Severus attempted to secure the limit of his conquests by constructing the great rampart, which is known by the name of the wall of Severus, across the neck of land that separates the æstuaries of the Clyde and the Forth.

The last days of Severus were embittered by the dissensions of his sons, and more particularly by the undutiful conduct of Caracalla, who is even accused of conspiring against the life of his father. He died at York (Eboracum) A.D. 211, in the eighteenth year of his reign, leaving only two children, Geta, and Caracalla, who is also called Antoninus Bassianus. His body, or, according to other accounts, the urn

which contained his ashes, was carried to Rome and placed in the tomb of the Antonini.

Severus was one of the most distinguished among the Roman emperors. He has been compared with Julius Cæsar, whom he resembled in the energy of his character and in his taste for letters. He was through life the faithful friend of the great jurist Papinian, whom he made libellorum magister and præfectus prætorio, and to whose care he recommended his two sons. He was well acquainted with Greek and Latin literature, and he left behind him memoirs of his life. His habits were plain and simple. He sought out and rewarded merit, and he loved justice. But he punished with inexorable severity, and his great qualities were sullied by cruelty, for which it seems difficult to find any apology or palliation. He embellished Rome with various works, such as the Septizonium and the Thermæ called after his name, and he repaired the public edifices which had been erected by his predecessors.

(Æl. Spartiani, *Severus Imperator;* Herodian, ii., iii.; Dion Cassius, lib. 76, &c.)



British Museum. Actual size.

SEVERVSPIVS AVGPMTRPXII.
Head of S. Sever is laurelled.

COSIIILVDSAECFEC.
Commemoration of the celebration of the Ludi Saeculares.

SEV'ERUS, MARCUS AURELIUS ALEXANDER, a Roman emperor, was the son of Julia Mammæa, the sister of Sœmis, who was the mother of Elagabalus. He was born at Arca Cæsarea, in Phœnicia, in the temple of Alexander the Great (after whom he was called), A.D. 208. In his early years he was brought up at Rome, and during the reign of his cousin Elagabalus was, by the advice of his grandmother Julia Mæsa, bred in strict seclusion from the court. In his education his mother showed great care and discretion, and withdrew him from the temptations and perils thrown in his way by the emperor. In his twelfth year he was appointed consul with Elagabalus, and was styled Cæsar, the usual title of the successor to the empire. He became very popular with the army, who believed him to be the son of Caracalla, a notion which he appears to have afterwards encouraged. The particulars of the revolt in which Elagabalus was murdered have already been given. [ELAGABALUS.] On his death, Alexander was made emperor, A.D. 222, first by the proclamation of the army, and afterwards more formally by the senate. His reign may rather be called the regency of his mother, who conducted the chief business of government with great firmness and discretion. She made it her first care to repair the ruin caused by the excesses of Elagabalus. She restored the temples which had been profaned, selected a council of sixteen from the senate for her ministry, and appointed the jurist Ulpian præfect of the Prætorian guard. Under her guidance Alexander led a life of strict but not ascetic morality, giving free access to his friends, applying himself closely to the business of the state, and in his leisure hours to literature.

The attempts of the empress-mother to reform the dissolute army were frustrated by their turbulent spirit. The Prætorian guards revolted and murdered Ulpian, and such was the weakness of the government, that Epagathus, their ringleader, was sent to Egypt, that he might there undergo the punishment which it was not thought safe to inflict at home. Dion Cassius informs us, in the fragment of his Life of Alexander, that his own life was threatened by the troops which he commanded, but saved by the management of the emperor. In the latter part of his reign (about 231 A.D., according to Eckhel, 'Doctrina Vet. Num.,' from the evidence of a coin), Alexander undertook an expedition against Artaxerxes, the founder of the dynasty of the Sassanidæ, who threatened to extend his empire over Asia Minor, and treated the embassies from Rome with disdain. The accounts of this war differ. Lampridius ('Hist. Aug. Script.') in his Life of Alexander, Eutropius, and Aurelius Victor speak of the great victory obtained by Alexander, and their testimony is confirmed by a coin described by Eckhel. On the other hand, the narrative of Herodia (lib. iv., 13, &c.), more consistent throughout with itself, with the undisciplined state of the army, and the unwarlike character of the emperor, records the defeat of the Roman forces in three separate divisions, the sickness of Alexander, and his retreat to Antioch, whither however he was not followed by Artaxerxes, whose resources were so much weakened by the war that he remained quiet for several years. The emperor was shortly afterwards roused from a state of luxurious inactivity by the news of a revolt of the Germans, who had passed their boundaries. He proceeded to quell this insurrection in person, but having recourse to bribery to buy off the rebels, he incurred the contempt of his troops. This feeling was fostered into mutiny by the arts of Maximinus, who had been entrusted with great power, and the result was a sedition, in which Alexander and his mother were both killed at a place called Sicila in Gaul, A.D. 235. As far as we can gather from a comparison of the exaggerations of Lampridius with the scanty statements of other writers, Alexander seems to have been of a gentle and peaceful disposition, ill-suited for the command of a turbulent soldiery and corrupt people, not less from his tender age and the control to which he was subjected by his mother, than from an effeminacy and want of firmness natural to his race and country. We have in Lampridius a very interesting account of his private life and of the manner in which he passed his day. He bestowed great care in adorning and improving Rome. The Thermæ Alexandrinæ were built by him. His reform in the currency is alluded to by a coin bearing the inscription 'Restituta Moneta.' His other coins record his bounties to the people, his expedition to Persia and triumph, and his consecratio. He had three wives: Memmia, the daughter of Sulpicius; Orbiana, who is known by her coins; and another, who was banished by his mother, and whose name has not come down to us. (Herodian, lib. vi.; Dion Cassius lib. lxxx.; Ælius Lampridius, in the 'Historia Augusta.')



British Museum. Large Brass.

IMPCAESMAVRSEVALEXANDERAVG.
Head of Alexander Severus laurelled, and with the paludamentum.

PONTIFMAXTRPIIICOSPPSC.
The amphitheatre of Titus, with two gladiators fighting in it; at the side three figures standing.

SE'VIGNE', MADAME DE. MARIE DE RABUTIN CHANTAL was born, according to her own account, February 5, 1627, apparently at the château of Bourbilly in Burgundy. Her father, the Baron de Chantal, was killed in defending the Isle of Rhé against the English; and her mother also left her an orphan at an early age. The charge of her education then fell into the hands of a maternal uncle, the Abbé de Coulanges, an excellent and judicious person, whom she warmly loved, and to whom she owed and owned great obligation. Possessed of great personal advantages and considerable fortune, she married, August 1, 1644, the Marquis de Sévigné, of an ancient house of Brittany. This connection did not prove happy; it was dissolved in 1651, by the death of her husband in a duel, leaving her with a dilapidated fortune and the charge of a son and daughter. The fortune she soon retrieved by retirement and a judicious economy: and in 1654 she reappeared in Paris, where her beauty and talents placed her at once in the first ranks of society. The Prince of Conti, Turenne, Fouquet, superintendent of finance, and many others of less note, in vain enrolled themselves her admirers; having escaped the yoke of her first ill-assorted marriage, she was never tempted to contract a second; nor, in that gallant age, was her conduct tainted by the prevalent laxity of morals. Her children were throughout life her chief object, and especially her daughter, to her affection for whom we owe the greater part of that admirable collection of letters upon which the fame of Madame de Sévigné is raised. That daughter in 1669 married the Comte de Grignan, who held the government of Provence. Madame de Sévigné died, after a few days' illness, at the town of Grignan, in 1696.

As a letter-writer she is unsurpassed, perhaps unequalled. Unstudied, and not always correct, she possessed a natural eloquence, an ease and liveliness of expression, which will never cease to attract. The merit of her style is said by French critics to be too delicate to be readily appreciable by foreigners: nevertheless its charm cannot fail to be manifest in a greater or less degree to all her readers. "The letters of Madame de Sévigné," says La Harpe, "are the book of all hours, of the town, of the country, on travel. They are the conversation of a most agreeable woman, to which one need contribute nothing of one's own; which is a great charm to an idle person. . . . . Madame de Sévigné tells a story excellently: the most perfect models of narration are to be found in her letters. Nothing comes up to the liveliness of her turns, and the happiness of her expressions: for she is always touched by what she relates; she paints things as if she saw them, and the reader believes that he sees what she paints. She seems to have had a most active and versatile imagination, which laid hold of all objects in succession."

Her letters, originally published in detached portions, by different persons, are printed collectively in numerous editions. The most com-

plete is that of M. de Monmerque, Paris, 11 vols. 8vo, and 13 vols. 12mo, 1818, containing a text corrected and restored in very numerous passages, and including ninety-four letters not before published. The edition of M. Grouvelle, 8 vols. 8vo, Paris, 1806, is also one of the best, containing memoirs of Madame de Sévigné herself, her daughter, and other persons closely connected with her history, and other auxiliary pieces. Other complete editions, including one in 6 vols. 12mo, by Didot, have since been published. These collective editions contain many letters addressed to Madame de Sévigné by her correspondents.

SEWARD, ANNA, was born in 1747, of good parents, her father being the rector of Eyam in Derbyshire, prebendary of Salisbury, and canon residentiary of Lichfield. Mr. Seward was a writer of poems, which are printed in Dodsley's collection; and in 1750 he published an edition of Beaumont and Fletcher. He encouraged the poetical indications in his daughter with all the gratified pride of a parent. Pope, Young, and Prior were her favourite authors, and she excelled also in ornamental needlework—an accomplishment she carried into her poems, which bear the same relation to poetry as needlework does to art—ingenious, pretty, and trivial.

She had the society of Dr. Darwin, Mr. Day, author of 'Sandford and Merton,' Mr. Edgeworth, and occasionally that of Dr. Johnson, whom she could not bear, and of whom she has written a good deal in a very ridiculous fashion. In 1782 she published her poetical novel of 'Louisa,' which met with great success, and rapidly exhausted three or four editions. In 1799 she published a collection of 'Sonnets,' intended to "restore the strict rules of the legitimate sonnet." They are now very little known. In 1804 she published her 'Life of Dr. Darwin,' written like all her other works, in an affected style; destitute of all requisites for biography; wanting in penetration and delineation of character; puerile in judgment and worse in criticism; nevertheless it contains some pleasant literary anecdotes, and is not without a certain sort of interest. In it she lays claim to the authorship of the first fifty lines in the 'Botanic Garden,' which she had written out of compliment to him, but of which he made no mention. She continued to pour forth little poems of questionable merit, but still maintained her popularity.

After a lingering illness, she expired in March, 1809, bequeathing to Sir Walter Scott her literary performances, and particularly the works she had herself intended for the press; and to Mr. Constable, the publisher, her 'Letters.' Scott executed his trust by the publication in 1810 of her 'Poems,' and three volumes of literary correspondence, with a biographical preface. Mr. Constable also published her 'Letters' in six volumes. They afford materials for the study of her character, but they exhibit it in no pleasing light—vanity, bad taste, affectation, and pedantry being mostly prominent.

Posterity, from whose judgments there is no appeal, and with whom the factitious causes of popularity have no weight, has consigned her poems to oblivion, and there is no ground for protesting against this judgment. Nor indeed is there anything in her prose writings to render their preservation more desirable than that of her verse.

SEXTUS EMPIRICUS, a Greek philosopher and physician of celebrity, who flourished about A.D. 200. The particulars of his life are uncertain, and the only two indications on which we can rely are those given in his own works, that he was the pupil of Herodotus of Tarsus, and that he lived about the period before mentioned. Diogenes (ix., 'Timon') simply says, "Sextus, the Empiric, was the pupil of Herodotus of Tarsus: he wrote the ten books of Sceptica, and other excellent works." Equal uncertainty exists as to the place where he lived and taught, although, from the only existing evidence of value (namely, from a passage in his own work, *Πυῤῥώνιαι Ὑποτυπώσεις*, iii. 16), it appears that he taught philosophy and exercised his art, at least during one period of his life, in the same place as his master. But his very identity has been a matter of dispute. Suidas (*Σέξτος*) speaks of Sextus, a native of Libya, to whom he attributes a work entitled 'Sceptica,' in ten books; but he also attributes ten books of 'Sceptica' to Sextus of Chæronea, whom he calls a follower of Pyrrho, though it is well known that this Sextus, the nephew of Plutarch, and one of the preceptors of M. Aurelius, was a Stoic. That the philosopher of Chæronea and Sextus Empiricus are two different persons is clearly shown by Kuster, in a note in his edition of Suidas (*in v. Σέξτος χαιρωνεύς*).

His surname of Empiricus, prefixed to his works, and given him by Diogenes Laertius, intimates that he belonged to that school of medicine which styled itself the Empiric; and he himself confirms this in his treatise *πρὸς τοὺς Μαθηματικοὺς Ἀντιῤῥητικοί*, 'Adversus Mathematicos,' lib. i., 161.

His works are among the most valuable of those extant in ancient philosophy, and have been largely consulted by all subsequent historians. The 'Pyrrhonian Hypotyposes,' in three books, contains all the celebrated arguments of the ancient sceptics. The first book is a complete analysis of scepticism. He divides philosophers into dogmatists, academics, and sceptics, and then classifies the sceptics themselves. Next follows an exposition of the nature of scepticism, its method, endeavours, and aims; with a learned and precise account of all the celebrated terms in use amongst sceptics, such as *ἐπέχω*, 'I refrain from judging;' *οὐδὲν ὁρίζω*, 'I define nothing;' and others. This book is peculiarly valuable as an exposition, but is perhaps inferior to the two succeeding books, which are directed against the dogmatists, where, after stating every subject of belief, he opposes each of them with a string of sceptical objections. Morals, religion, logic, nothing escapes his doubt; and this is done in a manner at once peculiar and subtle, and affords an interesting exposition of the insufficiency of human reason to settle those illimitable inquiries of

"Fate, fore-knowledge, free-will absolute,"

which have ever formed the 'vexatæ quæstiones' of philosophers.

The other work of Sextus Empiricus, which is entitled 'Adversus Mathematicos,' is only another form of the Pyrrhonic Institutes above mentioned. It is directed against all who admit the possibility of a science. This discussion, though conducted on very different principles, has been much in vogue amongst the German and French metaphysicians, and indeed involves the whole philosophy of human knowledge. What science is, whether science be possible, whether science be positive or psychological, these are questions eternally renewed. M. Auguste Comte, in that vast system which he has elaborated in his 'Cours de Philosophie Positive,' denies altogether the possibility of a psychological science; while the Germans, on the other hand (led thereto by the fundamental principle common to them all, that the external universe receives its laws from the laws of the mind), contend that all science must necessarily be psychological. But Sextus Empiricus sweeps away both parties, and will admit no science whatever to be possible. The first book of his 'Adversus Mathematicos' undertakes to refute grammarians and historians; the second annihilates the rhetoricians; the third, the geometricians; the fourth, the arithmeticians; the fifth, the astrologers; and the sixth, the musicians.

There are five more books always added to the work, all directed against logicians, moralists, and physicians (*φυσικοί*, in the Greek sense); but to make them part of the same work as the first five books can only have arisen from the ignorance and carelessness of his first editors. They have no real connection with them, but may rather be regarded as a supplement to the second and third books of the 'Hypotyposes,' to which they belong in intention as well as spirit. The two works are indeed closely allied in spirit, and are only various forms of the same philosophy and the same purpose.

Such as they have come down to us, these two works form an encyclopædia of scepticism such as can be found nowhere else. They are, as M. Ancillon well observes, "a positive arsenal of every species of doubt methodically arranged, and from which the sceptics of succeeding times have armed themselves, choosing from his immense magazine the arms suitable to their minds or to the nature of their subjects."

The influence of Sextus Empiricus, except as an historian, has been very small. The Alexandrian philosophy and the Christian religion alike combined by their success to prevent his forming a sect of any consequence; and although modern sceptics have availed themselves of his arguments to prop up their own incredulity, yet there is a tendency in the human mind at variance with this barren philosophy, which no ingenuity, however subtle or plausible, has ever been able to overcome.

There are few editions of Sextus, and none which can be called critical. The first translation of the 'Hypotyposes' was by Henry Stephens, 8vo, 1562. The first edition of the Greek text of both works was published at Paris, folio, 1621. This edition is accompanied with a Latin version. An edition of the Greek text, also with the Latin version, was published by J. A. Fabricius, Leipzig, folio, 1718. There is also an edition by Bekker.

SEYMOUR, EDWARD, FIRST DUKE OF SOMERSET. [EDWARD VI.]

SEYMOUR, THOMAS, LORD SEYMOUR OF SUDLEY. [EDWARD VI.]

SFORZA, JACOPO ATTENDOLO, was born about the middle of the 14th century, at Cotignola, a village near Faenza, of humble parents, but forsook in early youth the occupation of a labourer to enlist in one of those companies of adventurers which were then numerous about Italy, and which served for hire the highest bidder among the petty princes and republics of that age. Jacopo, having displayed great courage and perseverance, acquired a considerable reputation in that turbulent militia. After serving under several 'condottieri,' or leaders, he attached himself to Alberico da Barbiano, a captain superior to the rest both by birth and the loftiness of his views. Alberico belonged to the family of the lords of Cuneo, and aspired to the glory of delivering Italy from the foreign mercenaries and forming a national militia. Having collected a force of 12,000 men, all natives of Italy, he gave it the name of the Company of St. George. In the year 1376, Pope Gregory XI., who was residing at Avignon, sent an order to his legate in Italy to endeavour to restore the authority of the Papal see over the towns of the Romagna, which had revolted at the instigation of the Florentines. The cardinal took into his pay a body of foreign mercenaries called the Breton Company, commanded by John Hawkwood, whom the Italians called 'Acuto,' a valiant condottiero of those times. These troops having entered Faenza without opposition, began plundering the town, and killed many of the people. In the following year the Cardinal of Geneva was sent from France by the pope with another body of foreign mercenaries, chiefly cavalry, from Brittany and other parts of France; and having attacked Bologna without success, he wintered at Cesena.

Here the soldiers, having come to blows with the citizens, were driven away with the loss of six hundred of their number; but soon after, having again got admission into the town, some say under a general amnesty granted by the legate, they set about sacking it, killing all the men, violating the women, and not sparing even the nuns. Four thousand of the unfortunate inhabitants of Cesena were killed on that day (1st of February 1377), and eight thousand escaped to beg their subsistence in the neighbouring towns and villages. The report of these enormities spread indignation all over Italy; and Alberico, supported by Barnabo Visconti, lord of Milan, the Florentines, and by the people of Bologna, Forli, and other towns, marched to attack the foreign troops, which he met at Marino in the Papal state. Jacopo Attendolo, and Braccio da Montone, another distinguished pupil of Alberico, fought under him. After a desperate combat, the foreign mercenaries were utterly defeated and nearly annihilated. The Breton Company was entirely disbanded, and Italy, at least for a time, was freed from foreign mercenaries. Alberico was called the 'Liberator,' and he assumed on his standard the motto 'Liber. Ital. ab Exter.' Attendolo, who had greatly contributed to the victory, received from Alberico the surname of 'Sforza,' by which name, and no other, he and his descendants have become known in history.

Sforza subsequently entered the service of Gian Galeazzo Visconti, lord of Milan. Afterwards he engaged himself to the republic of Florence against the rival republic of Pisa, which had in its service Agnolo della Pergola, another celebrated condottiere. Sforza defeated his antagonist, and the Pisans were obliged to sue for peace. The Florentines made Sforza their captain-general, with an annual salary of twelve hundred golden ducats. He afterwards entered the service of the Marquis of Ferrara against Ottobuono de Terzi, tyrant of Parma, whom he defeated, and treacherously stabbed to death at an interview at Rubiera. The Marquis of Ferrara obtained by this means the dominion of Parma and of Reggio, and he rewarded Sforza by giving him the estate of Montecchio. Sforza afterwards served the Florentines against Ladislaus, king of Naples, whom he defeated near Arezzo. Ladislaus made large offers to Sforza to enter his service, which he accepted, and the king dying soon after, Sforza became great constable or commander-in-chief under his sister and successor Joanna II. At her profligate court the brave but blunt condottiere was exposed to the intrigues and cabals of worthless favourites, and he lost the good graces of his sovereign, and was imprisoned. But he was necessary to her, and he finally triumphed over his rivals. In 1417 he was sent by Joanna to Rome to recover possession of that city for the Holy See. The people of Rome, taking advantage of the schism, had risen in arms and asserted their independence, and the new pope, Martin V., who had just been elected by the council of Constance was far away. The popular party had called in the celebrated condottiere Braccio da Montone, who however left the town on the approach of Sforza. After restoring the Papal authority, Sforza returned to Naples, where he was again banished from the court by the intrigues of Gianni Caracciolo, the then favourite of Joanna II. Sforza, at the head of his trusty men, took possession of Naples, and obliged the queen to banish Caracciolo. Shortly after he was sent again to Rome to assist Pope Martin V. against his factious subjects, who were supported by Braccio da Montone, whom he defeated and obliged to ask for a truce. At this time the pope gave to Sforza his native village of Cotignola in fief, with the title of count. Having returned to Naples, he again incurred the displeasure of the fickle Joanna, upon which he took the part of Louis of Anjou, count of Provence, an hereditary claimant of the throne of Naples. The queen called to her assistance Alfonso, king of Aragon and of Sicily, whom she appointed her heir and successor. Alfonso came with a fleet and an army, defeated Sforza and occupied the city of Naples. But Alfonzo abused his victory, and he treated the queen as his prisoner. Sforza came to the assistance of his mistress, and drove away Alfonso. In the meantime Braccio da Montone was ravaging the northern provinces of the kingdom. Sforza marched into the Abruzzi in the midst of winter, but in fording the river Pescara, which was swelled by heavy rains, his horse was carried along by the rapid current, and Sforza was drowned. Thus ended the restless career of this brave but illiterate soldier, whose surname, acquired on the field of battle, became that of a sovereign dynasty.

Francesco Sforza, born in 1401, son of Jacopo, learnt the art of war under his father. He received from Queen Joanna the title of count, and several domains in the kingdom of Naples. He afterwards entered the service of Filippo Maria Visconti, duke of Milan. Being ill-rewarded by the duke, he accepted the offers of the Venetians and the Florentines, and led their allied forces against the Milanese, who were commanded by Piccinino, a celebrated condottiere, whom he defeated in several campaigns, A.D. 1438-41. The Duke of Milan, in great alarm, offered Sforza his only daughter Bianca, with the city and territory of Cremona for a dowry. Sforza assented, concluded a peace between the belligerents, and the marriage was solemnised in October 1441. But soon after the Duke Filippo Maria, again becoming suspicious of his son-in-law, excited against him Pope Eugenius IV., who sent Piccinino to deprive Sforza of his domains in the March of Ancona. Sforza repaired thither, and for several years fought against the troops both of the pope and of Alfonso, king of Naples, and conquered the greatest part of the March of Ancona. But the death of the duke his father-in-law opened a new field to his ambition, and he aspired to the sovereignty of the duchy of Milan. There were other pretenders, who alleged that Bianca was an illegitimate child of the late duke; and the people of Milan, considering the Visconti dynasty as extinct, proclaimed the republic. But Pavia and other towns which had been subjected by Milan detached themselves from it, asserting an equal right to their independence. Sforza turned these dissensions to his own account; he accepted the command of the Milanese troops, with which he defeated the Venetians, who wished to dismember the duchy; but having refused to obey the directions of the commissioners from Milan concerning his military movements, he suddenly concluded peace with Venice, and the Venetians agreed to give him 6000 auxiliary troops to take possession of Milan. In February 1450, the people of Milan, reduced by famine, and distracted by anarchy within their walls, opened the gates to Sforza, who was solemnly proclaimed duke of Milan in the following March. In his new dignity he acted with prudence and mildness. He promised to raise no new taxes, to employ none but Milanese for civil offices, and he enforced the laws for the protection of persons and property; he made alliance with the Florentines, conciliated the pope and Alfonso of Naples, and was acknowledged by Louis XI. of France. The Venetians and the Duke of Savoy declared war against Sforza; but after a desultory warfare, peace was made, by which Brescia, Bergamo, and Crema remained to Venice, and the river Sesia was fixed as the boundary between the duchy of Milan and the states of the house of Savoy. The duchy of Milan under Duke Sforza embraced the following towns:—Milan, Pavia, Cremona, Lodi, Como, Novara, Alessandria, Tortona, Valenza, Bobbio, Piacenza, Parma, Vigevano, Genoa, and Savona. The last two cities were conquered by Sforza.

Duke Sforza restored and embellished the ducal palace, raised the castle of Porta Giovia, terminated the magnificent structure of the great hospital, one of the most interesting buildings of Milan, and constructed the navigable canal, or naviglio della Martesana, which communicates between Milan and the river Adda. The reign of Sforza lasted sixteen years. He died of dropsy, in March, 1466, at the age of sixty-five, generally regretted. In his private life he was frugal, sober and continent, affable and humane. His Life has been written by Simonetta, and Corio and the other historians of Milan record his virtues.

Galeazzo Maria Sforza, son of Francesco, who succeeded him on the ducal throne, was very unlike his father: he was suspicious, cowardly, licentious, and cruel. He quarrelled with his mother the duchess Banca, a most meritorious woman, who retired to Marignano, where she died after a short illness, not without some rumours of poison. He put to a cruel death several innocent persons, and dishonoured many women of all classes. At last a conspiracy was formed against him, and on the day after Christmas-day, 1476, he was stabbed whilst on his way to church. The people took no part with the conspirators, who were put to death. His infant son Giovanni Galeazzo was proclaimed duke, under the guardianship of his mother Bona of Savoy. But Ludovico Sforza, styled 'il Moro,' on account of his dark complexion, and brother of the deceased duke, took possession of the regency, arrested the dowager duchess, put to death her faithful minister Simonetta, and at length usurped the sovereign authority, confining his nephew and his wife to their apartments. The young duke had married a granddaughter of Ferdinand, king of Naples, who remonstrated with Ludovico on his conduct, but to no effect. Ferdinand armed against him, and Ludovico, to avoid the storm, invited Charles VIII. of France to undertake the conquest of the kingdom of Naples. This was the origin of all the wars and calamities of Italy in the 16th century, and of the loss of its political independence. Charles came into Italy assisted by Ludovico, and took Naples, but was soon obliged to retire in consequence of the general hatred of the people to the French for their insolence, rapacity, and oppression. Meantime the duke of Orleans seized upon Novara, and laid some hereditary claims to the duchy of Milan. Ludovico, who now saw the danger of having introduced the foreigners into Italy, formed a league with the Venetians and the pope, and drove away the French out of Italy.

After the suspicious death of Duke Giovanni Galeazzo, which happened in 1494, at the early age of five-and-twenty years, Ludovico was proclaimed the Duke of Milan, and confirmed by a diploma of the emperor Maximilian I. But the Duke of Orleans, having become king of France by the name of Louis XII., sent an army to the conquest of the duchy of Milan, under Trivulzio, a Milanese noble, and a personal enemy of Ludovico Sforza. The Venetians and pope Alexander VI. having joined the French, Sforza was obliged to yield to the storm, and he took refuge in Germany.

The French entered Milan in 1499, without opposition, and Louis XII. was proclaimed Duke of Milan. The French however soon became as odious in Lombardy as they had been at Naples, and insurrections took place in several towns. In January 1500 the people of Milan revolted, and in the following February Ludovico Sforza re-entered his capital. The French however kept their ground in the fortresses, and new reinforcements coming from France, Ludovico marched against them to Novara, but being forsaken by a body of Swiss in his pay, who, through an intrigue of the French, had received orders from their government not to fight against their countrymen

who were in the opposite army, he was defeated and taken prisoner, and sent to France, where he was imprisoned in the castle of Loches till 1508, when he died.

Ludovico had several good qualities; he was generous, fond of the arts and of learned men; he was the friend of Bramante and Leonardo da Vinci, with whose assistance he embellished Milan, built the lazaretto, instituted the public schools, protected Merula, Calchondylas, and other distinguished scholars, and founded chairs of Greek, [illegible], and astronomy. Ludovico's policy was artful and crooked; he had obtained the ducal throne by unfair means, but it was unfortunate for Milan that he lost it to make room for strangers. After many years of war in Italy between French, Germans, and Spaniards, during which his two sons Maximilian and Francis Sforza were for short periods seated on the ducal chair, being puppets in the hands of their Swiss or German auxiliaries, Lombardy became finally an Austrian dependency, and the house of Sforza became extinct.

'SGRAVESANDE, WILLIAM JACOB, a Dutch mathematician and philosopher, whose family name was Storm van 's Gravesande, was born at Hertogenbosch (Bois-le-Duc), September 27, 1688. On the side of his grandmother he was descended from the celebrated physician Jean Heurnius, and some of his ancestors had been magistrates of Delft in the beginning of the 15th century.

He received his earliest education in his father's house, and while very young he showed a decided predilection for scientific researches. When sixteen years old he was sent to the University of Leyden to study the law, and before the end of 1707 he took the degree of doctor. His legal studies did not however prevent him from applying himself to mathematical subjects, and before he was nineteen years of age he published his 'Essai sur la Perspective;' a work which was favourably noticed by John Bernoulli, and contains a development of the ingenious idea, that if a horizontal or an equatorial dial be viewed through a plane inclined in any manner, by an eye at the extremity of the gnomon, the perspective representation of the dial on that plane will constitute a dial for the same plane. (Montucla, 'Hist. des Mathématiques,' tom. i., p. 733.) 'SGravesande, on his return to the Hague, followed for a time the profession of a barrister; but in 1713, a society of young men of talent having undertaken a work entitled 'Le Journal Littéraire,' he became one of its most zealous contributors, and furnished for it numerous extracts from works relating to mathematics and natural philosophy. He also published in the journal a paper on the construction of the air-pump (in which machine he had made some improvements), one on the theory of the collision of bodies, and several other original dissertations. The work was afterwards carried on at Leyden under the title of 'Journal de la Republique des Lettres,' and it terminated in the year 1733.

'SGravesande accompanied as secretary the deputies of the States-General when they came to London in 1715, in order to congratulate George I. on his accession to the throne of England. Here he became acquainted with Dr. Burnet, bishop of Salisbury, and was made a Fellow of the Royal Society; and after his return to the Hague he was made in 1717 professor of mathematics and astronomy in the University of Leyden. During the vacations of the years 1721 and 1722 he made two journeys to Cassel, in consequence of invitations from the Landgrave of Hesse, who wished to have the benefit of his advice respecting a machine which was supposed to be capable of perpetual motion, and who besides had manifested an enlightened taste for experimental philosophy.

In 1724 'SGravesande, on quitting the chair of mathematics at Leyden, delivered an oration which, under the title 'De Evidentia,' he afterwards printed at the head of the third edition of his 'Élémens de Physique.' In this he ascribes the pre-eminence to mathematical evidence, considering it as the only criterion of truth; and he makes the sanction of moral evidence consist in the will of the Deity, by whose law he supposes that man believes the testimony of his senses, and trusts in the conclusions drawn from analogy.

In 1730 'SGravesande added civil and military architecture to the subjects which he taught, and four years afterwards he undertook to give instructions in a course which comprehended logic, metaphysics, and moral philosophy. From attachment to his country, 'SGravesande declined in 1724 an invitation from Peter the Great, who wished him to become a member of the Royal Academy, then recently formed at St. Petersburg; and in 1740 a similar invitation from the King of Prussia. He was occasionally employed as an engineer in superintending the hydraulic operations which were executed in Holland. He was also consulted by the ministers of the States when measures relating to finance were in contemplation; and having a great facility in discovering the key to secret writing, he was of great service during the war of the Succession in deciphering such of the enemy's despatches as happened to be intercepted.

This distinguished professor was the first who on the Continent publicly taught the philosophy of Newton, and he thus contributed to bring about a revolution in the physical sciences; but he is said to have been more skilful in making observations and experiments than in conducting transcendental researches; and falling into an error respecting the nature of force, by confounding what is called living or active force, which is represented by the product of a body's mass multiplied into the square of its velocity, with simple force, which is proportional to the velocity merely, he was led to adopt the opinion of Leibnitz on this subject, in opposition to that of Newton. It is further observed that 'SGravesande, whose philosophical lectures are distinguished by a simplicity which is the true language of science, was not always consistent in the development of his ideas. His 'Introduction to Philosophy' is the work of a disciple of Locke, yet he neither adopted the particular doctrines of that writer, nor did he propose any system of his own, but he borrowed by turns the principles assumed by different philosophers.

He married in 1720, and had two sons, whom he had the misfortune to lose within eight days of each other, when the eldest was fourteen and the other thirteen years of age. He supported this heavy affliction with the fortitude of a Christian philosopher; and after a long sickness he died, February 28, 1742, being then in the fifty-fourth year of his age.

The principal works of 'SGravesande are the 'Essai de Perspective,' 1711; 'Physices Elementa Mathematica,' &c., of which the first edition was published at the Hague in 1720, and the sixth, which is in English, by Dr. Desaguliers in 1747; 'Philosophiæ Newtonianæ Institutiones in usus Academicos,' an abridgment of the preceding work, Leyden, 1723; 'Matheseos Universalis Elementa,' &c., Leyden, 1727; 'Introductio ad Philosophiam,' &c.: of this the first edition was published in 1736, and the last in 1756. He also edited a collection of the works of Huygens, and the 'Arithmetica Universalis' of Newton.

SHADWELL, THOMAS, a dramatic author, well known as the hero of Dryden's satire of 'Mac Flecknoe,' was born in Norfolk in 1640 of an ancient Staffordshire family. He was bred to the law, but disliking the drudgery of an office, he quitted it and travelled abroad. On his return to England he became intimate with the reigning wits, and particularly with Rochester, Otway, and Dryden. He shortly after produced his first comedy of 'The Sullen Lovers,' which was so well received that he continued in this dramatic career, and became so notable a man as to be set up by the Whigs as a rival of Dryden. In 1688, on the secession of Dryden from the poet-laureateship, Rochester recommended Shadwell to the place. He died in 1692, it is said in consequence of too large a dose of opium, which he was in the habit of taking.

Shadwell's dramatic works are:—'The Sullen Lovers,' 1668; 'The Royal Shepherdess,' 1669; 'The Humourist,' 1671; 'The Miser,' 1672; 'Epsom Wells,' 1673; 'Psyche,' 1675; 'The Libertine,' 1676; 'The Virtuoso,' 1676; 'Timon of Athens,' 1678; 'A True Widow,' 1679; 'The Woman Captain,' 1680; 'The Lancashire Witches,' 1682; 'The Squire of Alsatia,' 1688; 'Bury Fair,' 1689; 'The Amorous Bigot,' 1690; 'The Scowerers,' 1691; 'The Volunteers,' 1693. A complete edition was published in 1720 in 4 vols. 12mo.

Thomas Shadwell owes his immortality to ridicule. Dryden, his former friend, impaled him on the point of the keenest satire, and there he remains for the laughter of ages. And yet nothing could be more unjust than this satire, for of all Shadwell's faults dulness certainly was the least, and it was absurd to make him—

> 'Through all the realms of dulness absolute;"

or to say—

> "Mature in dulness from his tender years,
> Shadwell alone, of all my sons, is he
> Who stands confirmed in full stupidity.
> The rest to some faint meaning make pretence,
> But Shadwell never deviates into sense."

This is exquisite writing, but very untrue. Shadwell was a man of much tact, observation, and liveliness, whose extreme negligence and haste in writing alone seem to have been the cause of the short-coming of his comedies. Rochester, who certainly was a good judge of wit and vivacity, said—

> "Of all our modern wits none seem to me
> Once to have touched upon true comedy
> But hasty Shadwell and slow Wycherley.
> Shadwell's unfinished works do yet impart
> Great proofs of nature's force, though none of art;"

and no one who looks into his plays (which few of his critics and biographers have done) can fail being struck with the truth of this remark. The world, on Dryden's authority, laugh and vow he "never deviates into sense." He often wrote a play in a month, and thus all his works betray carelessness. It is remarkable that Pope's 'Dunciad,' which was an imitation of 'Mac Flecknoe,' also commits the very serious mistake of making a very lively port man like Cibber the hero of dulness.

Shadwell set Ben Jonson before him as his model, and he followed him at a considerable distance both in his writings and in his personal behaviour. Sensual, given to excesses, and loose in his conversation, he had the faults of that great man, with little of his "immortal substance."

SHA'FEI is the patronymic of a celebrated Mohammedan doctor, named MOHAMMED IBN IDRIS AL SHAFEI, who was the founder of one of the four sects which are considered orthodox by the Moslems. Sháfei was born at Gazah, in Syria, in the year 150 of the Hejra (A.D. 767), the same year in which Abú Hanífah, the founder of the sect of Hanefis or Hanefites, died. At the age of two he was taken to Mecca by his parents, and there educated. He applied himself early to the

study of theology and law, and soon became distinguished in both those sciences. He was gifted with so wonderful a memory, that he could repeat a whole volume after reading it twice over. He is considered the first Mohammedan doctor who discoursed of jurisprudence and methodised that science. To his attainments in all branches of theology Sháfei added many other literary accomplishments. He was an excellent poet, and used to deliver lectures on the works of the ancient Arabian poets, explaining the difficult passages, and astonishing his auditory with the extent of his erudition. His contemporary Ibn Hanbal used to say of him, that he was "as the sun to the world, and as health to the body." His assiduity was such, that he used to divide the night into three parts, one for study, another for prayer, and the third for sleep. Sháfei died in Egypt, A.H. 204 (A.D. 819). He left several works, which are held in great esteem by the Mohammedans. The principal is his treatise on the 'Ossul,' or fundamental principles of Islám; his 'Sunun' and his 'Masnad,' two other works on the same subject, have found numerous commentators. The Sháfeites spread formerly about Mawara-l-nahar, or Transoxiana; they are now met with in every Mohammedan country, but chiefly in Arabia and in India.

SHAFTESBURY, ANTHONY ASHLEY COOPER, FIRST EARL OF, was the son of Sir John Cooper, of Rockborne in Hampshire, who was created a baronet in 1622, and of his wife Anne, only daughter and heiress of Sir Anthony Ashley, of Wimborne St. Giles's, in Dorsetshire, who had been secretary-at-war to Queen Elizabeth. He was born at Wimborne St. Giles's, 22nd July 1621, and inherited the estates both of his father and of his maternal grandfather, the latter especially being of great extent. His father died in 1631.

Sir Anthony Ashley Cooper (or Cowper, as the name is sometimes written) was entered of Exeter College, Oxford, in 1636; and in 1638 he became a student of law at Lincoln's Inn. While yet however only in his nineteenth year, having already excited great expectations by his talents, he was called into public life by being returned as one of the members for Tewkesbury to the parliament which met in April 1640. He did not sit in the next—the Long Parliament, which met in November that year; but he continued to adhere to the royal interest till he was deprived, in 1643, of the government of Weymouth, upon which says Clarendon, "he gave himself up, body and soul, to the service of the parliament, with an implacable animosity against the royal interest." The next year, having raised a force in Dorsetshire under a parliamentary commission, he stormed the town of Wareham, and reduced all the surrounding country. But he appears to have been afterwards suspected of still retaining a secret attachment to the royal cause. Nevertheless he was called upon to sit as one of the members for Wiltshire in the first (Barebone's) parliament assembled by Cromwell after his dissolution of the Long Parliament, 28th April 1653; and by this parliament or convention he was repeatedly appointed one of the Protector's council of state, in which capacity however it is affirmed that he gave a strenuous opposition to Cromwell's designs. He represented the town of Poole in the next parliament, which met 3rd September 1654: and he was also a member of Oliver's last parliament, which assembled 17th September 1656, and of that convened by Richard, 27th January 1659.

Notes of many of his speeches during this part of his life are preserved by Burton; and he is said, by Anthony Wood, to be the person by whom a very long and remarkable one was delivered in March, 1659, which was published soon after in a pamphlet under the title of 'A seasonable Speech made by a worthy Member of Parliament in the House of Commons concerning the other House.' It handles the memory of the deceased Protector with great severity.

After the deposition of Richard Cromwell, Sir Anthony, although he did not enter into any direct correspondence with the king, incurred the suspicion of the council of state, and was for a time in some danger. He continued however to pursue his object with equal perseverance and address, and his vigilance and activity in watching and taking advantage of every turn in the progress of events were undoubtedly of great service in helping to bring about the Restoration. In the Convention Parliament, which met 20th April 1660, Sir Anthony was one of the select committee appointed to draw up the invitation to the king; and he was also one of the commissioners sent over to Breda. Monk indeed, the apparent author of the Restoration, appeared to have been almost wholly in the hands of Sir Anthony, and to have acted under his direction.

As soon as Charles had come over, Sir Anthony, besides being appointed governor of the Isle of Wight, colonel of a regiment of horse, and lord-lieutenant of the county of Dorset, was made chancellor of the exchequer and a privy councillor; and the following year he was raised to the peerage as Baron Ashley of Wimborne St. Giles. In the patent it was acknowledged that the Restoration was chiefly owing to him, and that the nation had been delivered from the evils in which it was involved "by his wisdom and counsels, in concert with General Monk." He also sat as one of the commissioners of oyer and terminer on the trial of the regicides, in October 1660, a display of zeal which, all things considered, was thought not to argue much delicacy of feeling.

As chancellor of the exchequer, serving under his relation and intimate friend the Earl of Southampton, lord treasurer, who was in bad health, Lord Ashley is said to have had almost the entire management of the treasury in his own hands. But both in council and in parliament, so long as Clarendon retained his influence, he was found acting with what we may call the opposition section of the ministry. He did what he could to resist the Uniformity Bill, and the other similar measures directed against the dissenters (actuated, as Clarendon affirms, by his indifference to all religion); and he also opposed the French connection, the sale of Dunkirk, and the war with the Dutch. Clarendon, to whom Ashley appeared to have no principle, admits that he spoke "with great sharpness of wit, and had a cadence in his words and pronunciation that drew attention." On the death of Southampton, in May 1667, Ashley, retaining his office of chancellor of the exchequer, was appointed one of the commissioners for executing the office of lord treasurer. A treaty of commerce was concluded with Spain in the same month, the instructions for which were drawn up by Ashley; and the peace with Holland and the fall of Clarendon followed in August of the same year.

But when Charles's natural inclinations, and the influence of the Duke of York, brought about a renewal of the old connection with France, Ashley, after very little hesitation, yielded to the current; and his name is one of those immortalised under the comprehensive designation of the Cabal Ministry, which, in 1670, concluded the new French treaty, began the establishment of a system of arbitrary domestic government, and, within two years, involved the country again in a war with Holland. Ashley however is not accused of having received any of the French gold with which some of his associates were bribed on this occasion, and he appears to have resisted, though ineffectually, some of the worst proceedings of the government, particularly the shutting up of the exchequer in January 1672, of which he has been charged by some writers with being the adviser. It was by his advice that Charles published the celebrated declaration for suspending the execution of the penal laws against the Nonconformists and Recusants, in March 1672; but Ashley seems to have regarded this act as no illegal stretch of authority: he afterwards maintained, in a warm argument on the subject with Locke, who enjoyed much of his intimacy and confidence, not only that the king's supremacy entitled him to do many things in ecclesiastical which he could not do in civil matters, but further, "that a government could not be supposed, whether monarchical or of any other sort, without a standing supreme executive power, fully enabled to mitigate or wholly to suspend the execution of any penal law in the intervals of the legislative power." To attempt to cure the occasional inconveniences of particular laws by means of a legislative power always in being, he contended was, "when considered, no other than a perfect tyranny."

In April 1672 Ashley was created Earl of Shaftesbury; and in November following, on the resignation of Sir Orlando Bridgman, who is said to have refused to put the great seal to the declaration of indulgence, he was raised to the place of lord chancellor. His conduct in this office has been represented in very opposite lights; but it appears that, without much knowledge of law, his natural sagacity enabled him to do substantial justice in most cases that came before him, and to acquit himself to the satisfaction both of the public and the profession. Roger North, in his 'Examen,' asserts that he began by trampling on all the forms of his court, and cutting and slashing after his own fancy; but the bar, he adds, "soon found his humour, and let him have his caprice, and after, upon notice, moved him to discharge his orders; and thereupon, having the advantage, upon the opening, to be heard at large, they showed him his face, and that what he did was against common justice and sense; and this speculum of his own ignorance and presumption, coming to be laid before him every motionday, did so intricate and embarrass his understanding, that in a short time, like any haggard hawk that is not let sleep, he was entirely reclaimed." So that, as Roger expresses it, in the Life of his brother, the Lord Keeper Guilford, he came, as is said of the month of March, "in like a lion and out like a lamb." It is asserted however that none of his decrees were reversed. The tribute which Dryden pays to both his integrity and his ability as a judge in the otherwise severe character he has drawn of him in his 'Absalom and Achitophel,' is well known:—

> "In Israel's courts ne'er sat an Abethdin
> With more discerning eyes, or hands more clean;
> Unbribed, unsought, the wretched to redress,
> Swift of despatch, and easy of access."

Shaftesbury retained the seals till November 1673, when he was dismissed from office, no doubt by the influence of the Duke of York and the Romish party in the cabinet, whose confidence or good-will he had never been able to conciliate, although the ready and cordial manner in which he had lent his support to some of the most unpopular measures of the court had at the same time gone far to deprive him of the favour of the public. Among the most remarkable parts of his political conduct while chancellor are his compliance with the king's command to issue writs for supplying vacancies in the House of Commons during the prorogation of parliament; his strenuous advocacy of the war with Holland, to which in his speech delivered at the opening of the session in February 1673, he applied the famous expression of Cato, 'Delenda est Carthago,' calling further upon his hearers to remember that the states of Holland were England's eternal enemy both by interest and inclination; and his

eager and effectual support of the Test Act, which was passed in that session. Of the Corporation Act, passed twelve years before, he had been a decided opponent.

On his dismissal from office, Shaftesbury at once openly joined the ranks of opposition, and applied all his activity and talent of intrigue to thwart the measures of the court. His grandson, the third Earl of Shaftesbury, says in a letter addressed to M. Le Clerc (and noticed further in the next article), that his "turning short upon the court, as Sir William Temple expresses it, had only this plain reason for it; —that he discovered the king to be a papist, through that disguise of an *esprit fort*, which was a character his vices and over-fondness of wit made him affect and act very naturally. Whatever compliances my grandfather, as a statesman, might make before this discovery, to gain the king from his brother and the French party, he broke off all, when by the Duke of Buckingham's means, he had gained this secret." By taking up the cry of No Popery, and holding himself up as the martyr of his zeal for Protestantism, he speedily regained his old popularity; and in the session which began in January 1674, the House of Commons showed from the first day of its re-assembling what a powerful party his friends constituted there. Indeed they proved to be the majority of the House, the proceedings of which the ministers could find no way of checking except by resorting to a prorogation, which they continued from time to time till it lasted for no less than fourteen months. And when the House was found to be in no better humour after parliament had at length been suffered to meet again in April 1675, it was prorogued again in June, and then, after another short session, which began on the 13th of October, was at once prorogued to the 15th of February 1677, or for above fifteen months. When it re-assembled, Shaftesbury contended in his place that the parliament had been actually dissolved by being so long kept in a state of suspension; upon which it was voted that he should acknowledge his error and beg the king's pardon on his knees at the bar, and when he refused to do this, he was committed to the Tower. He applied to the Court of King's Bench, and repeatedly petitioned both the king and the House of Lords; but he was not released until he at length consented, after an imprisonment of above a year, to make the submission originally required. In November 1680, the House of Lords resolved that these proceedings were "unparliamentary from the beginning and in the whole progress thereof," and ordered them all to be obliterated from the journals of the House. The Earl of Salisbury, Lord Wharton, and the Duke of Buckingham, who had committed the same offence in the debate on the prorogation, had been all sent to the Tower along with Shaftesbury; but they were liberated on petitioning his majesty after a few months' detention.

The oppressive usage he had been subjected to at once embittered Shaftesbury's hostility to the court and made him more formidable than ever by the accession of public favour which it procured him. Soon after his release occurred the strange affair of Titus Oates and the alleged Popish Plot; when Shaftesbury took so eager a part in maintaining the truth of the story, that some writers have been inclined to suspect it was all a contrivance of his own. But even those who acquit him of this charge are far from unanimous in holding that he actually believed in the existence of the plot, although he turned it much to account in the promotion of his party or personal objects. When the new council, consisting of thirty members—fifteen the existing chief officers of state and of the household, ten other members of the House of Lords, and five selected from the House of Commons—was established in the early part of 1679, Shaftesbury was made its president. It was immediately after being placed in this position that he drew up and carried through parliament the famous act for the better securing the liberty of the subject, now known as the Habeas Corpus Act, but in those days commonly called Lord Shaftesbury's Act. In October following however he was dismissed from his office of president of the council; and soon after, by his advice, Lord Russell, Lord Cavendish, and two others of his friends resigned their seats at the board. Shaftesbury now, on the 26th of June, 1680, took the bold step of appearing at the bar of the Court of King's Bench, and formally presenting the Duke of York to the grand jury as a Popish recusant. The grand jury were sent for by the court, and dismissed while they were considering the indictment; but when the king found it expedient to allow the parliament to meet again in October, after having been prorogued since July of the preceding year, the bill for excluding the Duke from the throne, which had been brought forward in the last session, was again passed by the Commons; and a new prorogation was had recourse to in January 1681. Then followed the Oxford parliament, which was found equally intractable with its predecessors, and was put an end to in the same manner. For some time before this, Shaftesbury had been in close alliance with the Duke of Monmouth; and it is said to have been by his advice that Monmouth had recently returned from Holland, in defiance of his father's injunctions. It is supposed that Shaftesbury, in his hatred of the Duke of York, or his conviction of the dangers to be dreaded from his accession, had made up his mind to support the pretensions of Monmouth to the throne, on the ground of an alleged marriage between his mother and Charles. Alarmed by these designs, the court resolved to make a bold effort to destroy the powerful demagogue; and on the 2nd of July, 1681, Shaftesbury was seized by an order of Council at Thanet House, in Aldersgate Street, and, being brought before the king and council, was committed to the Tower on a charge of high treason. But when the bill of indictment was preferred against him at the Old Bailey, on the 24th of November, the grand-jury ignored it. It is said that the applause in the court upon this announcement lasted a full hour. Dryden, who had a short time before celebrated the union of Monmouth and Shaftesbury, in his 'Absalom and Achitophel,' now wrote his much more acrimonious satire of 'The Medal,' in reference to a medal which was struck in honour of his lordship's deliverance.

Shaftesbury however seems now to have felt that there was no safety for him under the present system of things in England—that he had involved himself too deeply in the contest with the government to hope that they would ever rest till they had effected his destruction. In these circumstances he attempted to prevail upon his friends to join him in an armed insurrection; and upon their refusal he fled to Holland, on the 18th of November 1682. Here he took up his residence in Amsterdam, where an attack of the gout in his stomach put an end to his life, on the 21st of June 1683.

Lord Shaftesbury was three times married, and left a son, who succeeded him in his titles, by his second wife Frances, daughter of David Cecil, third earl of Exeter.

Few losses of the kind are more to be regretted than that of the Memoirs of his own time, which Shaftesbury is said to have written, and Locke, to whom he had committed the manuscript, to have destroyed in the fright into which he was thrown by the execution of Algernon Sydney. There is a short biographical account of Shaftesbury in Locke's works; but the most complete Life of him is that drawn up under the direction of his great-grandson, the fourth earl, by Mr. Benjamin Martin and Dr. Kippis, an impression of which was printed towards the end of the last century, all the copies of which are said to have been destroyed except two, from one of which the work was reprinted in 1836, in 2 vols. 8vo, under the superintendence of Mr. C. W. Cooke, by whose name it sometimes passes.

SHAFTESBURY, ANTHONY COOPER, THIRD EARL OF, born at Exeter House, London, in February 1671, was the son of Anthony Cooper, second earl, and consequently the grandson of the subject of the preceding article, whose favourite he was from childhood, and who, according to the received accounts, himself superintended his education in his earliest years: the method he took to instruct him in Greek and Latin being to place him while yet very young under the charge of a female of the name of Birch, who is affirmed to have had so great a knowledge of these languages that she spoke both with considerable fluency, and enabled the boy to read them with ease by the time he was eleven years old. His own account of his education is however somewhat different, at least in so far as it ascribes to the celebrated John Locke, whom he calls his "friend and foster-father," the chief share in his training. In the very curious letter (dated February 1705) to M. le Clerc, referred to in the preceding article (which was first printed in 'Notes and Queries,' vol. iii., p. 97, &c., from the original in the Remonstrant Library of Amsterdam), Lord Shaftesbury, after mentioning how entirely his grandfather was guided by the advice of Locke in all that concerned the education and marriage of his son, goes on to say that to him was afterwards in like manner entrusted the direction of his grandchildren, "in whose education Mr. Locke governed according to his own principles (since published by him) and with such success that we all of us came to full years, with strong and healthy constitutions: my own the worst; though never faulty till of late. I was his more particular charge: being an eldest son taken by grandfather and bred under his immediate care: Mr. Locke having the absolute direction of my education." He was afterwards sent to Winchester, and then spent some years in travelling on the Continent, whence he returned to England in 1689. In 1693 he entered parliament as one of the members for Poole, and took a considerable share in the business of the house on the Whig side; but his health suffering from his close attendance, he resigned his seat in 1698, and went over to Holland, where, assuming the character of a student of medicine, he made the acquaintance of Bayle, Le Clerc, and other distinguished literary persons. His father dying the following year, he returned home; and he made a considerable figure in the House of Lords during the short remainder of the reign of King William. Soon after the accession of Anne however he again retired to Holland; and, although he came back to his native country after an absence of two years, he never again took any part in public life. His last years were entirely dedicated to literature. In 1708 he published his 'Letter on Enthusiasm;' in 1709, his 'Moralists, a Philosophical Rhapsody;' the same year his 'Sensus Communis, or Essay on Wit and Humour,' in which he announced his famous doctrine of ridicule being the test of truth; in 1710, his 'Soliloquy, or Advice to an Author;' in 1711, a collected edition of all these works. The state of his health had now become so alarming that he was induced once more to leave England for a milder climate; he proceeded to Naples, and was enabled for some time to resume his pen, but at last sunk and died there on the 15th of February 1713. A complete collection of his various pieces, which he had employed his last days in preparing, appeared soon after his death, in three volumes, under the title of 'Characteristics of Men, Manners, Opinions, and Times.'

Lord Shaftesbury's writings excited great attention and admiration

in his own day; and his name still remains a considerable one in the history both of English philosophy and English eloquence. He appears to have bestowed unwearied pains upon his diction; but although he abounds in ingenious, forcible, and even brilliant passages, he failed to attain the crowning art of concealing his art, and his composition has for the most part an air both of effort and affectation. His philosophy as a system has little claim to originality; but it is animated by a lofty spirit of ancient wisdom and beauty; and is full of glimpses and hints of important and sometimes new truths. "The noble author of the 'Characteristics,'" Warburton has said, while expressing his repugnance to the general character of Shaftesbury's philosophy, "had many excellent qualities both as a man and a writer. He was temperate, chaste, honest, and a lover of his country. In his writings he has shown how much he has imbibed the deep sense and how naturally he could copy the gracious manner of Plato."

Lord Shaftesbury married, in 1709, his relation Jane, daughter of Thomas Ewer, Esq., of Lea in Hertfordshire; and by this lady, who survived till 1751, he left one son, Anthony, the fourth earl. His own mother was Lady Dorothy Manners, daughter of John, first duke of Rutland.

*SHAFTESBURY, ANTHONY ASHLEY COOPER, SEVENTH EARL OF, eldest son of the 6th Earl, who was for many years Chairman of Committees in the House of Lords, was born on the 28th of April 1801. He received his early education at Harrow, and proceeded thence to Christchurch, Oxford, where he graduated B.A. in 1822 as a first class in classics. He entered parliament in 1826 as M.P. for Woodstock, and was a Commissioner of the Board of Control from 1828 to 1830. In 1831 he was elected for Dorset, and became a lord of the Admiralty under Sir Robert Peel's administration of 1834-35. On the death of Mr. Michael Thomas Sadler, Lord Ashley (for such was the courtesy title which he bore) took charge of the Ten Hours' Bill in the House of Commons, the object of which was to limit the hours of work for children employed in factories. On the restoration of Sir Robert Peel to power in 1841, a post was offered to Lord Ashley, who declined to take office under a ministry which would not adopt the Ten Hours' Bill. In 1846 Lord Ashley supported the changes proposed in the Corn Laws by Sir Robert Peel, and finding his views at variance with those of his constituents, he resigned his seat for Dorsetshire. In 1847 he was returned to parliament for the city of Bath, which he continued to represent till his accession to the peerage on the death of his father in 1851.

Meanwhile as Lord Ashley he had acquired a remarkable amount of popularity and influence in what is commonly known as "the religious world," by his earnest advocacy in parliament and in public meetings of the views of the "evangelical party" in the Church of England, and his untiring support of almost every society and every movement which had for its object the extension of Protestant doctrine, the amelioration of the condition of the suffering and neglected classes, or the reformation of the erring, without regard to sect or party. This influence he has, as Earl of Shaftesbury, extended and strengthened, and his position has been not inaptly compared with that formerly held by Mr. Wilberforce. He is president of the Bible Society, of the Church Pastoral Aid Society, of the London [illegible]

including the Ragged School Society, which has engaged during the last few years a considerable share of his time and care, in endeavouring to procure for destitute children a certain amount of education, and for providing the youth with employment as shoeblacks, a project that has been eminently successful.

It has been stated, without being contradicted, that on the accession of Viscount Palmerston to office in 1855, the chancellorship of the duchy of Lancaster was offered to the Earl of Shaftesbury (who is connected with Lord Palmerston by marriage) and accepted by him, but that the strong repulsion between him and some "high church" members of the cabinet, on account of the wide difference in their religious sentiments, prevented the arrangement being carried out.

SHAH-ALIM I. (also called SULTAN MOAZIM and BAHADUR SHAH), succeeded as emperor of India on the death of Aurungzebe, of whom he was the eldest surviving son, A.D. 1707 (A.H. 1119). During the life of his father he had been entrusted with various important commands; but his uniformly unassuming deportment failed to disarm the jealous suspicions with which Aurungzebe habitually regarded his sons, and he was at one period, for nearly seven years, kept under restraint. At the outset of his reign he had to sustain a contest with his two brothers, Azim and Cambakhsh, who were dissatisfied with the splendid appanages, the kingdoms of Beejapoor and the Dekkan, bequeathed them by their father; but these ambitious princes were successively defeated and slain, leaving Shah-Alim without a rival. The remainder of his short reign presents few events of importance, being chiefly occupied by operations against the Sikhs, who had lately exchanged the character of peaceful devotees for that of armed fanatics, and had overrun the Punjab and adjoining provinces. He died in a fit, in his camp before Lahore, at the age of seventy (lunar) years, on the 16th of February 1712 (A.H. 1124), and was succeeded after a short civil war, by his eldest son Jehandar-Shah. His character is summed up by an able native historian, Meer Hussein-Khan, with a frankness which singularly contrasts with the adulation usual in eastern writers: "This emperor was extremely good natured, and mild even to a fault; but very deficient in firmness, for which quality indeed the princes of the house of Timour have never been remarkable in later times."

SHAH-ALIM II. succeeded to the nominal rank of emperor on the murder of his father Alimghir by the vizier Ghazi-ed-deen, November 1759 (A.H. 1173), a fate which he himself had only escaped by flying from Delhi some time previous. He spent several years in the vain attempt to establish his authority in some of the provinces of the distracted empire, and is often mentioned by English writers of that period under the name of the Shahzadeh, or prince; but in 1765 he was compelled to throw himself on the protection of the British, who assigned him the city and district of Allahabad for his maintenance, receiving in return a formal grant of Bengal, Bahar, and Orissa, the original *title deed* of the Anglo-Indian empire. His impatience to return to Delhi however led him to unite himself with the Mahrattas in 1771; but he quickly found that he had merely made himself the tool of his new allies, and after various vicissitudes he was seized and blinded (1788) by a Rohilla chief named Gholam Khadir, who had taken Delhi. The recovery of the capital by Madajee Sindiah restored him to liberty, but he continued virtually a captive of the Mahrattas till the capture of Delhi by Lord Lake in 1803, when he was rescued from the miserable and degraded state to which he had been reduced, and assigned an annual pension of 120,000*l.* for his support. He died in 1806, aged eighty-seven, and was succeeded by his son Akbar Shah II., who continued an English state pensioner all his life, and never exercised authority beyond the palace walls. Akbar died at the age of eighty-two, on the 28th of September 1837.

SHAHJEHAN, or 'King of the World,' the title assumed by Khurrem-Shah, the fifth of the Mogul emperors of India, who succeeded his father Jehanghir Selim Shah, in 1627 (A.H. 1037). He had borne a distinguished part in the transactions of his father's reign, and had the glory (1614) of first reducing the Rana of Oodipoor, the chief of the Rajpoots, to submission; and in 1616 he was declared heir to the throne, though he had then two elder brothers living, both of whom however died before Jehanghir. He was afterwards employed against Candahar and the Dekkan, and distinguished himself by his bravery and military skill; but the intrigues of the famous empress Noor-Jehan, who favoured the pretensions of a younger prince named Shahriyar, led to his disgrace and recall. He was even driven for a time (1623) into open rebellion, and was never entirely reconciled to his father. On the death of Jehanghir however the succession was secured to Shahjehan by the fidelity of the vizir Azof Jah, and Shahriyar was taken and put to death. The revolt in the following year (1628) of a powerful chief named Khan-Jehan Lodi, who took refuge with the independent Moslem kings in the Dekkan, gave rise to a war in that quarter which lasted several years, and ended in the total subjugation of the kingdom of Ahmednuggur (1631), while the more powerful states of Beejapoor and Golconda were compelled (1636) to pay tribute to the court of Delhi. A war with the Uzbeks in Balkh (1644-47) was attended with little result; and Candahar (which, after falling into the hands of the Moguls in 1637, had been recovered ten years later by the Persians), defied all the efforts of two successive armaments, led by the princes Dara-Sheko and Aurungzebe, to retake it. The war in the Dekkan was renewed in 1655; and Aurungzebe, who was viceroy in the south, gained great advantages over the two kingdoms which remained, Beejapoor and Golconda. But a dangerous illness, which seized Shahjehan in 1657, led to a premature civil war between his four sons for the succession. The eldest, Dara-Sheko, had been destined by his father for the heir; but he was overthrown by the united forces of Aurungzebe and Morad, who entered Agra (1658), and deposed their father, while Aurungzebe, speedily getting rid of Mourad, proclaimed himself emperor. Shoojah, the fourth brother, was shortly after defeated and driven out of India; and Dara, being taken prisoner the next year in a fresh attempt, was put to death by order of Aurungzebe. From this period Shahjehan was confined by his ungrateful son to the citadel of Agra, though constantly treated with respect and allowed an ample establishment. He died there, December 1666 (A.H. 1076), in the seventy-fourth year of his age. The reign of Shahjehan was the epoch of the greatest splendour and prosperity of the Mogul dynasty, though its territory was afterwards greatly extended by Aurungzebe. The wise regulations introduced by Akbar for securing impartial justice to all classes of his subjects, Hindoo as well as Moslem, were still in full force; and Tavernier, who visited India during this reign, says that Shahjehan "reigned not so much as a king over his subjects, but rather as a father over his family and children." The magnificence of his court was unequalled even in the tales of Oriental pomp. The famous 'peacock throne,' the jewels composing which were valued at 6,500,000*l.*, was constructed by his orders; but the most durable monuments of his greatness are the numerous and splendid public buildings which he erected. The city of New Delhi, or Shahjehanabad, with its fortified imperial palace and noble mosque, was built under his direction; but the superb mausoleum of the Taj-Mahal, near Agra, which he built for the sepulchre of his favourite queen, and in which he himself lies interred, is unsurpassed perhaps by any edifice either in Europe or Asia for chaste elegance of design and

beauty of execution. Notwithstanding this vast expenditure, his finances were so well regulated, that after defraying the cost of his military expeditions, and maintaining an army of 200,000 men, he left the treasure of 24,000,000*l.* (Khafi-Khan), the savings of an annual revenue of from 25,000,000*l.* to 30,000,000*l.* But all this prosperity greatly declined under Aurungzebe, whose bigotry led him to renew the oppression of the Hindoos, and whose resources were exhausted by the civil wars to which this gave rise, and by his insatiable thirst for conquest.

SHAH ROKH BEHADIR, called also Shahrokh Mirza ('Behadir' signifying 'a champion,' and 'Mirza' 'a prince'), was the fourth son of Tamerlane. The news of his birth was brought to his father, it is said, while he was playing at chess, and when he had just given check to the king (Shah) with his castle (Rokh): from these two words the name of the son was formed. He succeeded his father A.H. 807 (A.D. 1405), and was engaged during the greater part of his life in wars with Cara Yousuf, a Turcoman prince of the dynasty of the Black Sheep, and with the sons of this potentate. He defeated the father in three different battles, and was equally successful against his two sons Jehanshah and Iskender. He however restored the province of Azerbijan to Jehanshah, whom he made his tributary, and left Iskender to wander from province to province. In A.H. 818 (A.D. 1416), Shah Rokh restored the famous fortress of the city of Herat, which his father had laid in ruins, employing upon this work 7000 men. He also rebuilt the walls of Herat itself, as well as those of Merou; the latter had been in ruins since the irruption of Gengis Khan.

The children of Shah Rokh were: Uleg Beg, who governed Mawarannahar, or the country beyond the Oxus; Abul-fatha Ibrahim, who governed Persia during the lifetime of his father, and died twelve years before him, leaving behind him many public works, amongst others a college; he had deservedly the reputation of a liberal patron of literature; Mirza Baisankar, or Baisangor, who also died in his father's lifetime, a year before his brother just mentioned, leaving three children, who reigned separately or jointly, and waged the most bloody wars with one another; Soyurgatmish, who commanded under his father in India and the country of Gazneh, and died A.H. 830 (A.D. 1427); and Mirza Mohammed Jouki, who died A.H. 848 (A.D. 1445). The Transoxan provinces given to Ulug Bey had been previously held by Mirza Khalil Sultan, grandson of Tamerlane and nephew of Shah Rokh, who confirmed him in this government. But of this he was despoiled by a rebel courtier, who kept him prisoner; and on the death of the rebel, the provinces of Persian Irak and Azerbijan were given to the restored prince in lieu of his original territory. Shah Rokh himself died after an illustrious reign of forty-three years, at the age of seventy-one, at Ray in Persia.

SHAH-ZEMAUN ('King of the Age') became king of Cabul and Afghanistan on the death of his father Timour Shah A.D. 1793 (A.H. 1208), in spite of the opposition of his elder brother Humayoon: another brother, Mahmood, was also defeated in battle and driven into Persia. The Dooraunì kingdom had fallen into great disorder during the indolent reign of Timour; but instead of bending his efforts to re-establish subordination in his dominions, he became possessed with the ambition of emulating the Indian conquests of his grandfather Ahmed Shah, expelling the Mahrattas from Delhi, and restoring the ascendency of the Moslems. With these views, and encouraged by the invitation of the Rohillas, he three times (in 1795-96-98) invaded the Punjab and occupied Lahore; but though his movements occasioned considerable alarm to the Mahrattas (who remembered their former defeats by the Afghans), and even to the British in Bengal, who assembled a force on their frontier to check his progress in case of need, he was in each instance recalled by the attacks of the Persians and Uzbeks on the north and west, and by the renewed attempts of his brother Mahmood on the crown. The unpopularity of the vizir Wuffadar Khan detached many nobles from the king's party; and the desertion of Futteh Khan, the powerful chief of the Barukzyes, enabled Mahmood, in 1800, to possess himself of Candahar. A force sent against him was dispersed; and Shah-Zemaun, flying towards Cabul, was treacherously seized and given up to his brother, by whom he was blinded and imprisoned. Mahmood now became king, but was dethroned in his turn, after two years, by Shah-Shoojah-al-Mulk (the lately restored prince), who was full brother to Shah-Zemaun. The latter was now released and treated with kindness; but when Shoojah was driven from his throne in 1809, the blind Shah-Zemaun accompanied his flight, and died in exile.

SHAKHOVSKY, PRINCE ALEXANDER ALEXANDROVICH, a prolific and popular Russian dramatic author, was born in 1777, at a village in the government of Smolensk. He entered the army in 1793, but in 1801 obtained the more congenial appointment of one of the directors of the theatre. The war of 1812 recalled him to the army and to the command of a regiment of Cossaks, but after its conclusion he resumed the duties of management. He retired with a pension in 1818, and died in 1846. During his lifetime Prince Shakhovsky, was the most conspicuous of Russian dramatic authors, and was sometimes styled the Russian Kotzebue. The number of his plays is loosely said to have approached a hundred; many of them were translations and adaptations chiefly from the French. Among them may be found a refashionment of Shakspere's 'Tempest,' and a drama founded on Walter Scott's 'Black Dwarf.' The original play which is considered his best, bears the title of 'Aristophanes,' and is founded on the history of the great Athenian dramatist; another, a comedy, 'What you don't like don't listen to' ('Ne lyubo ne slushay'), and a third, 'A lesson to Coquettes,' are also of unusual merit. His vaudevilles and light comedies are considered his most successful efforts.

SHAKSPERE, WILLIAM. The controversies about the greatest poet of England begin with the spelling of his name. The three signatures of his will are so obscure that it is difficult to determine whether he wrote his name Shakspere or Shakspeare. The autograph in the copy of Florio's Montaigne, purchased by the British Museum, is decidedly Shakspere. In a mortgage deed purchased by the Corporation of London it is Shaksper. In the Stratford Registers of his own baptism and burial, and of the baptism of his children, it is Shakspere. In the folio of 1623 it is Shakespeare. The most usual mode in which the name was written appears to have been Shakspere.

Steevens, one of the editors of his works, says "All that is known with any degree of certainty concerning Shakspeare is—that he was born at Stratford-upon-Avon—married and had children there—went to London, where he commenced actor, and wrote poems and plays—returned to Stratford, made his will, died, and was buried." This is not "*all* that is known with any degree of certainty." There is indeed a lamentable deficiency in the materials for Shakspere's life, such as perhaps exists in no similar instance of a man so eminent amongst his contemporaries. Mr. Hallam has justly observed "All that insatiable curiosity and unwearied diligence have detected about Shakspere serves rather to disappoint and perplex us than to furnish the slightest illustration of his character. It is not the register of his baptism, or the draft of his will, or the orthography of his name, that we seek. No letter of his writing, no record of his conversation, no character of him drawn with any fulness by a contemporary, can be produced." But if we have nothing but registers, and title deeds, and pedigrees, and wills, we must be content with these 'spoils of time,' in the absence of matters which bring us nearer to the individual. We have however the possibility left of throwing some light upon the obscurity, by grouping the records, amidst the mass of circumstances of which they form so small a part. We have the 'tombstone information,' as such facts have been called; but we have something more. The life of Shakspere has to us the value above that of all other values in connection with his writings. Whatever difference of opinion there may be as to the dates of particular works, there is, upon the whole, sufficient evidence to enable us to class those works in cycles. This species of inquiry forms no unimportant part of the biography of Shakspere; and new views may, without impropriety, be based upon the new circumstances connected with the poet's literary history which have been opened to us by diligent inquirers during recent years.

In the register of baptisms of the parish church of Stratford-upon-Avon we find, under the date of April 26, 1564, the entry of the baptism of William, the son of John Shakspere. The entry is in Latin—"Gulielmus filius Johannes Shakspere." The date of William Shakspere's birth has always been taken as three days before his baptism; but there is certainly no evidence of this fact. Who was John Shakspere, the father of William? The same register of baptism shows, it is reasonably conjectured, that *he* had two daughters baptised in previous years—Jone, September 15th, 1558; Margaret, December 2nd, 1562. Another brief entry in another book closes the record of Margaret Shakspere; she was buried on the 30th of April, 1563. There is very little doubt that the elder daughter, Jone, died also in infancy; for another daughter of John Shakspere, also called Jone, was baptised in 1569. William was in all probability the first of the family who lived beyond the period of childhood. From these records, then, we collect, that John Shakspere was married and living in the parish of Stratford in 1558. He was no doubt settled there earlier; for in the archives of the town, by which his course may be traced for some years, we find that he was, in 1556, one of the jury of the Court-leet; in 1557 one of the ale-tasters; at Michaelmas of that year, or very soon afterwards, he was elected a burgess or junior member of the corporation; in 1558 and 1559 he served the office of constable, which duty appears then to have been imposed upon the younger members of the corporate body; lastly, in 1561, he was elected one of the chamberlains. Here then, previous to the birth of William Shakspere, we find his father passing through the regular gradations of those municipal offices which were filled by the most respectable inhabitants of a country town.

There have been endless theories, old and new, as to the worldly calling of John Shakspere. There are ancient registers in Stratford, minutes of the Common Hall, proceedings of the Court-leet, pleas of the Court of Record, writs, which have been hunted over with unwearied diligence, and yet they tell us little of John Shakspere; and what they tell us is too often obscure. When he was elected an alderman in 1565, we can trace out the occupations of his brother aldermen, and readily come to the conclusion that the municipal authority of Stratford was vested, as we may naturally suppose it to have been, in the hands of substantial tradesmen, brewers, bakers, butchers, grocers, victuallers, mercers, woollen-drapers. On rare occasions, the aldermen and burgesses constituting the town-council affixed their signatures, for greater solemnity, to some order of the

court; and on the 29th of September, in the seventh of Elizabeth, we have nineteen names subscribed, aldermen and burgesses. There is something in this document which suggests a motive higher than mere curiosity for calling up these dignitaries from their happy oblivion, saying to each, "Dost thou use to write thy name? or hast thou a mark to thyself like an honest, plain-dealing man?" Out of the nineteen, six only can answer, "I thank God I have been so well brought up that I can write my name." We were reluctant to yield our assent to Malone's assertion that Shakspere's father had a mark to himself. The marks are not distinctly affixed to each name in this document; but subsequent discoveries establish the fact that he used two marks—one, something like an open pair of compasses; the other, the common cross. Even half a century later, to write was not held indispensable by persons of some pretension. One of the aldermen of Stratford in 1565, John Wheler, is described in the town-records as a yeoman. He must have been dwelling in Stratford, for we have seen that he was ordered to take the office of high bailiff, an office demanding a near and constant residence. We can imagine a moderate landed proprietor cultivating his own soil, renting perhaps other land, seated in a house in the town of Stratford, such as it was in the middle of the 16th century, as conveniently as in a solitary grange several miles away from it. Such a proprietor, cultivator, yeoman, we consider John Shakspere to have been. In 1556 John Shakspere was admitted at the Court-leet to two copyhold estates in Stratford. Here then is John Shakspere, before his marriage, the purchaser of two copyholds in Stratford, both with gardens, and one with a croft, or small inclosed field. In 1570 John Shakspere is holding, as tenant under William Clopton, a meadow of fourteen acres, with its appurtenances, called Ingon, at the annual rent of eight pounds. When he married, the estate of Asbies, within a short ride of Stratford, came also into his possession; and so did some landed property at Snitterfield. With these facts before us, scanty as they are, can we reasonably doubt that John Shakspere was living upon his own land, renting the land of others, actively engaged in the business of cultivation, in an age when men of substance very often thought it better to take the profits direct than to share them with the tenant? The belief that the father of Shakspere was a small landed proprietor and cultivator, employing his labour and capital in various modes which grew out of the occupation of land, offers a better, because a more natural, explanation of the circumstances connected with the early life of the great poet, than those stories which would make him of obscure birth and servile employments. Take old Aubrey's story, the shrewd learned gossip and antiquary, who survived Shakspere some eighty years:—"Mr. William Shakespear was born at Stratford-upon-Avon, in the county of Warwick. His father was a butcher, and I have been told heretofore by some of the neighbours that when he was a boy he exercised his father's trade; but when he killed a calf he would do it in high style, and make a speech. There was at that time another butcher's son in this town that was held not at all inferior to him for a natural wit, his acquaintance and co-tanean, but died young." The story, however, has a variation. There was at Stratford, in the year 1693, a clerk of the parish church, eighty years old,—that is, he was three years old when William Shakspere died,—and he, pointing to the monument of the poet with the pithy remark that he was the "best of his family," proclaimed to a member of one of the Inns of Court that "this Shakespeare was formerly in this town bound apprentice to a butcher, but that he ran from his master to London." His father was a butcher, says Aubrey; he was apprenticed to a butcher, says the parish clerk. Akin to the butcher's trade is that of the dealer in wool. It is upon the authority of Betterton, the actor, who, in the beginning of the last century, made a journey into Warwickshire to collect anecdotes relating to Shakspere, that Rowe tells us that John Shakspere was a dealer in wool:—"His family, as appears by the register and the public writings relating to that town, were of good figure and fashion there, and are mentioned as gentlemen. His father, who was a considerable dealer in wool, had so large a family, ten children in all, that though he was his eldest son, he could give him no better education than his own employment." Malone was a believer in Rowe's account; and he was confirmed in his belief by possessing a piece of stained glass, bearing the arms of the merchants of the staple, which had been removed from a window of John Shakspere's house in Henley Street. But, unfortunately for the credibility of Rowe, as then held, Malone made a discovery, as it is usual to term such glimpses of the past: "I began to despair of ever being able to obtain any certain intelligence concerning his trade; when, at length, I met with the following entry, in a very ancient manuscript, containing an account of the proceedings in the bailiff's court, which furnished me with the long-sought-for information, and ascertains that the trade of our great poet's father was that of a *glover*;" "Thomas Siche de Arscotte in com. Wigorn. querit' versus *Johm Shakyspere* de Stretford, in com. Warwic. *Glover*, in plac. quod reddat ei oct. libras, &c." This Malone held to be decisive. Mr. Collier and Mr. Halliwell affirm that the word *Glo*, with the second syllable contracted, is glover: and we accept their interpretation. But we still hold to the belief that he was, in 1556, a landed proprietor and an occupier of land; one who, although sued as a glover on the 17th June of that year, was a suitor in the same court on the 19th November, in a plea against a neighbour for unjustly detaining eighteen quarters of barley. We think, that butcher, dealer in wool, glover, may all be reconciled with our position, that he was a landed proprietor, occupying land. Harrison, who mingles laments at the increasing luxury of the farmer, with somewhat contradictory denouncements of the oppression of the tenant by the landlord, holds that the landlord is monopolising the tenant's profits.—"Most sorrowful of all to understand, that men of great port and countenance are so far from suffering their farmers to have any gain at all, that *they themselves become* GRAZIERS, BUTCHERS, TANNERS, SHEEP-MASTERS, WOODMEN, *and denique quid non*, thereby to enrich themselves, and bring all the wealth of the country into their own hands, leaving the commonality weak, or as an idol with broken or feeble arms, which may in time of peace have a plausible show, but, when necessity shall enforce, have an heavy and bitter sequel." Has not Harrison solved the mystery of the 'butcher;' explained the tradition of the 'wool-merchant;' shown how John Shakspere, the 'woodman,' naturally sold a piece of timber to the corporation, which we find recorded; and, what is most difficult of credence, indicated how the 'glover' is reconcileable with all these employments? We open an authentic record of this very period, and the solution of the difficulty is palpable: In John Strype's 'Memorials Ecclesiastical under Queen Mary I.,' under the date of 1558, we find this passage: "It is certain that one Edward Horne suffered at Newent, where this Deighton had been, and spake with one or two of the same parish that did see him there burn, and did testify that they knew the two persons that made the fire to burn him; they were two *glovers* or FELLMONGERS." A fellmonger and a glover appear from this passage to have been one and the same. The fellmonger is he who prepares skins for the use of the leather-dresser, by separating the wool from the hide—the natural coadjutor of the sheep-master and the woolman.

We have now to inquire who was the mother of William Shakspere? His father died in 1601. On the 9th of September 1608, we have an entry in the Stratford register of burial, "Mary Shakspere, widow." It is stated in a bill of chancery, of the date of November 24th, 1597, that John Shakspere and Mary his wife were "lawfully seised in their demesne as of fee as in the right of the said Mary of and in one messuage and one yard land, with the appurtenances, lying and being in Wylnecote." In the will of Robert Arden, dated November 24th 1556, we find, "I give and bequeath to my youngest daughter Mary all my land in Willmecote, called Asbyes, and the crop upon the ground," &c. We shall presently have occasion more particularly to refer to a grant of arms made to John Shakspere in 1569, and confirmed in 1599. In the latter document it is recited that he "had married the daughter and one of the heirs of Robert Arden, of Wellingcote." The grandfather of Mary Arden was groom of the chamber to Henry VII., and he was the nephew of Sir John Arden, squire of the body to the same king. Sir John Arden was a son of Walter Arden, and of Eleanor, the daughter of John Hampden of Buckinghamshire. There were thus the ties of common blood between William Shakspere and one of the most distinguished men of the next generation—John Hampden, who was a student in the Inner Temple when the poet died. Mary Arden's property has been computed to be worth some hundred and ten pounds of the money of *her* time. It is probable that Mary Arden became the wife of John Shakspere soon after her father's death, which was in 1556.

Of these parents, then, was William Shakspere born, in 1564, in the town of Stratford. But in what part of Stratford dwelt his parents in the year 1564? It was ten years after this that his father became the purchaser of two freehold houses in Henley-street—houses that still exist—houses which the people of England have agreed to preserve as a precious relic of their greatest brother. William Shakspere, then, might have been born at either of his father's copyhold houses, in Greenhill-street, or in Henley-street; he might have been born at Ingon; or his father might have occupied one of the two freehold houses in Henley-street at the time of the birth of his eldest son. Tradition says, that William Shakspere was born in one of these houses; tradition points out the very room in which he was born. Whether Shakspere were born here, or not, there can be no doubt that this property was the home of his boyhood.

At the time when Shakspere's father bought this house, it was, no doubt, a mansion as compared with the majority of houses in Stratford. There is an order from the Privy Council to the bailiff of Stratford, after a great fire which happened there in 1614, pointing out that fires had been very frequently occasioned there "by means of thatched cottages, stacks of straw, furzes, and such-like combustible stuff, which are suffered to be erected and made confusedly in most of the principal parts of the town without restraint." Stratford, like nearly every other town of England in that day, closely built, imperfectly drained, was subject to periodical visitations of the plague. From the average annual number of births and burials we may infer that the usual number of the inhabitants was about 1200. When William Shakspere was about two months old, the plague broke out in this town, and, in the short space of six months, 238 persons, a fifth of the population, fell victims. The average annual mortality was about forty. No one of the family of Shakspere appears to have died during the visitation. In 1566 another son, Gilbert, was born. The head of this growing family was actively engaged, no doubt, in private and public duties. In 1568 John Shakspere became the

bailiff, or chief magistrate, of Stratford. This office, during the period in which he held it, would confer rank upon him, in an age when the titles and degrees of men were attended to with great exactness. Malone says that, from the year 1569, the entries, either in the corporation books or the parochial registers, referring to the father of the poet, bear the addition of master, and that this honourable distinction was in consequence of his having served the office of bailiff. We doubt this inference exceedingly. John Shakspere would not have acquired a permanent rank by having filled an annual office. But he did acquire that permanent rank in the year 1569, in the only way in which it could be legally acquired. A grant of arms was then made to him by Robert Cooke, Clarencieux. The grant itself is lost, but it was confirmed by Dethick, Garter King at Arms, and Camden, in 1599. That confirmation contains the following preamble: "Being solicited, and by credible report informed, that John Shakspere, now of Stratford-upon-Avon, in the county of Warwick, gent., whose parent and great-grandfather, late antecessor, for his faithful and approved service to the late most prudent prince, King Henry VII., of famous memory, was advanced and rewarded with lands and tenements, given to him in those parts of Warwicksire where they have continued by some descents in good reputation and credit: and for that the said John Shakspere having married the daughter and one of the heirs of Robert Arden of Wellingcote, in the said county, and also produced this his ancient coat-of-arms, heretofore assigned to him whilst he was her majesty's officer and bailiff of that town: in consideration of the premises," &c. Nothing, we should imagine, could be clearer than this. John Shakspere produces his ancient coat-of-arms, assigned to him whilst he was bailiff of Stratford; and he recites also that he married one of the heirs of Arden of Wellingcote. Garter and Clarencieux, in consequence, allow him to impale the arms of Shakspere with the ancient arms of Arden and Wellingcote. The Shakspere arms were actually derived from the family name, and the united arms were used in the seal of William Shakspere's daughter.

The free-school of Stratford was founded in the reign of Henry VI., and received a charter from Edward VI. It was open to all boys, natives of the borough; and, like all the grammar-schools of that age, was under the direction of men who, as graduates of the universities, were qualified to diffuse that sound scholarship which was once the boast of England. We have no record of Shakspere having been at this school; but there can be no rational doubt that he was educated there. His father could not have procured for him a better education anywhere. It is perfectly clear to those who have studied his works (without being influenced by prejudices, which have been most carefully cherished, implying that he had received a very narrow education) that they abound with evidences that he must have been solidly grounded in the learning—properly so called—which was taught in grammar-schools. As he did not adopt any one of the learned professions, he probably, like many others who have been forced into busy life, cultivated his early scholarship only so far as he found it practically useful, and had little leisure for unnecessary display. His mind was too large to make a display of anything. But what professed scholar has ever engrafted Latin words upon our vernacular English with more facility and correctness? And what scholar has ever shown a better comprehension of the spirit of antiquity than Shakspere in his Roman plays? The masters of the Stratford school, from 1572 to 1587, were Thomas Hunt and Thomas Jenkins. They are unknown to fame. They were no doubt humble and pious men, satisfied with the duties of life that were assigned to them. Hunt was the curate of a neighbouring village, Luddington. It is most probable that they did their duty to Shakspere. At any rate they did not spoil his marvellous intellect.

There are local associations connected with Stratford which could not be without their influence in the formation of Shakspere's mind. Within the range of such a boy's curiosity were the fine old historic towns of Warwick and Coventry, the sumptuous palace of Kenilworth, the grand monastic ruins of Evesham. His own Avon abounded with spots of singular beauty, quiet hamlets, solitary woods. Nor was Stratford shut out from the general world, as many country towns are; it was a great highway, and dealers with every variety of merchandise resorted to its fairs. The eyes of Shakspere must always have been open for observation. When he was eleven years old Elizabeth made her celebrated progress to Lord Leicester's castle of Kenilworth; and there he might even have been a witness to some of the 'princely pleasures' of masques and mummeries which were the imperfect utterance of the early drama. At Coventry too the ancient mysteries and pageants were still exhibited in the streets, the last sounds of those popular exhibitions which, dramatic in their form, were amongst the most tasteless and revolting appeals to the senses. More than all, the players sometimes even came to Stratford: what they played, and with what degree of excellence, we shall presently have occasion to mention.

The first who attempted to write 'Some Account of the Life of William Shakspere,' Rowe, says, "His father, who was a considerable dealer in wool, had so large a family, ten children in all, that, though he was his eldest son, he could give him no better education than his own employment. He had bred him, it is true, for some time at a free-school, where it is probable he acquired what Latin he was master of; but the narrowness of his circumstances, and the want of his assistance at home, forced his father to withdraw him from thence, and unhappily prevented his further proficiency in that language." This statement, be it remembered, was written one hundred and thirty years after the event which it professes to record—the early removal of William Shakspere from the free-school to which he had been sent by his father. It is manifestly based upon two assumptions, both of which are incorrect: the first, that his father had a large family of ten children, and was so narrowed in his circumstances that he could not spare even the *time* of his eldest son, he being taught for nothing; and, secondly, that the son, by his early removal from the school where he acquired "what Latin he was master of," was prevented attaining "a proficiency in that language," his works manifesting "an ignorance of the ancients." The family of John Shakspere did not consist of ten children. In the year 1578, when the school education of William may be reasonably supposed to have terminated, and before which period his "assistance at home" would rather have been embarrassing than useful to his father, the family consisted of five children: William, aged fourteen; Gilbert, twelve; Joan, nine; Anne, seven; and Richard, four. Anne died early in the following year; and in 1580, Edmund, the youngest child, was born; so that the family never exceeded five living at the same time. But still the circumstances of John Shakspere, even with five children, might have been straitened. The assertion of Rowe excited the persevering diligence of Malone; and he collected together a series of documents from which he infers, or leaves the reader to infer, that John Shakspere and his family gradually sunk from their station of respectability at Stratford into the depths of poverty and ruin. These documents, we believe, were all capable of another interpretation. The rise however of the poet's father must have been as rapid as his fall—if he had fallen; for there is a memorandum affixed to the grant of arms in 1596, "he hath lands and tenements, of good wealth and substance, 500*l*." Malone assumes that this is a fiction of the Heralds' Office.

Inquiries such as these would be worse than useless, unless they had some distinct bearing on the probable career of William Shakspere. Of the earlier part of that career nothing can, probably, ever be known with certainty. His father added to his independent means, we have no doubt, by combining several occupations in the principal one of looking after a little land; exactly in the way which Harrison has described. Shakspere's youth was, in all probability, one of very desultory employment, which afforded him leisure to make those extraordinary acquisitions of general knowledge which could scarcely have been made, or rather the foundation of which could not have been established, during the active life which we believe he led from about his twentieth year. It is in this manner we are inclined to think, that we must reconcile the contradictory traditions of his early employment. As his father, carrying on various occupations connected with his little property, might, after the lapse of years, have been a woolman in the imperfect recollection of some, and a butcher in that of others, so his illustrious son, having no very settled employment, may have been either reputed an assistant to his father, a lawyer's clerk, a schoolmaster, or a wild scape-grace, according to the imperfect chroniclers of a country-town, who, after he returned amongst them a rich man, would rejoice in gossipping over the wondrous doings of the boy. It is thus, we believe, that old Aubrey, having been amongst the parish-clerks and barbers of Stratford some fifty years after Shakspere was dead, tells us, from Mr. Beeston,—"though, as Ben Jonson says of him, that he had but little Latin, and less Greek, he understood Latin pretty well, for he had been in his younger years a schoolmaster in the country." His precocious gravity as a schoolmaster must have been as wonderful as his poetical power; for Aubrey also tells us, "this William, being naturally inclined to poetry and acting, came to London, I guess about eighteen, and did act exceedingly well. . . . . . He began early to make essays at dramatic poetry, which at that time was very low, and his plays took well." Here, we think, is a statement not very far from the truth,—a statement derived from Aubrey's London information. The stories of the butcher and the schoolmaster were Stratford traditions, perhaps also with some shadow of reality about them.

The earliest connected narrative of Shakspere's life, that of Rowe, thus briefly continues the history of the boy:—"Upon his leaving school he seems to have given entirely into that way of living which his father proposed to him; and in order to settle in the world after a family manner, he thought fit to marry while he was yet very young. His wife was the daughter of one Hathaway, said to have been a substantial yeoman in the neighbourhood of Stratford." The information which Betterton thus collected as to Shakspere's early marriage was perfectly accurate. He did marry "the daughter of one Hathaway," and he was no doubt "a substantial yeoman in the neighbourhood of Stratford." Shakspere's marriage-bond, which was discovered in 1836, has set at rest all doubt as to the name and residence of his wife. She is there described as Anne Hathaway, of Stratford, in the diocese of Worcester, maiden. At the hamlet of Shottery, which is in the parish of Stratford, the Hathaways had been settled forty years before the period of Shakspere's marriage; for in the Warwickshire Surveys, in the time of Philip and Mary, it is recited that John Hathaway held property at Shottery, by copy of Court-Roll, dated 20th of April, 34th of Henry VIII.

(1545). The Hathaway of Shakspere's time was named Richard; and the intimacy between him and John Shakspere is shown by a precept in an action against Richard Hathaway, dated 1566, in which John Shakspere is his bondman. The description in the marriage-bond of Anne Hathaway, as of Stratford, is no proof that she was not of Shottery; for such a document would necessarily have regard only to the parish of the persons described. Tradition, always valuable when it is not opposed to evidence, has associated for many years the cottage of the Hathaways of Shottery with the wife of Shakspere. Garrick purchased relics out of it at the time of the Stratford Jubilee; Samuel Ireland afterwards carried off what was called Shakspere's courting-chair; and there is still in the house a very ancient carved bedstead, which has been handed down from descendant to descendant as an heirloom. The house was no doubt once adequate to form a comfortable residence for a substantial and even wealthy yeoman. It is still a pretty cottage, embosomed by trees, and surrounded by pleasant pastures; and here the young poet might have surrendered his prudence to his affections. The very early marriage of the young man, with one more than seven years his elder, has been supposed to have been a rash and passionate proceeding. William Shakspere was married to Anne Hathaway before the close of the year 1582. He was then eighteen years and a half old. His wife was considerably older than himself. Her tombstone states that she died "on the 6th day of August 1623, being at the age of sixty-seven years." In 1623 Shakspere would have been fifty-nine years old. The marriage-bond and licence were published, by Mr. Wheler of Stratford, in the 'Gentleman's Magazine.' The bondsmen are, Fulk Sandels, of Stratford, farmer, and John Richardson, of the same place, farmer, and they are held and bound in the sum of 40*l.*, &c. This bond is dated the 28th of November, in the 25th year of Elizabeth—that is, in 1582. The bondsmen subscribe their marks. The licence is affixed to the bond, and the remarkable part of this document is, that they were to be married "with *once* asking of the bans;" they were not to be married "without the consent" of Anne's friends. There is no record where they were married. In 1583 an entry of the baptism of "Susanna, daughter to William Shakspere" is found in the Stratford register. The entry is the fourth of the month, the word 'May' being attached to the first entry of the month. A comparison of the dates of the marriage licence and the baptism of Shakspere's first child pointed to the conclusion that the same fault into which the courtly Raleigh and the high-born Elizabeth Throgmorton had fallen had disturbed the peace of the humble family of the Hathaways, and had no doubt made the mother of the imprudent boy-poet weep bitter tears. We hold a different opinion. We consider that the licence for matrimony, obtained from the Consistorial Court at Worcester, was a permission sought for under no extraordinary circumstances;—still less that the young man who was about to marry was compelled to urge on the marriage as a consequence of previous imprudence. We believe, on the contrary, that the course pursued was strictly in accordance with the customs of the time, and of the class to which Shakspere belonged. The espousals before witnesses, we have no doubt, were then considered as constituting a valid marriage, if followed up within a limited time by the marriage of the Church. However the Reformed Church might have endeavoured to abrogate this practice, it was unquestionably the ancient habit of the people. It was derived from the Roman law, the foundation of many of our institutions. It prevailed for a long period without offence. It still prevails in the Lutheran Church. We are not to judge of the customs of those days by our own, especially if our inferences have the effect of imputing criminality where the most perfect innocence existed. Because Shakspere's marriage-bond is dated in November 1582, and his daughter is born in May 1583, we are not to believe that here was "haste and secresy." Mr. Halliwell has brought sound documentary evidence to bear upon this question; he has shown that the two bondsmen, Sandels and Richardson, were respectable neighbours of the Hathaways of Shottery, although, like Anne herself, they are described as of Stratford. This disposes of the "secresy." In the same year that Shakspere was married, Mr. Halliwell has shown that there were two entries in the Stratford Register, recording the church rite of marriage to have preceded the baptism of a child, by shorter periods than indicated by Shakspere's marriage-bond; and that in cases where the sacredness of the marriage has been kept out of view, illegitimacy is invariably noted in these registers. The "haste" was evidently not required in fear of the scandal at Stratford. We believe that the course pursued was strictly in accordance with the custom of the time, and of the class to which the Shaksperes and Hathaways belonged.

The cause which *drove* Shakspere from Stratford is thus stated by Rowe:—"He had, by a misfortune common enough to young fellows, fallen into ill company; and, amongst them, some that made a frequent practice of deer-stealing, engaged him more than once in robbing a park that belonged to Sir Thomas Lucy, of Charlecote, near Stratford. For this he was prosecuted by that gentleman, as he thought, somewhat too severely; and in order to avenge that ill usage, he made a ballad upon him. And though this, probably the first essay of his poetry, be lost, yet it is said to have been so very bitter, that it redoubled the prosecution against him to that degree that he was obliged to leave his business and family in Warwickshire for some time, and shelter himself in London." All this, amongst a great deal of falsehood, probably contained some tissue of the truth—such as the truth appeared to the good old folks of Stratford in Betterton's time, who had heard stories from their grandfathers of what a wild young fellow the rich man was who bought the largest house in Stratford. Malone gravely undertakes to get rid of the deer-stealing tradition, by telling us that there was no *park*, properly so called, at Charlecote. It is more material that the statute of the 5th of Elizabeth, which Malone also recites, shows clearly enough that the hunting, killing, or driving out deer from any park, was a trespass punished at the most with three months' imprisonment and treble damages. Sir Thomas Lucy, who was on terms of intimacy with the respectable inhabitants of Stratford, acting as arbitrator in their disputes, was not very likely to have punished the son of an alderman of that town with any extraordinary severity, even if his deer had been taken away. To kill a buck was then an offence not quite so formidable as the shooting of a partridge in our own times. But we may judge of the value of the tradition from some papers, originally the manuscripts of Mr. Fulman, an antiquary of the 17th century, which, with additions of his own, were given to Corpus Christi College, Oxford, on the decease of the Rev. Richard Davies, rector of Sandford, Oxfordshire, in 1707. The gossip of Stratford had no doubt travelled to the worthy rector's locality, and rare gossip it is:—"*He* (Shakspere) was much given to all unluckiness, in stealing venison *and rabbits*, particularly from Sir Lucy, *who had him* OFT *whipt*, and SOMETIMES *imprisoned*, and at last made him fly his native country, to his great advancement. But his revenge was so great that he is his Justice *Clodpate;* and calls him a great man, and that, in allusion to his name, bore three *lowses* rampant for his arms." Is it necessary to do more than recite such legends to furnish the best answer to them?

Although John Shakspere, at the time of his son's early marriage, was not, as we think, "in distressed circumstances," his means were not such probably, at any time, as to have allowed him to have borne the charge of his son's family. That William Shakspere maintained them by some honourable course of industry we cannot doubt. Scrivener or schoolmaster, he was employed. It is on every account to be believed that the altered circumstances in which he had placed himself, in connection with the natural ambition which a young man, a husband and a father, would entertain, led him to London not very long after his marriage. There, it is said, the author of 'Venus and Adonis' obtained a subsistence after the following ingenious fashion:—"Many came on horseback to the play, and when Shakspere fled to London from the terror of a criminal prosecution, his first expedient was to wait at the door of the playhouse, and hold the horses of those who had no servants, that they might be ready again after the performance. In this office he became so conspicuous for his care and readiness, that in a short time every man as he alighted called for Will Shakspeare, and scarcely any other waiter was trusted with a horse while Will Shakspeare could be had." Steevens objects to this surpassing anecdote of the horse-holding, that the practice of 'riding' to the playhouse never began, and was never continued, and that Shakspere could not have held horses at the playhouse-door because people went thither by water. We believe there is a stronger objection still: until 'Will Shakspere' converted the English drama from a rude, tasteless, semi-barbarous entertainment, into a high intellectual feast for men of education and refinement, those who kept horses did not go to the public theatres at all. There were representations in the private houses of the great, which men of some wit and scholarship wrote, with a most tiresome profusion of unmeaning words, pointless incidents, and vague characterisation,—and these were called plays; and there were 'storial shows' in the public theatres, to which the coarsest melo-drama that was exhibited at Bartholomew Fair would be as superior as Shakspere is superior to the highest among his contemporaries. But from 1580 to 1585, when Shakspere and Shakspere's boys are described as holding horses at the playhouse-door, it may be affirmed that the English 'drama,' such as we now understand by the term, had to be created. We believe that Shakspere was in the most eminent degree its creator. He had, as we think, written his 'Venus and Adonis,' perhaps in a fragmentary shape, before he left Stratford. It was first printed in 1593, and is dedicated to Lord Southampton. The dedication is one of the few examples of Shakspere mentioning a word of himself or his works:—"I know not how I shall offend in dedicating my unpolished lines to your lordship, nor how the world will censure me for choosing so strong a prop to support so weak a burden; only if your honour seem but pleased, I account myself highly praised, and vow to take advantage of all idle hours till I have honoured you with some graver labour. But if the first heir of my invention prove deformed, I shall be sorry it had so noble a godfather, and never after ear so barren a land, for fear it yield me still so bad a harvest. I leave it to your honourable survey, and your honour to your heart's content, which I wish may always answer your own wish and the world's hopeful expectation." The dedication is simple and manly. In 1593 then Shakspere had an employment—a recognised one—for he speaks of "idle hours" to be devoted to poetry. He calls this poem too "the first heir of my invention." If it "prove deformed," he will never after "ear (plough) so barren a land." Will he give up writing for the stage then? It is a remarkable proof of the low reputation of the drama that even the dramatic works which Shakspere had unquestionably

produced in 1593 were not here alluded to. The drama scarcely then aspired to the character of poetry. The 'some graver labour' which he contemplated was another *poem*; and he did produce another next year, which he also dedicated to the same friend. This was the 'Rape of Lucrece.' Perhaps these poems were published to vindicate his reputation as a writer against the jealousies of some of the contemporary dramatists. But we still think that he used the term 'first heir of my invention' in its literal sense; and that 'Venus and Adonis'—or at least a sketch of it—was the first production of his imagination, his invention. It bears every mark of a youthful composition; it would have been more easily produced by the Shakspere of eighteen or twenty than any of his earliest dramas. He had models of such writing as the 'Venus and Adonis' before him. Chaucer he must have diligently studied; Spenser had published his 'Shepherd's Calendar,' his Hymns to Love and Beauty, and other poems, when Shakspere's genius was budding amidst his native fields. But when he wrote 'Henry VI.' or the first 'Hamlet,' where could he seek for models of dramatic blank verse, of natural dialogue, of strong and consistent character? He had to work without models; and this was the real 'graver labour' of his early manhood. It has been discovered by Mr. Collier that in 1589, when Shakspere was only twenty-five, he was a joint proprietor in the Blackfriars theatre, with a fourth of the other proprietors below him in the list. He had, at twenty-five, a standing in society; he had the means, without doubt, of maintaining his family; as he advanced in the proprietorship of the same theatre, he realised a fortune. How had he been principally occupied from the time he left Stratford, to have become somewhat rapidly a person of importance among his 'friends and fellows?' We think, by making himself useful to them, beyond all comparison with others, by his writings. It appears to us not improbable that even before Shakspere left Stratford, he had attempted some play or plays which had become known to the London players. Thomas Greene, who in 1586 was the fourth on the list of the Blackfriars shareholders, was said to be Shakspere's fellow townsman. But the young poet might have found another and more important friend in the Blackfriars company:—Richard Burbage, the great actor, who in his own day was called 'the English Roscius,' was also of Shakspere's county. In a Letter of Lord Southampton to the Lord Chancellor Ellesmere (written about 1608), introducing Burbage and Shakspere to the chancellor, it is said: —"They are both of one county, and indeed almost of one town." It is perfectly clear, therefore, that Shakspere, from the easy access that he might have procured to these men, would have received inviting offers to join them in London, provided he had manifested any ability which would be useful to them. That ability, we have no doubt, was manifested by the production of original plays (as well as by acting) some time before he had attained the rank and profit of a shareholder in the Blackfriars company.

The theory that Shakspere had not produced any of his dramas till several years after he was a shareholder in the Blackfriars theatre, is generally upheld by the assertion that he is not noticed by any contemporary writer till after the period usually assigned to the commencement of his career as a dramatic author; that is, about 1592. There is an allusion to 'Hamlet' by Nashe, in 1589, and the most reasonable belief is, that this was Shakspere's 'Hamlet'—an earlier sketch than the early one which exists. We believe with Dryden and Rowe, that a remarkable passage in Spenser's 'Thalia' applies to Shakspere, and that poem was published in 1591. The application of these passages to Shakspere is strongly disputed by those who assign the first of his plays to 1593. In an age when there were no newspapers and no reviews, it must be extremely difficult to trace the course of any man, however eminent, by the notices of the writers of his times. An author's fame then was not borne through every quarter of the land in the very hour in which it was won. More than all, the reputation of a dramatic writer could scarcely be known, except to a resident in London, until his works were committed to the press. The first play of Shakspere's, which was printed was 'The First Part of the Contention' ('Henry VI.,' Part II.), and that did not appear till 1594. Now Malone says, "In Webbe's 'Discourse of English Poetry,' published in 1586, we meet with the name of most of the celebrated poets of that time; particularly those of George Whetstone and Anthony Munday, who were dramatic writers; but we find no trace of our author, or any of his works." But Malone does not tell us that in Webbe's 'Discourse of Poetry' we meet with the following passage:—"I am humbly to desire pardon of the learned company of gentlemen scholars, and students of the universities and inns of court, if I omit their several commendations in this place, which I know a great number of them have worthily deserved, in many rare devices and singular inventions of poetry; for neither hath it been my good hap to have seen all which I have heard of, neither is my abiding in such place where I can with facility get knowledge of their works." "Three years afterwards," continues Malone, "Puttenham printed his 'Art of English Poesy;' and in that work also we look in vain for the name of Shakspere." The book speaks of the one-and-thirty years' space of Elizabeth's reign; and thus puts the date of the writing a year earlier than the printing. But we here look in vain for some other illustrious names besides those of Shakspere. Malone has not told us that not one of Shakspere's early dramatic contemporaries is mentioned—neither Marlowe, nor Greene, nor Peele, nor Kyd, nor Lyly. The author evidently derives his knowledge of 'poets and poesy' from a much earlier period than that in which he publishes. He does not mention Spenser by name, but he does "that other gentleman who wrote the late 'Shepherd's Calendar.'" The 'Shepherd's Calendar' of Spenser was published in the year 1579. Malone goes on to argue that the omission of Shakspere's name, or any other notice of his works, in Sir John Harrington's 'Apology of Poetry,' printed in 1591, in which he takes occasion to speak of the theatre, and mentions some of the celebrated dramas of that time, is a proof that none of Shakspere's dramatic compositions had then appeared. Does he mention 'Tamburlaine,' or 'Faustus,' or 'The Massacre of Paris,' or 'The Jew of Malta'? As he does not, it may be assumed with equal justice that none of Marlowe's compositions had appeared in 1591, and yet we know that he died in 1593. So of Lyly's 'Galathea,' 'Alexander and Campaspe,' 'Endymion,' &c. So of Greene's 'Orlando Furioso,' 'Friar Bacon,' and 'James IV.' So of the 'Spanish Tragedy' of Kyd. The truth is, that Harrington, in his notice of celebrated dramas was even more antiquated than Puttenham; and his evidence therefore in this matter is utterly worthless. But Malone has given his crowning proof that Shakspere had not written before 1591, in the following words:—"Sir Philip Sidney, in his 'Defence of Poesie,' speaks at some length of the low state of dramatic literature at the time he composed his treatise, but has not the slightest allusion to Shakspere, whose plays, had they then appeared, would doubtless have rescued the English stage from the contempt which is thrown upon it by the accomplished writer, and to which it was justly exposed by the wretched compositions of those who preceded our poet. 'The Defence of Poesie' was not published till 1595, but must have been written some years before." There is one slight objection to this argument: Sir Philip Sidney was killed at the battle of Zutphen, in the year 1586; and it would really have been somewhat surprising if the illustrious author of the 'Defence of Poesy' could have included Shakspere in his account "of the low state of dramatic literature at the time he composed this treatise."

If the instances of the mention of Shakspere by his contemporaries during his lifetime be not numerous, we are compensated by the fulness and explicitness of one notice—that of Francis Meres, in 1598. Short as his notice is, it is by far the most valuable contribution which we possess towards the 'Life' of Shakspere. Meres was a master of arts of Cambridge, and subsequently entered the church. In 1558 he published a book called 'Palladis Tamia, Wit's Treasury.' It is a collection of moral sentences from ancient writers, and it is described by Anthony Wood as 'a noted school-book.' Prefixed to it is 'A Comparative Discourse of our English Poets.' Nothing can be more decisive than this 'Comparative Discourse' as to the rank which, in 1598, Shakspere had taken amongst the most eminent of his contemporaries.

"As the Greek tongue is made famous and eloquent by Homer, Hesiod, Euripides, Æschylus, Sophocles, Pindarus, Phocylides, and Aristophanes; and the Latin tongue by Virgil, Ovid, Horace, Silius Italicus, Lucanus, Lucretius, Ausonius, and Claudianus; so the English tongue is mightily enriched, and gorgeously invested in rare ornaments and resplendent habiliments, by Sir Philip Sidney, Spenser, Daniel, Drayton, Warner, Shakspeare, Marlow and Chapman.

"As the soul of Euphorbus was thought to live in Pythagoras, so the sweet witty soul of Ovid lives in mellifluous and honey-tongued Shakespeare; witness his 'Venus and Adonis,' his 'Lucrece,' his sugared sonnets among his private friends, &c.

"As Plautus and Seneca are accounted the best for comedy and tragedy among the Latins, so Shakespeare, among the English, is the most excellent in both kinds for the stage; for comedy, witness his 'Gentlemen of Verona,' his 'Errors,' his 'Love Labours Lost,' his 'Love Labours Won,' his Midsummer's Night Dream,' and his 'Merchant of Venice;' for tragedy, his 'Richard II.,' 'Richard III.,' 'Henry IV.,' 'King John,' 'Titus Andronicus,' and his 'Romeo and Juliet.'

"As Epius Stolo said that the Muses would speak with Plautus's tongue, if they would speak Latin; so I say that the Muses would speak with Shakespeare's fine filed phrase if they would speak English.'

The list of Shakspere's plays which Meres gives in 1598 can scarcely be supposed to be a complete one. Previous to 1598 there had been only printed the two Parts of the 'Contention' (now known as the 'Second and Third Parts of Henry VI.'), 'Richard III.,' 'Richard II.,' and 'Romeo and Juliet.' Of the six comedies mentioned by Meres, not one had been published; neither had 'Henry IV.,' 'King John,' nor 'Titus Andronicus;' but, in 1597, 'Love's Labour's Lost,' and the 'First Part of Henry IV.,' had been entered in Stationers' Hall. Without the list of Meres therefore we could not have absolutely shown that the 'Two Gentlemen of Verona,' the 'Comedy of Errors,' the 'All's Well that Ends Well' (which we have every reason to think was designated as 'Love Labours Won') the 'Midsummer Night's Dream,' the 'Merchant of Venice,' the 'King John,' and the 'Titus Andronicus,' were written and produced before 1598. The list of Meres omits the original 'Hamlet' and the 'Taming of the Shrew,' which we may believe were produced before 1598; but, looking at Meres' list alone, how gloriously had Shakspere earned that reputation which he had thus acquired in 1598! He was then thirty-four years of age, but he had produced all his great historical plays, with the exception of 'Henry V.' and 'Henry VIII.' He had given us 'Romeo

and Juliet,' and had even 'corrected and augmented' it; the stage was in possession, and the fame acknowledged, of six of his most delicious comedies. Before the close of that century we have little doubt that he had also produced 'Henry V.,' 'The Merry Wives of Windsor,' and 'Much Ado about Nothing.'

Of the plays thus produced before the close of the 16th century, we would assign several (not fewer than nine, including the doubtful plays) to the period from Shakspere's early manhood to 1591. Some of those dramas may possibly then have been created in an imperfect state, very different from that in which we have received them. If the 'Titus Andronicus' and 'Pericles' are Shakspere's, they belong to this epoch in their first state, whatever it might have been. We have no doubt that the three plays, in their original form, which we now call the three Parts of 'Henry VI.,' were his; and they also belong to this epoch. That 'Hamlet,' in a very imperfect state, probably more imperfect even than the sketch in the possession of the Duke of Devonshire, is the play alluded to by Nashe in 1589, we have little doubt. In the Duke of Devonshire's copy, dated 1602, there are passages, afterwards omitted, which decidedly refer to an early state of the stage. Amongst the comedies, 'The Two Gentlemen of Verona,' 'Love's Labour's Lost,' 'The Comedy of Errors,' and 'The Taming of the Shrew,' contain very strong external evidence, especially in the structure of their versification, that they belong to the poet's earliest period. When the time arrived that he had fully dedicated himself to the great work of his life, he rarely ventured upon cultivating the offshoots of his early versification. The doggerel was entirely rejected—the alternate rhymes no longer tempted him by their music to introduce a measure which is scarcely akin with the dramatic spirit—the couplet was adopted more and more sparingly—and he finally adheres to the blank verse which he may almost be said to have created—in his hands certainly the grandest as well as the sweetest form in which the highest thoughts were ever unfolded to listening humanity. We have only one drama to add to this cycle, and that, we believe, was 'Romeo and Juliet' in its original form.

The 'Midsummer Night's Dream' may be taken, we apprehend, as a connecting link between the dramas which belong to the first cycle and those which may be assigned to the remaining years of the 16th century.

We have little difficulty in determining the plays which belong to Shakspere's middle period. The list of Meres, and the dates of the original editions of those plays, are our best guides. The exact years in which they first appeared can only be determined in one or two cases; and it is of little consequence if they could be determined. The earliest of the historical plays of this cycle were those which completed the great story of the wars of the Roses. 'Richard III.' naturally terminated the eventful history of the house of York: 'Richard II.' commenced the more magnificent exhibition of the fortunes of the house of Lancaster. Both these plays were printed in 1597. The two great historical plays of 'Henry IV.' which succeeded them were, no doubt, produced before 1599. 'Henry V.' undoubtedly belongs to that year; and this great song of national triumph grew out of the earlier history of the "madcap Prince of Wales." The three latter histories are most remarkable for the exhibition of the greatest comic power that the world has ever seen. When the genius of Shakspere produced Falstaff, its most distinguishing characteristics, his wit and humour, had attained their extremest perfection. There is much of the same high comedy in 'King John.' This was the period which also produced those comic dramas which are most distinguished for their brilliancy of dialogue—the "fine filed phrase" which Meres describes—'The Merry Wives of Windsor,' 'Much Ado about Nothing,' and 'Twelfth Night.' The 'Merchant of Venice,' and 'All's Well that Ends Well,' belong to the more romantic class. The 'Twelfth Night' was originally thought to have been one of Shakspere's latest plays; but it is now proved, beyond a doubt, that it was acted in the Middle Temple Hall in the Christmas of 1601.

The close of the 16th century brings us to Shakspere's thirty-fifth year. He had then been about fifteen years in London. We are not willing to believe that his whole time was passed in the capital. It is not necessary to believe it; for the evidence, such as it is, partly gossip and partly documentary, makes for the contrary opinion. Aubrey tells us "the humour of the constable in 'A Midsummer Night's Dream' he happened to take at Grendon in Bucks, which is the road from London to Stratford, and there was living that constable about 1642, when I first came to Oxon." The honest antiquary makes a slight mistake here. There is no constable in 'A Midsummer Night's Dream;' but he probably refers to the ever-famous Dogberry or Verges. In the same paper Aubrey says, "he was wont to go to his native country once a year."

But we have more trustworthy evidence than that of John Aubrey for believing that Shakspere, however indispensable a protracted residence in London might be to his interests and those of his family, never cast aside the link which bound him to his native town. In 1596 his only son died, and in Stratford he was buried. The parochial register gives us the melancholy record of this loss. This event, afflicting as it must have been, did not render the great poet's native town less dear to him. There his father and mother, there his wife and daughters, there his sister still lived. In 1597 he purchased the principal house in Stratford. It was built by Sir Hugh Clopton, in the reign of Henry VII., and was devised by him under the name of the great house. Dugdale describes it as "a fair house built of brick and timber." It appears to have been sold out of the Clopton family before it was purchased by Shakspere. In the poet's will it is described as "all that capital messuage or tenement, with the appurtenances, in Stratford aforesaid, called the New Place." The London residence of Shakspere at this period is stated to have been in Southwark, near the Bear Garden. It is now incontestably proved that in the year previous to 1596 Shakspere held a much more important rank as a sharer in the Blackfriars theatre than in 1589; and that the Globe theatre also belonged to the body of proprietors of which he was one. A petition to the privy council, presented in 1596, was found in the State Paper Office a few years ago, in which the names of the petitioners stand as follows:—

"The humble petition of Thomas Pope, Richard Burbage, John Hemmings, Augustine Phillips, William Shakespeare, William Kempe, William Sly, Nicholas Tooley, and others, servants to the Right Honourable the Lord Chamberlain to her Majesty."

There is a tradition that the valuable estate of New Place was purchased by Shakspere through the munificent assistance of Lord Southampton. It is pleasant to believe such a tradition; but it is not necessary to account for Shakspere's property in the theatres, or even for his purchase of New Place at Stratford, that we should imagine that some extraordinary prodigality of bounty had been lavished on him. He obtained his property in the theatre by his honest labours, steadily exerted, though with unequalled facility, from his earliest manhood. The profits which he received not only enabled him to maintain his family, but to create an estate; and his was not a solitary case. Edward Alleyn, who was a contemporary of Shakspere, a player and a theatrical proprietor, realised a fortune; and he founded Dulwich College.

It has been held, especially by the German critics, that the 'Sonnets' of Shakspere have not been sufficiently regarded as a store of materials for his biography; and it has been very ingeniously attempted by a recent writer, Mr. Brown, to show that the whole of these, with a few slight exceptions, are to be taken as a continuous poem or poems. He calls them Shakspere's 'Autobiographical Poems.' But we would ask, can these 154 Sonnets be received as a continuous poem upon any other principle than that the author had written them continuously? If there are some parts which are acknowledged interpolations, may there not be other parts that are open to the same belief? If there are parts entirely different in their tone from the bulk of these Sonnets, may we not consider that one portion was meant to be artificial and another real—that the poet sometimes spoke in an assumed character, sometimes in a natural one? This theory we know could not hold if the poet had himself arranged the sequence of these verses; but as it is manifest that two stanzas have been introduced from a poem printed ten years earlier—that others are acknowledged to be out of order—and others positively dragged in without the slightest connection—may we not carry the separation still further, and believing that the 'begetter' (by which name some W. H. is honoured by the bookseller in a dedication)—the *getter-up*—of these sonnets had levied contributions upon all Shakspere's "private friends"—assume that he was indifferent to any arrangement which might make each portion of the poem tell its own history? We do not therefore take up these poems to "seize a clue which innumerable passages give us, and suppose that they allude to a youth of high rank as well as personal beauty and accomplishment, in whose favour and intimacy, according to the base prejudices of the world, a player and a poet, though he were the author of 'Macbeth,' might be thought honoured;" and we do not feel "the strangeness of Shakspeare's humiliation in addressing him as a being before whose feet he crouched—whose frown he feared—whose injuries, and those of the most insulting kind, he felt and bewailed without resentment." (Hallam's 'Hist. of Europe.')

The view which we take of the probable admixture of the artificial and the real in the Sonnets, arising from their supposed original fragmentary state, necessarily leads to the belief that some are accurate illustrations of the poet's situation and feelings. It is collected from these Sonnets, for example, that his profession as a player was disagreeable to him; and this complaint, be it observed, might be addressed to any one of his family, or some honoured friend, such as Lord Southampton, as well as to the principal object of so many of those lyrics which contain a "leading idea, with variations:"—

> "O, for my sake do you with Fortune chide
> The guilty goddess of my harmful deeds,
> That did not better for my life provide
> Than public means, which public manners breeds.
> Thence comes it that my name receives a brand,
> And almost thence my nature is subdued
> To what it works in, like the dyer's hand."

But if from his professional occupation his nature was felt by him to be subdued to what it worked in—if thence his name received a brand—if vulgar scandal sometimes assailed him—he had high thoughts to console him, such as were never before imparted to mortal. This was probably written in some period of dejection, when his heart was ill at ease, and he looked upon the world with a slight tinge of indifference, if not of dislike. Every man of high genius has felt something

of this. It was reserved for the highest to throw it off, "like dew-drops from the lion's mane." After a very full consideration of Shakspere's *dramatic* works, we are come to the conclusion that he possessed, above all other men, so complete a mastery over the tendency to colour general representations of life and character with personal views and circumstances, that he invariably went out of himself—that he saw nothing through his own individual feelings—and that thus none of his portraits are alike, because none are personifications of his own nature—his own life—his own self-consciousness. If there are some portions of his Sonnets which are conceived in an entirely different spirit, we think they are not very numerous, and must be received as evidences of personal character, habits, and feelings, with great scrupulousness.

Shakspere during the last year or two of the 16th century, and the opening years of the 17th, was for the most part in London. In 1598 we find his townsman, Richard Quiney, writing him a letter, requesting the loan of thirty pounds. Mr. Alderman Sturley, with reference to some public business of the period, not only says in a letter that "our countryman, Mr. William Shakspere, would procure us money," but speaks "of the friends *he* can make." Such notices are decisive as to the position Shakspere then held in the estimation of the world. In 1601 his father died; and his burial is registered at Stratford. He appears then to have had three brothers living,—Gilbert, Richard, and Edmund. Gilbert, the next to himself, resided at Stratford, and probably managed William's affairs there while he was in London; for in 1602, when the prosperous poet bought a considerable quantity of land near Stratford, of William and John Combe (107 acres), the counterpart of the conveyance (which we have seen) contains an acknowledgment of possession being given to Gilbert Shakspere, to the use of William. It is probable that Gilbert died before William; for no mention is made of him in the poet's will. The younger son of the family, Edmund, born in 1580, followed the fortunes of his illustrious brother. It was probably intended that he should succeed him in his proprietorship of the theatres; but the register of the burials of St. Mary Overies, in Southwark, closes his history in 1607: "Edmund Shakspere, player, in the church." Richard Shakspere died in 1613.

In 1603 James I. ascended the throne of England. Lord Southampton, who had so imprudently participated in the conspiracy of Essex, was a favourite of the new king; and one almost of the first acts of the reign was a grant of a patent to the proprietors of the Blackfriars and Globe theatres. In this patent the name of Shakspere stands the second; the names mentioned being "Lawrence Fletcher, William Shakspere, Richard Burbage, Augustine Phillips, John Hemmings, Henry Condell, William Sly, Robert Armyn, Richard Cowley."

It would appear that at this period Shakspere was desirous of retiring from the more laborious duties of his profession as an actor. He desired to be appointed, there is little doubt, to the office of Master of the Queen's Revels. Daniel, a brother poet, was appointed; and in a letter to the Lord Keeper, Sir Thomas Egerton, he thus speaks of one of the competitors for the office:—"It seemeth to my humble judgment that one who is the author of plays now daily presented on the public stages of London, and the possessor of no small gains, and moreover himself an actor in the King's company of comedians, could not with reason pretend to be master of the Queen's Majesty's revels, forasmuch as he would sometimes be asked to approve and allow of his own writings."

But Shakspere continued to hold his property in the theatre. In 1608 the Corporation of London again attempted to interfere with the actors of the Blackfriars; and there being little chance of ejecting them despotically, a negociation was set on foot for the purchase of their property. A document found by Mr. Collier amongst the Egerton papers at once determines Shakspere's position in regard to his theatrical proprietorship. It is a valuation, containing the following item:—

"Item. W. Shakespeare asketh for the wardrobe
and properties of the same playhouse 500*l.*, and
for his four shares, the same as his fellows
Burbidge and Fletcher, viz. 933*l.* 6*s.* 8*d.* . . 1433 6 8"

With this document was found another—unquestionably the most interesting paper ever published relating to Shakspere: it is a letter from Lord Southampton to Lord Ellesmere, the lord chancellor; and it contains the following passage:—

"These bearers are two of the chief of the company; one of them by name Richard Burbidge, who humbly sueth for your Lordship's kind help, for that he is a man famous as our English Roscius, one who fitteth the action to the word and the word to the action most admirably. By the exercise of his quality, industry, and good behaviour, he hath become possessed of the Black Friars playhouse, which hath been employed for plays since it was built by his father, now near fifty years ago. The other is a man no whit less deserving favour, and my especial friend, till of late an actor of good account in the company, now a sharer in the same, and writer of some of our best English plays, which, as your Lordship knoweth, were most singularly liked of Queen Elizabeth, when the company was called upon to perform before her Majesty at court, at Christmas and Shrovetide. His most gracious Majesty King James also, since his coming to the crown, hath extended his royal favour to the company in divers ways and at sundry times. This other hath to name William Shakespeare, and they are both of one county, and indeed almost of one town: both are right famous in their qualities, though it longeth not to your Lordship's gravity and wisdom to resort unto the places where they are wont to delight the public ear. Their trust and suit now is, not to be molested in their way of life whereby they maintain themselves and their wives and families (being both married and of good reputation), as well as the widows and orphans of some of their dead fellows."

We may now suppose that the great poet, honoured and esteemed, had retired to Stratford, retaining a property in the theatre—regularly writing for it. There is an opinion that he ceased to act after 1603. In that year his name is found amongst the performers of one of Ben Jonson's plays. But the years from 1604 to his death, in the April of 1616 were not idly spent. He was a practical farmer, we have little doubt. In 1605 he bought a moiety of the tithes of Stratford, which he would then probably collect in kind. He occupied the best house of the place; he had there his 'curious knotted garden' to amuse him; and his orchard had many a pippin of his 'own graffing.' James I. recommended the cultivation of mulberry-trees in England; and who has not heard of Shakspere's mulberry-tree? Vulgar tradition at this time represents him as writing a bitter epitaph upon his friend and neighbour John Combe, as he had satirised Sir Thomas Lucy. He was doing something better. To the first half of the period between 1601 and his death may be assigned—'Lear,' 'Macbeth,' 'Cymbeline,' 'The Winter's Tale,' and 'The Tempest. The very recital of the names of these glorious works, associated as they are with that quiet country town, its beautiful Avon, its meadows, and its woodlands, is enough to make Stratford a name dear and venerable in every age. But there are others to be added to the wondrous list; and these probably belong to the latter half of the period: 'Troilus and Cressida,' 'Henry VIII.,' 'Coriolanus,' 'Julius Cæsar,' 'Antony and Cleopatra.' The direction of Shakspere's mind to Roman subjects, in his closing period, and the marvellous accuracy, the real substantial learning, with which he has treated them, would lead us to believe that he had renewed the studies of his boyhood in the last years of his retirement. Alfieri learned Greek after he was fifty. It is our opinion that Shakspere continued to write till he was removed by death; and that the Roman plays were the beginning of a series. Who will finish that series?

In 1607 Susanna, the eldest daughter of Shakspere, married a physician resident at Stratford—a man of high professional eminence—Dr. Hall. In 1608 his grand-daughter Elizabeth was born. To this child he bequeathed a sum of money, and all his plate, "except my broad silver and gilt bowl." Shakspere was a grandfather at forty-three. In 1608 his mother died—the mother, doubtless, of his ardent love. There is a curious record of Shakspere's later years, which was recently discovered in the library of the Medical Society of London, contained in the 'Diary of the Rev. John Ward, Vicar of Stratford-upon-Avon.' The diary extends from 1648 to 1679; and it contains the following very characteristic entry:—

"I have heard that Mr. Shakspeare was a natural wit, without any art at all; he frequented the plays all his younger time, but in his elder days lived at Stratford, and supplied the stage with two plays every year: and for it had an allowance so large, that he spent at the rate of 1000*l.* a year, as I have heard.

"Shakspeare, Drayton, and Ben Jonson had a merry meeting; and, it seems, drank too hard, for Shakspeare died of a fever there contracted."

Shakspere's annual expenditure, and the merry meeting, and the hard drinking, are probably exaggerations. They however show that our opinion that Shakspere continued to write for the stage after he had ceased to be an actor has some foundation; and that his residence in comfort and affluence at Stratford did not necessarily imply an abandonment of all his former pursuits. 'Henry VIII.,' upon every rational construction of evidence, was produced at the Globe theatre in 1613, and was then a new play.

We approach the end. Shakspere, according to the register of Stratford, was buried on the 25th of April 1616.

He survived the marriage of his daughter Judith to Thomas Quiney only two months, and he made his will probably upon the occasion of that marriage. It is dated the 25th of March, but in the document *February* was first written, and afterwards struck out. By this will which is long, he gives his real estate to his eldest daughter. According to the received interpretation of his will, Shakspere treats his wife with neglect and "bitter sarcasm," for which estranged affections would have been no warranty; and consigns her, with a solemn avowal of contempt and hatred, to a miserable dependence, not even recommended or implied, upon the bounty of their common children. According to the dictum of Malone, who first dragged this part of his will into notice sixty years ago, "His wife had not wholly escaped his memory—he had forgot her,—he had recollected her,—but so recollected her as more strongly to mark how little he esteemed her; he had already (as it is vulgarly expressed) *cut her off, not indeed with a shilling, but with an old bed.*" It was the object of Shakspere by this will to perpetuate *a family estate.* In doing so did he neglect the duty and affection which he owed to his wife? He did not. His estates, with the exception of a copyhold tenement, expressly mentioned in his will, were *freehold.* His wife was entitled to *dower.* She

was provided for amply, *by the clear and undeniable operation of the English law.*

SHAMOU'L, or SAMOU'L, called by Abul Faraj ('Hist. Dynast.,' p. 408) Samoúl Ben Yehoúda al-Magrebbí al-Andalousí; by Ibn Abi Osaibia (Oioún al-Ambá fi Tabacátal-Atebbá, 'Fontes Relationum de Classibus Medicorum,' cap. xi., § 18) Samoúl Ben Yahia Ben Abbás al-Magrebi; and by the anonymous author of the 'Arab. Philosoph. Biblioth.' (quoted by Casiri, 'Biblioth. Arabico-Hisp. Escur.' tom. i., p. 440) Shamoúl Ben Yehoúdá al-Andalousí, an eminent Jewish physician, who (as his name implies) was born in Spain, and was descended from an African family. He came with his father (who was also a great philosopher) to Azerbíján, and settled himself at Marágha, a place afterwards famous in oriental geography for the observatory of the celebrated astronomer Nasireddín (born A.H. 598, A.D. 1200; died A.H. 673, A.D. 1273). He particularly studied astronomy, geometry, mathematics, and medicine, and wrote several works on those sciences, of which one exists in MS. in the Bodleian Library at Oxford (Uri, 'Catal.' p. 209; Nicoll and Pusey, 'Catal,' p. 603). He was for some time attached to the service of the Pehlewanides, an Atabek dynasty of Azerbíján, founded by Il Deghiz about the middle of the 6th century after the Hejra, or the twelfth of our era (see De Guignes, 'Hist. des Huns,' &c., liv. 13, tom. ii. p. 217). He embraced the religion of Mohammed, and wrote a work against the Jews, in which he accused them of having interpolated the Mosaic Scriptures. His children belonged also to the medical profession. He died at an advanced age at Marágha, according to Abul Faraj and the anonymous author quoted above, about A.H. 570 (A.D. 1174-5); according to Hajji Khalfa (and more probably), A.H. 598 (A.D. 1201-2).

SHANFARAH, an Arabian poet, who lived before Mohammed. He was a very swift runner, and his name became proverbial in Arabia. Having sworn vengeance against the family of another Arab called Salman, he surprised and killed many of its members, but was at last taken himself and put to death. A beautiful poem of Shanfarah is extant, which is entitled 'Lamiyatu-l-arab.' It has been translated by De Sacy, and published in his 'Chrestomathie Arabe' (Paris, 1806), with excellent remarks. It is one of the oldest poems extant in Arabic. Lamiyat means any poem rhyming in the letter lam; and it was called Lamiyat of the Arab, to distinguish it from a later poem by Toghrai, a Persian poet who wrote another poem, which bears the title 'Lamiyatu-l-ajem,' or that of the Persian.

SHARP, ABRAHAM, an ingenious mechanist and a laborious calculator, was born at Little Horton, near Bradford in Yorkshire, in 1651. After having received the best education which a country school afforded, he was placed as an apprentice with a merchant or tradesman at Manchester; but feeling little inclination for commerce, and being strongly disposed to scientific pursuits, he prevailed on his master to cancel his indentures before the term of his service was expired. He then established himself at Liverpool, and there, while in order to obtain the means of subsistence he kept a school for the instruction of persons in humble life, he applied himself to the study of mathematics, particularly of astronomy, and to the formation of instruments for purposes connected with the sciences. It is probable that the school was soon given up, for Ramsden, the celebrated optician, who was his grand-nephew, relates that in his youth he held the post of an exciseman, and that he quitted that employment on obtaining possession of a small patrimonial estate.

Being thus enabled to consult his own taste in the choice of an occupation, Sharp came to London, where he at first hired himself as a book-keeper to a merchant; but, having procured an introduction to Flamsteed, this astronomer engaged him, in August, 1688, in mounting the instruments which had been provided for the Royal Observatory at Greenwich. He afterwards constructed and graduated for the observatory a mural sector whose radius was six feet seven inches and a half, and whose arc contained 140 degrees: the degrees were subdivided by means of diagonal lines, according to the method in use at that time, and by a micrometer screw; and Flamsteed states, in the prolegomena to his 'Historia Cœlestis,' that the zenith point was determined by observing the zenith distances of stars with the instrument in direct and in reversed positions: in order to accomplish the reversion, it was made capable of being placed alternately on the eastern and on the western side of the wall. Sharp also assisted his friend in observing the right-ascensions and declinations of the sun, moon, and planets, and in forming the famous catalogue (the British) of 2884 fixed stars.

Finding that frequent exposure to the cold air by night injured his health, he resigned his post at the Royal Observatory, and retired to his native town, where on his recovery, he fitted up an observatory for himself, for which, with his own hands, he formed the lenses of the telescopes and graduated the arcs of the instruments for measuring angles. Sharp is considered by Smeaton as the first who brought hand-graduation far on the way to perfection; the art was subsequently improved by Smeaton and Bird, but it has since been superseded by the use of dividing-engines, the invention of which is due to Ramsden.

It is however as an accurate calculator that Sharp is particularly distinguished: after his retirement to Horton he continued to assist Flamsteed in his labours, and he computed for him most of the tables in the second volume of the 'Historia Cœlestis;' he was also employed frequently in making intricate calculations for Sir Jonas Moore, Dr. Halley, and other mathematicians. In 1717 he published a treatise in 4to entitled 'Geometry Improved,' which contains an extensive and accurate table of circular segments, with an account of its use in the solution of problems; also a table of the logarithms of numbers from 1 to 100, and of the prime numbers to 1100 (all computed to the extent of sixty-one decimal places), together with subsidiary tables to be used in forming from them the logarithms of other numbers. The process of computing logarithms was then far more laborious than it would be now, the formulæ by which the operations may be greatly facilitated not having been discovered; and it is worthy of remark that those formulæ were not known till after the labour which they would have spared had been undergone. Their utility for the purposes of computation consists therefore chiefly in their being the means by which the numbers given in the earliest tables may easily be verified.

Mr. Sharp calculated, besides, a table of natural and logarithmic sines, tangents, and secants to every second in the first minute of a degree; and he determined to seventy-four places of decimals the length of the circumference of a circle by means of the series expressing that of an arc in terms of its tangent, which had been discovered by James Gregory in 1671. The series, when the arc $= 30°$, gives (after being multiplied by 6) for the length of the half-circumference, when the semidiameter is equal to unity,

$$2\sqrt{3}\left\{1 - \frac{1}{3.3} + \frac{1}{5.3^2} - \frac{1}{7.3^3} + \&c.\right\};$$

and in this state it was employed by Mr. Sharp, who underwent the immense labour of computing the values, and taking the sum of 150 of the terms within the braces, besides that of extracting the square root of 3 to 76 decimal places.

The health of this ingenious man had always been delicate; and after he quitted London he lived in a very retired manner, receiving only the occasional visits of two friends from Bradford; even his servant had seldom access to him, and the food for his meals was placed, through a hole in the wall, in a closet adjoining his study. It is stated that often during a whole day, when deeply engaged in calculations, he took no refreshment; yet he found time to keep up an extensive correspondence with the great mathematicians of that age, and he regularly attended the services of religion at a chapel for dissenters in the town. He was never married, and he died July 18, 1742, at the age of ninety-one years.

SHARP, GRANVILLE, was the son of Dr. Thomas Sharp, who held a prebend in Durham cathedral, and was archdeacon of Northumberland. Dr. Thomas Sharp was the author of several works, philological, antiquarian, and religious, which were collected and published in 6 vols. 8vo, London, 1763. He was born about 1693, and died in 1758.

Granville Sharp was born in 1734. He was educated for the bar, but he never practised, and quitted the study of the law for a situation in the Ordnance-office, which however he resigned on the breaking out of the American war, being opposed to those principles and measures of the British government which led to that war. He then took chambers in the Temple, with the intention of pursuing his studies as a private gentleman.

Granville Sharp, though a man of considerable literary acquirements, and the author of several works in philology, law, theology, and politics, is chiefly known for the boldness, the ability, and the effect with which he stood forward as the opponent of negro slavery. In 1769 he published 'A Representation of the Injustice and Dangerous Tendency of Tolerating Slavery in England, with Remarks on the Opinions given in 1729 by the then Attorney- and Solicitor-General,' 8vo, London, with an Appendix, 1772. His conduct however in a case of individual oppression first brought him conspicuously before the public. A negro of the name of Somerset had been brought to London, and, falling ill, was turned out of doors by his master. Sharp found him in the street in a state of the utmost destitution, and took him to St. Bartholomew's Hospital, where he was restored to health, and Sharp then procured him a situation as a servant. About two years afterwards Somerset was arrested by his old master, and imprisoned in the Poultry Compter as a runaway slave. Somerset applied to his former friend Sharp, who brought the case before the lord mayor, by whom it was decided that Somerset should be set at liberty. The master however, in defiance of this decision, seized Somerset in the presence of the lord mayor and of Sharp, and insisted upon his right to his slave. Sharp then brought an action against the master for assault; the case was tried, and was finally referred as a question of law to the twelve judges; it was argued at three sittings, in January, in February, and in May 1772, and by an unanimous decision the law of England was declared to be that as soon as a slave sets foot on English territory he becomes free.

Sharp continued to exert himself in behalf of the negroes. He wrote four pamphlets against slavery in 1776. At length the Association for the Abolition of Negro Slavery was formed, the first meeting of which was held in London on the 22nd of May 1787, when Granville Sharp was appointed chairman of the twelve persons of whom it consisted, most of whom were London merchants, and all but two were Quakers. In this great cause Sharp continued to labour, as well as in others favourable to popular rights and political freedom. He was opposed

to the impressment of seamen, and a citizen of London having been seized and carried to the Nore, Sharp had him brought back by a writ of habeas corpus from the Court of King's Bench, and he was set at liberty. He sent out a number of negroes whom he found in the streets of London to Sierra Leone at his own expense, and also drew up a 'Sketch of Temporary Resolutions for the intended Settlement on the Grain Coast of Africa, near Sierra Leone,' and thus may be said to have been the founder of the settlement there. He was an advocate of parliamentary reform, having as early as 1778 published 'A Declaration of the People's Natural Rights to a share in the Legislature, which is the Fundamental Principle of the British Constitution of State; also a Declaration of Defence of the same Doctrine when applied particularly to the People of Ireland,' 8vo, London. Granville Sharp continued to pass his time in these and similar benevolent labours till July 1813, when he died at the age of seventy-nine.

Sharp's writings were numerous, and had many readers at the time when they appeared; but as most of them are pamphlets, and were written for temporary purposes, they are not much referred to now. Among them however are some laborious and useful investigations into the great principles of the English constitution, particularly his 'Account of the Ancient Divisions of the English Nation into Hundreds and Tithings,' 8vo, London, 1784; and his 'Account of the English Polity of Congregational Courts, more particularly of the great Annual Court of the People, called Frank Pledge,' 8vo, London, 1786. He was a zealous member of the Established Church, and had a great dislike to the Roman Catholic religion, but was liberal to Protestant dissenters of all classes.

(*Memoirs of Granville Sharp, Esq., composed from his own Manuscripts and other authentic Documents*, 4to, 1820.)

SHARP, JAMES, archbishop of St. Andrews, was born in May, 1618, in the castle of Banff, where his father, Mr. William Sharp, resided in his quality of sheriff-clerk of the county. Sharp's paternal grandfather had been a merchant of considerable eminence in the town of Aberdeen, and was the younger son of a gentleman of landed property in Perthshire. Sharp was educated at the University of Aberdeen, where he is said to have distinguished himself in the studies then in vogue. On leaving college he paid a visit to England, but soon after returned to his native country on being chosen one of the regents, or professors of philosophy, in St. Leonard's College, St. Andrews, an appointment for which he is said to have been indebted to the interest of his relation the Earl of Rothes, to whom he had got himself introduced while in the South. His whole history evinces the great talent he had in insinuating himself into the favour of the great. After a short time he exchanged his professorship for the office of minister of the parish of Crail, no doubt a better living, to which he was appointed by his friend John, earl of Crawford and Lindesay.

These facts are given on the authority of a tract entitled 'A true and Impartial Account of the Life of the most Reverend Father in God, Dr. James Sharp, Archbishop of St. Andrews,' which is usually quoted as printed in 1723, although, according to Watt's 'Bibliotheca,' it was first published in 1719. The object of the writer is to make it appear that Sharp was disinclined to Presbytery, or at least opposed to the Solemn League and Covenant, from the beginning; but he must at any rate have complied with both when he accepted his professorship and his living in the church. Indeed it is evident that he assumed the appearance of great zeal for the ecclesiastical system now, after the commencement of the civil war, established in Scotland, and with such success as to take in its firmest and ablest friends, so that he enjoyed the full confidence and took part in all the councils of the leaders of the church. His affability and pleasing manners also, we are told, made him a favourite among his parishioners.

In August 1651, according to Sir James Balfour's 'Annals,' Sharp was one of a number of ministers who were seized and put on board ship at Broughty, on the Tay, and carried off prisoners to England, by order of General Monk, who was then overrunning the country. This remarkable passage in his history is not noticed in the common accounts of Sharp; but frequent allusions occur in the Presbyterian invectives to certain base compliances, by which he is asserted to have purchased the favour of Cromwell on some occasion, and to have obtained his liberty, while his companions were left in bondage. He appears, at all events, to have, after some time, found his way back to his charge at Crail.

Some years after this we hear of him being sent up to London with a commission from the party in the church called the Resolutioners, to plead their cause before the Protector against Mr. James Guthrie, minister of Stirling, the deputy of the opposing faction, called the Protestors or Remonstrators; on which occasion he is said to have so distinguished himself by his management and address that Cromwell remarked to the byestanders, "That gentleman, after the Scotch way, ought to be styled Sharp of that ilk." He was no doubt selected for this mission partly on account of the connections he had formed in England. According to Burnet, Sharp at this time "seemed more than ordinary zealous for Presbytery."

It is characteristic of Sharp that, although thus the agent of the Resolutioners, he always, according to his friendly biographer, kept a good understanding with the chiefs of their opponents, the Protestors. While ingratiating himself with Cromwell also, it seems, he maintained a correspondence with Charles II. during all the time of his exile. General Monk was exactly the character for such a man to get into his hands at the critical moment of the Restoration. It is certain that, whatever may have afterwards been thought or said of the acts by which he had obtained his release from Cromwell when his companions were left in confinement, he had either never lost or had completely regained the confidence of his brethren in the church, five of whom, ministers of Edinburgh, and the leading men of their party, when Monk began his march from the North of England upon London, in January 1660, applied to him to receive Sharp as their representative, and as a person fully instructed in their views.

The seven months that followed form the portion of Sharp's history which is of the most importance to the appreciation of his character. He proceeded to London, where he arrived 13th February, set out for Breda 4th May, returned to London 26th May, and appears to have remained there till about the middle of August. During all this time he was in close communication with all the leading persons and parties of the day; with Monk and the chief of the English and Scottish nobility then in London; with both the Presbyterian and the Episcopalian ministers there; with Charles himself and the members of his court; and he also kept up an active correspondence with Douglas and the other ministers in Scotland by whom he had been deputed. The numerous letters which passed between him and Douglas have been preserved; they are now deposited in the library of the University of Glasgow, and a very full abstract of them has been given by Wodrow in the Introduction to his 'History of the Sufferings of the Church of Scotland from the Restoration to the Revolution.' Mr. C. Kirkpatrick Sharpe, in a note to Kirkton's 'Secret and true History of the Church of Scotland from the Restoration to the year 1678,' observes that "Wodrow is accused of gross injustice in garbling Sharp's letters to Douglas;" but that writer, whose partisanship is very decided, neither ventures to warrant the truth of this accusation, nor professes to have examined the original letters. On the other hand, the Rev. Dr. Burns, late of Paisley, now of Toronto in Canada, the modern editor of Wodrow's History, having compared, as he tells us, the letters with the abstract, asserts, "without hesitation, as a general result of the inquiry, that, while the historian does by no means conceal his design of exposing Sharp's treachery, he had it in his power from these documents to have held him up to detestation in still blacker colours, had he quoted all the expressions of affected devotion—all the solemn protestation of attachment to Presbytery—all the specimens of mean adulation, and all the bitter vituperations against his opponents, which these letters contain." Dr. Burns probably would not wish to be considered a less zealous partisan than Mr. Sharp; but, besides the authority his statement derives from his having actually seen and read the original letters, it appears to us to be probable in itself. Wodrow, though not a critically exact historian, had a most minute as well as extensive acquaintance with the times of which he writes, and is a very careful compiler from the vast store of original documents on which his work is almost exclusively founded; and, although not a person of much enlargement of mind, he cannot with justice be called either a violent or an unfair writer. His abstract certainly leaves a strong impression of Sharp's thorough dissimulation and treachery. The opinion which Douglas afterwards formed was, it seems, that he had been corrupted and gained over to the Episcopalian side during his visit to Breda, where he was probably much with Hyde, and where Charles himself treated him with the most flattering favour and familiarity; and in this view of the matter Wodrow also appears to coincide. To us his conduct has the air of intrigue and dishonesty from the commencement of his mission; he may not have made up his mind when he left home to support the restoration of Episcopacy in Scotland, but we believe he set out fully determined to take the course as to that matter which promised most for his own advancement, and that what he saw of the current in which things were running after he got to London very soon determined him as to the part he should act.

Some of Sharp's defenders however take up other ground, and, without disputing the correctness of Wodrow's abstract of the letters, deny that they afford any evidence of his insincerity, or that we have any other reason for believing that he was unfaithful to the cause of Presbytery so long as he was employed on this mission. When he returned to Scotland, he brought with him a letter from the King, directed, "to Mr. Robert Douglas, to be communicated to the Presbytery of Edinburgh," in which his Majesty declared his resolution "to protect and preserve the government of the church of Scotland, *as it is settled by law*, without violation." This letter Sharp's enemies will have to have been of his composition; its mode of expression was at least ingenious. The Scottish parliament, which met 1st January 1661, passed an act—suggested, according to Burnet, at the council table in a drunken bout—rescinding or repealing all acts passed since the year 1633; and this at once abolished any legal establishment that Presbytery had ever received, and made "the church as it is settled by law" to mean the old Episcopal church which had been overthrown in 1638. During his late absence from Scotland, Sharp had been elected professor of divinity in St. Mary's college, St. Andrews; he was also appointed his Majesty's chaplain for Scotland, with an annual salary of 200*l.* sterling; and now, having gone up again to London, on the rising of parliament, along with Glencairn,

the chancellor, and Rothes, the president of the council, he was, in a council held at Whitehall, nominated Archbishop of St. Andrews. He returned to Scotland with the same two noblemen on August 31st, and left again for England on October 18th; and about the middle of December he and three of his brethren were consecrated with great pomp at Westminister by the bishops of London and Worcester.

The history of Sharp's government of the Scottish Church cannot be here detailed. He certainly did not allow any recollections of his own very recent renouncement of Presbyterianism, or of the extreme zeal he had been wont to profess for that system of ecclesiastical government, to check his activity and ardour in the maintenance of the opposite order of things that had been now set up. The party he had deserted charge him with an unrelenting persecution of his old associates, of all who would not apostatise like himself, as well as with the most overbearing deportment even to those of his own communion who were his inferiors in station, and with an insatiable ambition; and it cannot be denied that many well authenticated facts lend strong countenance to those imputations. He may have conscientiously believed such a policy to be necessary, or to be the wisest and best; but whatever were his views or motives, it is certain that we find him on all occasions the advocate for measures of rigour and severity, and constantly clamouring for the more strict execution of the laws against nonconformists.

In 1663 he left the declining interest of the Earl of Middleton, to whose support he had been mainly indebted for his nomination to the primacy, and attached himself to his old adversary the Earl of Lauderdale; but their association scarcely lasted two years.

In 1664, on the death of the Earl of Glencairn, he made strong application for the office of Lord Chancellor, but without success. In the beginning of the year 1667 he was commanded to come no more to the council-table, but to remain within his diocese; but this restraint was taken off before the end of the year. On Saturday, the 9th of July 1668, he was shot at as he was entering his coach in the streets of Edinburgh, by one James Mitchell, a conventicle preacher; but the ball was intercepted by the arm of the Bishop of Orkney, who was following him into the coach. The bishop's arm was shattered, but nobody attempted to apprehend the assassin, who was discovered, however, five years afterwards, and executed in January 1678, after a series of proceedings which, at least according to one version of the story, are little creditable to Sharp's magnanimity. At last, on Saturday, the 3rd of May 1679, the archbishop, while travelling with his eldest daughter from Kennoway, where he had passed the night, to St. Andrews, was attacked by a band of nine enthusiasts on Magus Muir, within three miles of that city, dragged from his coach, and slaughtered on the spot with circumstances of the most ferocious and pitiless barbarity. Various narratives of this murder have been collected by Wodrow, and one has been added by Dr Burns, in his late edition of that historian's work (4 vols. 8vo, Glasgow, 1829); but the most detailed and in all respects remarkable account of the affair is that drawn up by James Russell, one of the actors in it, which was for the first time printed by Mr. Sharpe at the end of his edition of Kirkton's History. The same volume also contains a letter from Sir William Sharp, the archbishop's son, giving an account of his father's murder, dated St. Andrews, the 10th of May.

By his wife Helen Moncrief, daughter of the laird of Randerston, Archbishop Sharp left a son, Sir William Sharp, and two daughters, both of whom were married, the youngest, Margaret, to William, eleventh Lord Saltoun, the ancestor of the present lord. His portrait, from a painting by Lely, is engraved in Sharpe's Kirkton, and also in the last edition of Wodrow. The spot where he was murdered on Magus Muir is still marked by a stone erected to the memory of Andrew Guillan, one of the only two of the party who were brought to justice, whose body was there hung in chains. A magnificent marble monument was erected to the archbishop by his son over the place where his remains were interred in the parish-church of St. Andrews, exhibiting, besides a representation of the murder, a long and highly laudatory inscription, a copy of which, with a short account of the archbishop, may be found in the 'Reliquiæ Divi Andreæ' of Mr. George Martine, who is supposed to have been his secretary (4to., St. Andrews, 1797).

SHARP, JOHN, Archbishop of York, was born at Bradford, 16th February 1644; his father, Mr. Thomas Sharp, was engaged in trade there, but is said to have been descended from the Sharps of Little Norton, a family of great antiquity in Bradford Dale. In 1660 he was admitted of Christ's College, Cambridge; in July 1667, he was ordained deacon and priest; and in October of the same year he became domestic chaplain to Sir Heneage Finch (then attorney-general, afterwards chancellor), and tutor to his sons. Having taken his master's degree at Oxford in 1669, he was in 1672, on the recommendation of Finch, nominated by the crown to the archdeaconry of Berkshire. When Finch was appointed the same year lord-keeper, he devolved the exercise of his church patronage upon Sharp, "whose conscience," says Nelson, in his 'Life of Dr. Bull,' "he charged with an impartial scrutiny in this matter; adding withal, that he would prefer none but those who came recommended from him; and that if he led him wrong, the blame should fall upon his own soul." In 1676 Sharp was installed a prebendary of Norwich; and in 1677 he was instituted to the rectory of St. Giles-in-the-Fields, London, on which he ceased to reside with his patron the chancellor, and took a house for himself. In 1679 he commenced D.D. at Cambridge, and that year also he accepted the lectureship at St. Lawrence, Jewry, which he held till 1683. In 1681 he was made dean of Norwich, an appointment for which he was again indebted to the interest of his steady friend the chancellor.

Having been chaplain to Charles II., he was re-appointed to the same office on the accession of James II., but gave great offence and involved himself in some trouble by a sermon which he soon after preached in his own church against popery. Sharp seems to have had no intention of provoking the royal displeasure; his sermon was preached in reply to a written argument in support of the right of the Church of Rome to the style and title of the only visible catholic church, which had been put into his hands as he was descending from the pulpit on the preceding Sunday; and he showed every disposition to make up for any offence he might have given. On the 14th of June 1686, James addressed a letter to Compton, bishop of London, in which he observed, that notwithstanding the late royal letter to the two archbishops, and the directions concerning preachers issued on the 15th of March 1685, yet Sharp had in some of the sermons he had since preached, "presumed to make unbecoming reflections, and to utter such expressions as were not fit or proper for him; endeavouring thereby," continued his majesty, "to beget in the minds of his hearers an evil opinion of us and our government, by insinuating fears and jealousies, to dispose them to discontent, and to lead them into disobedience and rebellion." And the bishop was commanded immediately to suspend Sharp from further preaching within the diocese of London, until he should have given satisfaction to his majesty, and his majesty's further pleasure should be known. Compton replied, that he should always count it his duty to obey the king in whatever he could perform with a safe conscience; but that in this case he humbly conceived he was obliged to proceed according to law, and therefore it was impossible for him to comply. His lordship however advised Sharp to abstain in the meantime from preaching; and on the 26th of June Sharp himself proceeded to Windsor with a petition to the king, in which he assured his majesty, that so far had he always been from venting in the pulpit anything tending to schism or faction, or anyway to the disturbance of his majesty's government, that he had upon all occasions in his sermons, to the utmost of his power, set himself against all sorts of doctrines and principles that looked that way. "But," the petition went on, "if in any sermon of his any words or expressions have unwarily slipped from him, that have been capable of such constructions as to give your majesty cause of offence, as he solemnly professes he had no ill intention in those words or expressions, so he is very sorry for them, and resolves for the future to be so careful in the discharge of his duty, that your majesty shall have reason to believe him to be your most faithful subject. And therefore he earnestly prayeth that your majesty, out of your royal grace and clemency, would be pleased to lay aside the displeasure you have conceived against your humble petitioner, and restore him to that favour which the rest of the clergy enjoy under your majesty's gracious government." James would not even hear this petition read; upon which Sharp left town and went down to Norwich, where he amused his leisure in collecting old British, Saxon, and English coins, till at length, in the beginning of January 1687, a letter from Sunderland informed him that he might return to his function. Kennet, in his 'Complete History,' says that he was indebted for his recal to the intercession of Pepys (the author of the 'Diary'), who was applied to "as a good-natured man, with wife and children," and who "went freely to the king, and prevailed with his majesty" to remit his displeasure.

In August 1688, Sharp drew up the reasons on which the other archdeacons and himself declined to appear before the ecclesiastical commissioners to answer for not obeying the king's orders in regard to the reading of the declaration for liberty of conscience. On the 27th of January 1689, he preached before the Prince of Orange, and on the 30th before the Convention; on both occasions praying for King James, although on the 28th the Commons had voted that the king had abdicated and that the throne was vacant. It was not till after a long debate that the House agreed to thank him for his sermon, and to request that he would print it; and he thought it best to decline complying with that request. After the settlement of the new government, Sharp was, in September 1689, promoted to the deanery of Canterbury, on the removal of Tillotson to that of St. Paul's. He was pressed to accept the place of one of the deprived bishops; but this his feelings would not allow him to do, and he ran some risk of losing the favour of King William, till his friend Tillotson put it into his head to offer to accept the archbishopric of York, on the pretext that such an arrangement would place him in his native district, as soon as it should become vacant by the death of Lamplugh, who was then very ill. He died, in fact, within a fortnight after, and Sharp was consecrated archbishop on the 5th of July 1691. Sharp acquired a very high character in this eminent office, which he retained till his death, at Bath, on the 2nd of February, 1714. He enjoyed considerable influence at court during the reign of Anne, and, among other things, is said to have had a share in preventing the elevation of Swift to the Episcopal bench. As a preacher, he had a clear, easy, correct style; and his sermons, which make seven octavo

volumes, only one of which however appeared during his lifetime, have been repeatedly printed. The last edition was published at Oxford in 1840. Mr. Speaker Onslow, in a note to Burnet's 'History of his Own Times,' says of Sharp, "He was a great reader of Shakspeare. Doctor Mangey, who had married his daughter, told me that he used to recommend to young divines the reading of the Scriptures and Shakspeare. And Doctor Lisle, bishop of Norwich, who had been chaplain at Lambeth to Archbishop Wade, told me that it was often related there, that Sharp should say that the Bible and Shakspeare made him archbishop of York." The 'Life of Archbishop Sharp,' by his son, Dr. Thomas Sharp, archdeacon of Northumberland, which had been in the hands of the compilers of the 'Biographia Britannica,' was published at London in 2 vols. 8vo, in 1829.

SHARP, WILLIAM, an eminent engraver in the line manner, was born on the 29th of January 1749, in Haydon-yard, in the Minories, where his father carried on the business of a gun-maker. He was early apprenticed to an engraver of door-plates, and other such articles, being what is termed a bright engraver. At the expiration of his indentures, Sharp married a French woman, and commenced business in the same line in Bartholomew-lane; but he soon exercised his talent in the higher branches of the art. His earliest effort was an engraving of the old lion Hector in the Tower of London, from an original drawing by himself. In 1782 he sold his shop, and removed to a private house in Vauxhall, where he began to engrave from pictures by the old masters; and soon after he was engaged, in conjunction with Angus, Heath, and Collyer, in decorating the 'Novelist's Magazine,' with plates after the designs of Stothard. Here he also completed the Landing of Charles II. after West, a work which Woollett had left unfinished; and he engraved some plates for Cook's Voyages;' and a beautiful oval work, after Bennall, of the Children in the Wood. The profits of his professional employment and a legacy enabled Sharp to take a larger house, and he accordingly removed to Charles-street, Middlesex Hospital. In 1814, when enjoying his highest reputation, he was elected a member of the Imperial Academy of Vienna, and of the Royal Academy of Munich. Sir Joshua Reynolds offered to propose him as an associate of the Royal Academy of London; but Sharp, coinciding in opinion with Woollett, Hall, and other engravers, that the art was slighted by the rule which precludes the election of its professors to the rank of academician, declined the proferred compliment. From London he went to reside at Acton, and finally at Chiswick, where he died of dropsy in the chest, on the 25th July 1824. Amongst the many works of this eminent engraver may be enumerated the Doctors Disputing on the Immaculateness of the Virgin, and the Ecce Homo, after Guido; St. Cecilia, after Domenichino; the Virgin and Child, after Carlo Dolci; Diogenes, after Salvator Rosa; the Sortie from Gibraltar, after Trumbull; the Destruction of the Floating Battery at Gibraltar, after Copley; and the portrait of John Hunter, after Sir Joshua Reynolds. The last engraving is considered to be one of the finest specimens of the art. He also engraved, in some instances, figures in the landscape plates of other persons. As an instance of this may be mentioned the group of Niobe in the print by Samuel Smith, after the original picture by Wilson, now in the National Gallery.

Mr. Sharp, though in the ordinary transactions of life a man of shrewdness, was, in matters of science and religion, a visionary and an enthusiast. No imposture was too gross for his belief, and no evidence sufficiently strong to disabuse his mind. The doctrines of Mesmer, the rhapsodies of the notorious Richard Brothers, and the still more disgusting exhibitions of Johanna Southcott, in turn found in him a warm disciple; and, in the last case, an easy and liberal dupe. By Johanna and her confederates, Mr. Sharp was induced to part with the bulk of his savings, under the delusion that he was purchasing estates in the New Jerusalem. So confident was he in her divine mission, that although she died several years before him, he believed, up to the hour of his own dissolution, that she was only in a trance. In the case of Brothers, he had so strong an opinion of his prophetic powers, that he engraved two plates of his portrait, lest one should not be sufficient to produce the requisite number of impressions which would be called for on the arrival of the predicted Millenium. Upon these plates he inscribed, "Fully believing this to be the man appointed by God, I engrave his likeness. W. Sharp." [BROTHERS, RICHARD.]

The general style of Sharp's engraving, though undoubtedly original, was formed from a careful selection of the merits of his eminent predecessors and contemporaries. The half-tints and shadows of his best engravings are peculiarly rich; and his lines combine, with great freedom, a regularity and accuracy of position rarely attained without mechanical aid. In no quality of his art was he more distinguished than in the power which he possessed of imitating the various textures of the different parts of his subject, a circumstance which is most obvious in a fine impression of the portrait of John Hunter before alluded to.

SHARPE, DANIEL, F.R.S., at the time of his decease president of the Geological Society of London, was born in London in 1806. His mother, who died a few weeks after his birth, was sister to Samuel Rogers the poet. He was educated at Walthamstow, and as a boy early showed a taste for the study of natural history, but he did not commence seriously to work at geology till after he had been admitted a Fellow of the Geological Society in June 1829. In that year he gave his first memoir to the society, on a new species of *Ichthyosaurus*, *I. grandipes*, which however it afterwards appeared had been previously described by Conybeare, under the name of *I. tenuirostris*.

Throughout the greater part of his life, Mr. Sharpe was actively engaged as a merchant, and his business connection with the wine-growing districts of Portugal occasionally leading him there, in 1832, 1839, 1848, and 1849, he gave to the Geological Society a series of memoirs on the rocks of the neighbourhood of Lisbon and Oporto. The first is a mere sketch of the general arrangement of the tertiary and secondary rocks by a young and intelligent geologist; the second, on the same subject, is fuller and more definite, but not sufficiently complete in the determination of fossils to fix the precise age of the strata described. It contains however in an appendix some observations of great value on the comparative effects of the great earthquake of 1755 on the strata on which Lisbon stands. The destructive effects of this shock were chiefly confined to the area occupied by the soft tertiary beds, while the buildings erected on the more solid Hippurite limestone and chalk escaped entirely. The line of division between the shattered and entire buildings Mr. Sharpe found to correspond precisely with the boundaries of the strata. In his third memoir Mr. Sharpe describes the granitic, gneissic, clay-slate, and coal-bearing rocks of Vallongo near Oporto. The clay-slate he proved by its fossils to be of Lower Silurian age, and his sections show that the strata bearing anthracitic coal underlie the slate, and rest on gneiss pierced by granite. He thence concluded that the coal is of Lower Silurian age. In the obituary notice of Mr. Sharpe given in the 'Anniversary Proceedings' of the Royal Society for 1856, on which the present article is founded, but with omissions, alterations, and additions, the following just remarks occur on this subject:—"In the present state of knowledge regarding that country, it is impossible to deny that this may be the case, but it must be remembered that the few remains of plants discovered in these strata are considered by palæontologists to present characters indicative of 'carboniferous' age; and even those geologists who most strenously support the so-called uniformitarian doctrines, incline to attribute the peculiar position of the coal to one of those great inversions of the strata so frequent in highly disturbed districts of all ages, from palæozoic up to tertiary times."

The fourth paper commences with a succinct sketch of the general geology of Portugal, and goes on to define the limits of the secondary rocks north of the Tagus, both by stratigraphical and palæontological evidence. Long before this paper was read, Mr. Sharpe had acquired much critical skill and knowledge as a palæontologist, and on palæontological principles he now established the existence of cretaceous and Jurassic rocks in the country described. The whole formed an excellent sketch of a hitherto undescribed country, and up to this date British geologists are chiefly indebted to these memoirs for the knowledge they possess of a land where the science is almost uncultivated.

Between 1842 and 1844 Mr. Sharpe gave four memoirs to the Geological Society, on the Silurian and Old Red-sandstone rocks of Wales and the north of England, territories previously chiefly illustrated by the labours of Professor Sedgwick. [SEDGWICK, THE REV. ADAM.] The first of these is 'On the Geology of the South of Westmoreland.' Part of this paper describes the range of the Coniston limestone. Mr. Sharpe identified it by its fossils as forming part of the Lower Silurian series, but did not determine its actual horizon. In 1839 Mr. James Garth Marshall, F.G.S., in a paper communicated to the British Association, placed it on the parallel of the Caradoc sandstone, which determination the researches of later geologists have sustained. Mr. Sharpe also pointed out the unconformity of the Upper on the Lower Silurian rocks of the area; and in describing the passage of the Ludlow rocks into the Old Red-sandstone, he correctly infers that the tilestones of South Wales should be withdrawn from the base of the Old Red-sandstone and classified with the Ludlow rocks, to which their fossils unite them. At a later period of the same year he produced a memoir 'On the Bala Limestone, and other portions of the older Palæozoic Rocks of North Wales.' Up to this date it was believed that at Bala and elsewhere there was a great thickness of fossiliferous 'Upper Cambrian rocks' of Sedgwick below the Lower Silurian strata. Mr. Sharpe maintained that this was an error, and that both stratigraphically and by their fossils, the Bala rocks were the equivalents of the Llandeilo flags and Caradoc sandstone. This sagacious determination has since been confirmed by Mr. J. W. Salter, F.G.S., as regards the Caradoc sandstone, the fossils of Bala and the typical Caradoc sandstone of Sir Roderick Murchison in Shropshire being the same.

The more elaborate paper of 1844 is accompanied by a geological map of North Wales, and has been considered less happy. Mr. Sharpe's genius chiefly lay in the palæontological determination of the age of rocks, and, in this case at least, the time he allowed himself to map North Wales was too short for the satisfactory elucidation of the problems he proposed to solve.

Pursuing at intervals these subjects, Mr. Sharpe produced in 1847 an elaborate analysis and comparison of the Silurian fossils of North America, collected by Sir Charles Lyell, [LYELL, SIR CHARLES], with those of Great Britain, and confirmed the views entertained by the American geologist, Mr. Hall, that the American Silurian

strata, like the British, consist of two great divisions, namely, upper and lower.

While engaged in these investigations, Mr. Sharpe's attention was drawn to the subject of the slaty cleavage and foliation, which affects the more ancient rocks of Devonshire, Wales, the North of England, the Highlands of Scotland, and Mont Blanc. In 1846, 1848, 1852, and 1854, he produced four memoirs on these subjects, the two first and the last of which are published in the 'Quarterly Journal' of the Geological Society, and the third in the 'Philosophical Transactions' of the Royal Society. These questions had previously been made the subject of special investigation by Professor Sedgwick, Mr. Darwin, and Professor Phillips, [PHILLIPS, JOHN]. It has been said, that from imperfect data Mr. Sharpe generalised too largely; and though this may be the case, an attentive perusal of the memoir of 1846 proves that in some important points he materially advanced the subject at that date in the direction to which the labours of Mr. H. C. Sorby, F.G.S., have since tended. He attributes the cleavage of rocks, and consequent distortion of fossils, to pressure perpendicular to the planes of cleavage, and asserts that rocks are expanded along the cleavage planes in the direction of the dip of the cleavage. In the communication of 1848, the doctrine that pressure is the cause of cleavage is still more distinctly insisted on, and remarkable instances are given, in which pebbles were observed which appeared to have been compressed and elongated in the planes of cleavage. He also recognises the fact, since so beautifully explained by Mr. Sorby, in the 'New Edinburgh Philosophical Journal,' that the fine particles composing the slaty rocks are arranged lengthwise in the direction of the cleavage planes, and he attributes bends in the cleavage in its passage from one bed to another, to beds of different lithological character offering different degrees of resistence to pressure. The idea that cleavage may be due to crystalline action he altogether repudiates. It must be admitted however that no adequate investigation has yet been instituted, of the relations of crystallisation to the greater structures of rocks. We are as yet uninformed whether there are or are not jointed structures on the great scale, resulting from the coincidence of crystalline planes over comparatively large areas, as some of the phenomena exhibited by the sub-crystalline limestones and by certain serpentines, tend to indicate. The two last of the series of Mr. Sharpe's papers on these subjects, published in 1852 and 1854, describe respectively the cleaved and foliated rocks of Scotland and Mont Blanc, and are chiefly devoted to the development of his theory of the great 'cylinders' or arches, in which he asserted that the laminæ of cleaved and foliated rocks lie. In these memoirs he made no advance beyond his previous ideas, for he attributed the formation of cleavage and foliation to the same cause; and though he indicated the fact, he gave no explanation of the reason of the occurrence of planes of cleavage and foliation in arched lines, a subject that has since in part been acutely treated of by Mr. Sorby, and of which the full explanation seems not far distant. In the paper on Mont Blanc however Mr. Sharpe explains and corrects for the first time, we believe, the remarkable error of Saussure, in representing the cleavage of slates, wherever they occur in the Alps, almost invariably as stratification; having mistaken the planes of cleavage for those of bedding, and regarded the latter as a series of parallel joints. But while showing that this systematic error runs throughout the whole of Saussure's volumes, he shows also that Saussure's observations, even when his conclusions are erroneous, are always accurate and instructive. He was led into the error from observing the analogy between the foliation of the schists and the cleavage of the slates, an analogy on which Mr. C. Darwin afterwards founded the correct conclusion that the foliation has no reference to stratification; other English geologists however as Mr. Sharpe points out "after correctly distinguishing cleavage planes from stratification, still continued to class the foliation of crystalline rocks with the latter instead of the former; thus proposing to unite two phenomena of totally different origin, while they separated those which are really analogous, and probably due to one and the same cause."

Besides these memoirs Mr. Sharpe contributed to the Geological Society various papers on special subjects, 'On the Quartz Rocks of Macculloch's Map of Scotland,' 'On the Southern Borders of the Highlands of Scotland,' and various palæontological communications; 'On the genus Trematis,' 'On Tylostoma, a new genus of Gasteropods from the Cretaceous beds of Portugal,' 'On the genus Nerinea,' and a note on the fossils of Boulonnais, appended to a paper by Mr. Godwin Austen on that district. He also furnished several parts of a monograph to the splendid publications of the Palæontographical Society, 'On the Fossil Remains of the Mollusca found in the Chalk Formation of England,' and on this important work he was still engaged when he met with the accident that caused his untimely death.

"Such is a brief outline of some of the scientific labours of Daniel Sharpe—a man whose mind alike powerful, active, and well cultivated, urged him successfully to grasp and make his own a wider range of subjects than many geologists dare to attempt. Neither should it be forgotten that all the while he was unceasingly engaged in mercantile pursuits, and it was only during brief intervals of leisure when more imperative labours were over, that he accomplished what many would consider sufficient work for their lives. And it is not in geology alone that he is known and appreciated, philologists and ethnologists equally esteemed him. With marvellous versatility of talent he grappled with the ancient Lycian inscriptions, brought home by Fellows, Forbes, and Spratt, and revealed the secrets of an unknown tongue written in an unknown character. In debate he was clear, keen, severely critical, and at times somewhat sarcastic, occasionally alarming to an opponent unaccustomed to his style; but those who knew him best were well aware that an unvarying fund of kindly good humour lay beneath, and that if he hit his adversary hard, no man than himself more rejoiced in a harder blow in return." His private life is stated to have been full of unostentatious benevolence.

Mr. Sharpe became a Fellow of the Royal Society on June 6th, 1850; he was also a Fellow of the Linnæan, Zoological, and Geological societies. In 1853 he became treasurer of the Geological Society; and on the retirement of Mr. W. J. Hamilton, in official course in 1856, was elected its president, being, as was remarked at the time, the first person actually engaged in commercial pursuits in the city of London, who had been selected for the chair. This honourable position in the world of science however he occupied three months only; for on the 20th of May in the same year, while riding near Norwood, he was thrown from his horse, and sustained a fracture of the skull. In a few days he so far recovered as to be able to recognise the relations who were admitted to his chamber. He had actually recommenced the study of his fossils, and his numerous friends rejoiced in the prospect of his speedy restoration; when a sudden relapse succeeded, and he died on the 31st May.

(*Proceedings of the Royal Society*, 1856; *Anniversary Address of the President of the Geological Society*, 1857; *Anniversary Proceedings of the Linnæan Society*, 1857.)

* SHARPEY, WILLIAM, a distinguished British Physiologist, was born at Arbroath in Scotland, and educated for the medical profession. He took his degree of M. D. in the University of Edinburgh, and afterwards studied in Germany. On his return from the continent he became one of the teachers in the extra-academical medical school of Edinburgh, where he obtained considerable reputation for the depth and extent of his anatomical and physiological knowledge. At this time he contributed two articles to the 'Cyclopædia of Anatomy and Physiology.' The one on 'Cilia,' the other on the family 'Echinodermata.' These articles displayed considerable knowledge of comparative anatomy, and added to his reputation as a physiologist. On the retirement of Dr. Jones Quain from the chair of Anatomy and Physiology at University College, Dr. Sharpey was invited to fill the chair. This appointment he accepted, and delivered his first course of lectures in the session 1837-8. Dr. Sharpey has never practised his profession, nor has he published exclusively on physiological subjects, so that his fame principally rests on his courses of lectures delivered at University College. He has, however, written the histological introduction to the last editions of Dr. Quain's Anatomy. [QUAIN.] Dr. Sharpey is examiner in physiology at the University of London, and secretary to the Royal Society of London.

SHAW, CUTHBERT, was born in 1738 at Ravensworth in Yorkshire. He was the son of a shoemaker, but received a good education, and became usher in a school at Darlington in Yorkshire. He afterwards came to London, and was for some time an actor, but abandoned the profession for that of an author. He contributed to the periodical literature of the day, and also wrote 'Liberty, a Poem,' 4to, 1756; 'Odes on the Four Seasons,' London, 4to, 1760; published under the name of W. Seymour; the 'Four Farthing Candles,' 4to, 1762; 'The Race,' 4to, 1766, (the two last are satires directed against contemporary writers); 'A Monody to the Memory of a Young Lady who died in

early age of thirty-three, of a disease occasioned by his dissipated habits. The 'Monody' and 'Address to the Nightingale' are sometimes met with in collections of English poetry, and show that the author had some skill in versification, but little else.

SHAW, GEORGE, the younger son of the Rev. Timothy Shaw, was born at his father's vicarage at Bierton, in Buckinghamshire, on the 10th of December, 1751. During his childhood he discovered much fondness for the study of natural history; in the cultivation of which science he afterwards attained great distinction. So far however were his energies ever from being engrossed by that subject, that when only thirteen years old, he was fully qualified by his general attainments to enter at the university. He was admitted at Magdalen Hall, Oxford, in 1765, where he took his bachelor's degree in 1769, and that of master of arts in 1772. In 1774 he took deacon's orders, and during a short time discharged his clerical duties at two chapelries connected with Bierton.

An increasing love for the cultivation of natural science induced him to repair to Edinburgh, in order to pursue his favourite studies. He continued at Edinburgh for three years, where he studied medicine under Black and Cullen, and afterwards returning to Oxford, obtained the appointment of deputy botanical lecturer. In the discharge of the duties of that office he obtained a high reputation, and on the death of Dr. Sibthorp, was chosen professor of botany in his stead. It was discovered however that by an old statute of the university clergymen were declared ineligible for the office, and Dr. Shaw consequently lost the appointment.

In the autumn of 1787 he took the degree of Doctor of Medicine,

and in the course of the same year removed to London, where he settled as a physician. On the formation of the Linnæan Society, in 1788, Dr. Shaw was appointed one of the vice-presidents, and he afterwards enriched its transactions with many valuable papers. He now began to deliver public lectures at the Leverian Museum, which were always attended by a numerous audience. Nor was he less popular as a writer than as a lecturer, and a periodical entitled the 'Naturalist's Miscellany,' which he now set on foot, was continued till his death. In 1789 he was chosen a Fellow of the Royal Society, and it was not long before he gave up the practice of his profession and devoted himself exclusively to scientific pursuits. In 1791 the occurrence of a vacancy at the British Museum induced Dr. Shaw to become a candidate for the office of a librarian; and on his receiving the appointment of assistant-keeper of natural history in that institution, he entirely gave up medical practice. His time during the last twenty years of his life was occupied with lecturing on natural history, publishing works on scientific subjects, and editing conjointly with Dr. Hutton and Dr. R. Pearson 'An Abridgment of the Philosophical Transactions.' On the death of Dr. Gray he was appointed keeper of the natural history in the British Museum, which office he held during the remaining six years of his life. In the midst of his useful labours however he was attacked by an illness which terminated fatally in the course of a few days, on July 22, 1813.

Dr. Shaw was as much beloved for his moral qualities, as respected for his intellectual acquirements, which were of a very high order. His principal works are:—'The Naturalist's Miscellany,' which had reached its 286th number when he died; 'A Catalogue of the Leverian Museum, illustrated with Coloured Plates,' which appeared between 1792 and 1796; and his well known systematic work on 'Zoology.' He furnished the letter-press to a very handsome work, containing sixty beautiful prints of plants and animals, which Miller, the editor of the 'Gardener's Dictionary,' had published, but which, from the want of an accurate description of the plates, had not met with a ready sale. The most useful of his works however was his 'General Zoology, or Natural History.' This appeared in parts, and eight volumes were published during the lifetime of the author, who left a ninth volume prepared for the press. After Dr. Shaw's death the work was continued by Mr. Stevens, and now forms fourteen 8vo volumes.

SHAW, THOMAS, was born at Kendal, in Westmorland, about the year 1692. He entered at Queen's College, Oxford, where he took the degree of Master of Arts in 1719; and, after receiving holy orders, was appointed chaplain to the English factory at Algiers. He held this post for twelve years, and did not return to England until 1734. During his absence he was chosen a Fellow of his college. In 1734 he took the degree of D.D., and was elected a Fellow of the Royal Society. In 1738 he published the first edition of his travels, and presented his collection of natural curiosities and ancient medals and busts, which he had formed when abroad, to the University of Oxford. On the death of Dr. Felton, his college nominated him principal of St. Edmund's Hall, and at the same time he was presented to the living of Bramley, in Hants. He likewise held the chair of the regius professorship of Greek in the University until his death, which took place in 1751.

The travels of Shaw extended through countries, some of which were previously little known. He traversed the whole of ancient Numidia, and visited Syria, Palestine, and the north of Egypt. His geographical details are exact and very valuable, since they furnish us with information concerning the ancient and modern condition of Numidia, and Mauritania Cæsariensis. His descriptions of manners and customs are very interesting, and like all his descriptions they are marked by extreme accuracy and strict adherence to truth; he appears indeed to have neglected nothing which could enhance the value of his work. In a supplement to his travels he published an account of 600 plants which he had collected; 140 of which were previously unknown to botanists.

The best edition of his travels was published in 1757, six years after his death, in one volume, 4to, which contains various maps and plates, and the supplement.

SHAWER, originally a Mamluke in the house of the vizir of Talai-Ebn-Razik, by whom he was appointed governor of the Said. The attempt however of Razik-al-Adel, son and successor of his benefactor, to remove him from this province, led to a civil war, in which Razik was slain; and Shawer compelled the helpless Fatimite kalif, Adhed, to appoint him vizir and commander-in-chief, A.D. 1162 (A.H. 558). He was however expelled in a few months by another chief named Dargham, and fled into Syria to the sultan, Noor-ed-deen [NOUREDDIN], whom he persuaded, by a promise of a third of the revenues of Egypt, to send a force under Shirakoh [SHIRAKOH] to reinstate him; but he broke his engagement when the service was fulfilled, and called in a French army from Palestine, which drove Shirakoh out of Egypt. A second invasion by the troops of Noor-ed-deen (1166), who was now converted into an enemy, was repulsed by the same aid. But the Christians in their turn threatened to seize on the country, and Shawer was compelled to throw himself on the mercy of the sultan for help. Shirakoh a third time entered Egypt (1168), and expelled the Franks; but becoming suspicious of the good faith of Shawer, soon seized him and put him to death, himself assuming the vacant dignity of vizir. The fall of the Fatimite dynasty followed within three years. [SALAH-ED-DEEN.]

SHEE, SIR MARTIN ARCHER, President of the Royal Academy, was born on the 23rd of December 1770, at Dublin, where his father (the descendant of an old Irish family) was a merchant. His father having, after considerable hesitation, yielded to his desire to adopt painting as his profession, he was entered, while little more than a child, as a student in the Dublin Society. Here, before he was twelve years old, he had carried off the three chief prizes for figure, landscape, and flower drawing. His father's death threw the youthful artist on his own resources, but he had prosecuted his studies to such purpose that at the age of sixteen he is said to have found ample occupation in Dublin as a portrait-painter, and his lively and polished manners gave him ready access to the best society of the Irish capital.

Anxious however to acquire a wider reputation, he, in 1788, came to London. Here he found in Edmund Burke a kind friend and adviser. Burke introduced him to Sir Joshua Reynolds, who treated him with much cordiality. Mr. Shee now entered as a student at the Royal Academy, and in 1789 became for the first time a contributor to the exhibition, sending a 'Portrait of a Gentleman,' and a 'Head of an Old Man.' Though he did not become a popular portrait-painter, nor, for some years at least, obtain many sitters from among the aristocracy or beauty of the land, Shee made his way steadily into a good and tolerably lucrative practice, towards which his geniality of manners rendered him valuable service. In 1798 he was elected an Associate of the Royal Academy, and he now deemed his position sufficiently secure to venture on taking the house in Cavendish-square, which Romney (whose successor he aspired to become) had built for himself when in the height of his celebrity. In this house Shee continued to reside until failing health compelled him to abandon his profession and remove to Brighton, some half a century later. This change of residence was attended with an improvement in his professional standing. He had painted a good many portraits of the leading actors, and of noted politicians, and other celebrities, which had attracted attention at the exhibition, and sitters readily followed him to his fashionable house. That he was fast making his way was sufficiently shown by his election as Academician in 1800, only two years after his election as Associate: his presentation picture was a 'Belisarius.'

From this time his career was marked by few changes or vicissitudes. Like most of the English painters of the time, during the short lull in the war between France and England he went to Paris to examine the art-treasures which Bonaparte had collected in the Louvre; but besides that, his biographers find little to notice until he appeared before the public in the character of a poet, by the publication, in 1805, of his 'Rhymes on Art, or the Remonstrance of a Painter,' a work which its author described as "a poem on painting, in which, more particularly, the early progress of the student is attempted to be illustrated and encouraged." A second part of it appeared in 1809. Byron praised the poem, and it was a good deal read and quoted at the time; and painters still occasionally garnish their literary essays with a stanza from it; but its vitality has long since departed, though it has an easy flow of rhyme, and is not without more substantial merit, and the notes are occasionally valuable. Again—on the occasion of a collection of the works of Sir Joshua Reynolds being exhibited at the British Institution, and a 'commemoration dinner' in honour of Sir Joshua being given by the directors of the institution in May 1803, at Willis's Rooms, the prince regent presiding—Mr. Shee invoked the muse, and published, in 1814, a small volume of poetry entitled 'The Commemoration of Sir Joshua Reynolds, and other poems.' His next appearance as an author was under, to himself, more exciting circumstances. He had written a tragedy called 'Alasco,' the principal character of which he deemed to be particularly suited to the histrionic powers of his friend Kemble; who agreed to act it. But it happened to be the first tragedy which fell under the hands of Colman, the new licenser of plays, and he regarding himself as charged with the conservation of the political as well as the moral purity of the play-going public, sternly refused to permit it to be performed so long as it contained certain bits of declamation about liberty, and denunciations of despotism, as well as one or two expletives. To the expurgation of these the author as resolutely refused to submit, and appealed to the Lord Chamberlain himself against the decision of his deputy. But the chamberlain (the Duke of Montrose) declining to examine that on which his deputy had "reported" replied, with some characteristic dislocation of grammar, "I do conclude, that at this time, without considerable omissions, the tragedy should not be acted." Shee however was not to be so silenced, and resolved to shame his censors by printing, though he could not play, his tragedy. It accordingly appeared in 1824, with a preface in which the facts were set forth with considerable warmth, while all the prohibited passages were printed in italics. The tragedy itself is forgotten now, but it will be referred to by writers of literary and political history for illustrations of what was prohibited as politically dangerous in London so late as 1824. The censor certainly did his work carefully. Treason is seen to lurk sometimes in single words—often in single lines, such as—

"Or question the high privilege of oppression."

Even the mention of—

"Some slanderous tool of state,
Some taunting, dull, unmanner'd deputy,"

is thought to bode mischief, and is expunged accordingly. This was Shee's latest appearance as a poet, but once later he tried his hand as a novelist.

Literature however was but his amusement. During all these years he had been steadily making his way to a foremost place among the fashionable portrait-painters of his day. The mantle of Reynolds had not fallen on his successor, but Lawrence's easy gracefulness of style concealed his deficiencies from the eyes of his contemporaries, and he reigned in undisputed supremacy. But Lawrence could not alone supply the demands of the titled and wealthy claimants for the immortality of portraiture; and though among the political and literary celebrities Phillips perhaps was most in repute, his gay colour and polished manners undoubtedly rendered Shee second favourite with lords and ladies. On the death of Lawrence in 1830, he naturally aspired therefore to succeed him not only as the fashionable portrait painter, but also as president of the Royal Academy. Wilkie became his opponent, but though of course there could be no comparison between the artistic power of the two men, the academicians felt that Shee's fluency of speech and courtly address were of far more consequence in the academic chair than more eminent artistic abilities with reserved manners and a faltering tongue. Shee was elected president by a large majority, and soon afterwards received the honour of knighthood. He is said to have filled all the duties of his office with zeal and ability, and his official eloquence on those public occasions which called it forth was much admired. He continued to paint till 1845, in which year he exhibited for the last time five pictures; but his powers had been for some years evidently failing. He now, on the ground of inability to discharge its duties, resigned the presidency, but at the unanimous request of the academicians he was induced to withdraw his resignation, and he continued to hold the office till his death, which occurred on the 13th of August 1850, in his eightieth year.

Sir Martin Archer Shee will not rank among the great portrait painters of the English school. He is deficient in depth and force, in intellectual expression, and in characterisation. But his colour is often pleasing though too florid, and his figures have an air of ease and refinement; and his pencil has undoubtedly preserved the best portraits of many of the more eminent of his contemporaries. He occasionally painted historical figures and fancy subjects, but none of them won much attention. He was an accomplished gentleman, rather than a great painter.

SHEEPSHANKS, REV. RICHARD, M.A., F.R.S, F.R.A.S., was born at Leeds, July 30th, 1794. His father was engaged in the cloth manufacture, and destined his son for the same pursuit. At the age of fifteen however, and after an ordinary school education, the son discovered his own preference for a learned profession, and the father accordingly placed him under the care of the Rev. James Tate, M.A., the master of the Grammar-school of Richmond in Yorkshire, well known as one of the most successful teachers of his day and subsequently as an editor of Horace. Here he remained until 1812, when he was removed to Trinity College, Cambridge. He took his degree with honours in 1816, obtained a fellowship in the next year, and proceeded to study for the bar, to which he was called about 1822. A weakness of sight, to which he was always subject, is supposed to have been the principal cause of his not practising law; but it must be added that his share of his father's property placed him in easy circumstances, independently of his fellowship, and his taste for science had become very decided. He took orders about 1824, and soon began to devote himself entirely to astronomy.* He became a fellow of the Royal Astronomical Society in 1824, and was elected into the Royal Society on the 1st of April 1830. Of the former he was always one of the most active of the executive body. His leisure, and his desire to help the young astronomer so long as he wanted advice and guidance, gave a peculiar value to his services, and a peculiar utility to his career.

Mr. Sheepshanks resided in London till about 1842, when he removed to Reading, where he died of apoplexy, August 4th, 1855. There is much reason to suppose that his life was shortened by his laborious exertions in the restoration of the standard scale of linear measure. "Though an ardent politician of the school of opinion which had to struggle for existence during the first half of his life, but gradually became victorious in the second, he never took any public part in a political question, except that of the Reform Bill. He was one of the Boundary Commissioners appointed in 1831 to fix the boundaries of the boroughs under the new system of representation." His reading in politics and history is stated to have been extensive; and he was especially partial to military matters, with which he was very well acquainted, both ancient and modern tactics having formed a portion, and no inconsiderable portion, of his studies. To this must be added literature and poetry, to which he was much attached. He never abandoned classical reading, and those who knew him best were often surprised at the extent to which he had cultivated modern literature.

But his subject was astronomy, and his especial part of that subject was the 'astronomical instrument.' His reputation among astronomers on this point, and the articles which he contributed to the 'Penny Cyclopædia,' have induced an expression of regret that he did not draw up a full treatise on a matter which he had so completely fathomed.

Mr. Sheepshanks was engaged in active efforts on several special occasions, to which we make brief allusion. In 1828 he joined Mr. Airy [AIRY, GEORGE BIDDELL] in the pendulum operations in Cornwall, and suggested some of the most important plans of operation. In 1828 and 1829 he was active in the establishment of the Cambridge Observatory. In 1832 he was consulted on the part of the admiralty with reference to the edition then preparing of Groombridge's Circumpolar Catalogue: the result was the publication of that work in a much more efficient and more creditable form than it would otherwise have appeared in. In 1832 he also interfered in a matter to which, connected as it is with personal differences, we can only here allude, as eliciting much information on the subject of equatorial instruments in general, a result which is entirely due to the part taken by Mr. Sheepshanks. In 1838 he was engaged in the chronometric determination of the longitudes of Antwerp and Brussels; in 1844 in those of Valentia and Kingstown in Ireland, and Liverpool. In 1843 and 1844 the subject of the Liverpool Observatory led him into a controversy, his pamphlets on which will be useful study to those who are interested in astronomical instruments. He was always an active member of the Board of Visitors of the Royal Observatory at Greenwich.

Mr. Sheepshanks was a member of both the commissions (of 1838 and 1843) for the restoration of the standards of measure and weight, destroyed by fire in 1834. The standard of measure was placed in the hands of Francis Baily, [BAILY, FRANCIS] at whose death Mr. Sheepshanks volunteered (November 30th 1844) to continue the restoration. This matter occupied him closely during the last eleven years of his life. It would not be possible to give any detailed account of the operation, a full history of which is expected from Mr. Airy. It need only be said, that after a thorough examination of the process, beginning with the very construction of thermometers,—a point which gave no small trouble,—results were obtained which were embodied in a bill (18 & 19 Vict. cap. lxxii.) which received the royal assent on the 30th of July, 1855, the day following that on which Mr. Sheepshanks was struck by the shock which ended his life. The number of recorded micrometer observations is just five hundred short of ninety thousand. He had given a succinct but very satisfactory account of the operations for the production and verification of the new standard, in the Report of the Commissioners, for March 28, 1854, which was presented to Parliament.

It has been recorded on adequate authority that Mr. Sheepshanks was especially distinguished by the integrity of his mind and by his utter renunciation of self in all his pursuits. He did not court fame, it was enough for him that there was a useful object which could be advanced by the help of his time, his thoughts, and his purse. His consideration for others was made manifest by his active kindness to those with whom he was engaged, and no less by his ready appreciation of the merits of those against whom he had to contend in defence of truth and justice, as they appeared to his mind.

(*Proceedings of the Royal Society*, 1855; *Report of the Council to the Thirty-sixth Annual Meeting of the Royal Astronomical Society*, 1856.)

*MR. JOHN SHEEPSHANKS, the brother of the Rev. Richard Sheepshanks, it may be mentioned, is the gentleman who in 1856 presented to the nation, under certain conditions, his noble collection—one of the finest yet formed—of pictures by British artists: it contains no fewer than 233 paintings in oil, and 103 drawings and sketches, many of them among the best specimens of the respective masters.

SHEFFIELD. [BUCKINGHAM.]

SHEIL, RICHARD LALOR, the son of Mr. Edward Sheil, a merchant of Cadiz, was born in Dublin in the year 1793. His father was a Roman Catholic, and he was educated in that religion at the Jesuit College of Stonyhurst, Lancashire, whence he was removed at the usual age to Trinity College, Dublin, where he graduated with distinction. He next proceeded to London, and entered himself at Lincoln's Inn to study for the English bar, which had been recently opened to Roman Catholics; but the ruin of his father's means through a disastrous partnership caused a change in his destination, and he returned to Ireland, where he was called to the bar in 1814. He defrayed the expenses of his years of study by the successful tragedy of 'Adelaide' in which Miss O'Neill performed, and by those of the 'Apostate,' 'Bellamira,' 'Evadne,' and 'The Huguenot.' About the same time he also contributed some 'Sketches of the Irish Bar' to the 'New Monthly Magazine,' then edited by Mr. T. Campbell. It appears however that although Mr. Sheil gained great credit as a writer and a speaker, he never heartily devoted himself to a deep study of so dry a subject as the law, and that his professional income in consequence was not large. He was not a lawyer but an orator by nature, and he found the platform a more congenial stage for the display of his talents than the law courts of Dublin. As a Roman Catholic too he laboured under the civil disabilities which, though modified from what they had been, still shut the doors of the House of Commons against himself and his co-religionists. It is not surprising therefore that he turned his attention to political and religious agitation. In 1822 he became an active member of the Catholic Association; and three years later was chosen in conjunction with

the late Mr. Daniel O'Connell to plead at the bar of the House of Lords against the bill introduced for its suppression. The bill however passed; but it only served to inflame his religious zeal and to rouse his oratorical powers to such a pitch of vehement invective against the government that a prosecution was commenced against him for seditious language. The illness of Lord Liverpool however transferred the premiership to the hands of Mr. Canning, who wisely ordered the prosecution to be abandoned. In 1828 Mr. Sheil took an active part in procuring the return of Mr. O'Connell to parliament as member for the county of Clare, and also addressed the great meeting held at Penenden Heath for the purpose of resisting the Roman Catholic Emancipation Bill. In 1829, soon after the passing of the Relief Act, Mr. Sheil was returned to parliament for the since disfranchised borough of Milborne Port, by the influence of the late Marquis of Anglesea, who, while holding the lord lieutenancy of Ireland, had noticed his career, and who thus turned the restless agitator into a peaceful citizen and a useful legislator. Here his oratorical powers were appreciated, and he soon became one of the most popular and attractive speakers in St. Stephen's, though the matter of his speeches never rose to a level with the brilliancy of illustration and flow of impassioned declamation with which they were adorned. In 1830 he was again returned for Milborne Port, and in 1831 for the county of Louth. After the passing of the Reform Act, which gave much dissatisfaction in Ireland, Mr. O'Connell commenced agitating for repeal, in which Mr. Sheil at first refused to join, but subsequently consented, considering, as his biographer, Mr. T. M'Cullagh asserts, that it "was in point of fact but short-hand for just and equal government in Ireland." In December 1832 for the first reformed parliament he was chosen to represent the county of Tipperary, where he had acquired some extensive landed influence by his second marriage with the widow of Mr. E. Power of Gurteen, on which occasion he adopted that lady's maiden name of Lalor. In 1834 the Grey ministry introduced an Irish Coercion Bill, which was strongly opposed by most of the Irish members, among whom was Mr. Sheil, but a report became current that several of them had expressed a wish that it should be carried, "or there would be no living in Ireland." A great outcry was raised of "Who is the traitor?" and on Lord Althorp being appealed to, he replied that he had no personal knowledge of any such expression, but had heard it, and though he could not give up the names, he would tell any member who asked whether he was one. On Mr. Sheil making the inquiry, he replied he was one who had been mentioned. Mr. Sheil denied it at once; a parliamentary committee was appointed, and Mr. E. Hill, who appeared before the committee to support the allegation, confessed that he believed that he had been misinformed. In the same year Mr. Sheil was a party to the Lichfield House Compact," a term applied from a phrase of his own, in which he hoped "that no minor differences would mar their compact and cordial alliance." In 1838 he was offered office by the Melbourne administration; at first the clerkship of the ordnance was spoken of, but ultimately he became one of the commissioners of Greenwich Hospital, and never again advocated repeal. In 1839 he was made vice-president of the Board of Trade; and was also sworn a member of the Privy Council, being, we believe, the first Roman Catholic on whom that honour had been conferred since the reign of James II. In June 1841 he was appointed judge-advocate-general, when he resigned the seat for Tipperary for that of the borough of Dungarvan; but he held office only till the following September, when his party were superseded in office by the late Sir Robert Peel. On the advent of Lord John Russell to power in 1846, Mr. Sheil was appointed to the mastership of the Mint, which he filled until November 1850, when he accepted the post of British minister at the court of Tuscany. His health however had been failing for some time, and he had rarely spoken in the House of Commons for the two or three years immediately preceeding his retirement from parliamentary life. Although the appointment to Florence could be regarded by himself and his friends as nothing less than expatriation and an extinction of what might have been a growing reputation, yet he submitted not so much with a feeling of philosophic indifference as in a joyous spirit, as though he felt that his diplomatic post would prove a great promotion and a dignified retirement. The melancholy death of his stepson, by his own hand, which happened in the following April, gave a shock to his feeble constitution from which he never entirely recovered, and an attack of gout in the stomach brought his life to a close at Florence on the 23rd of May 1851, in the fifty-ninth year of his age. His younger brother, Sir Justin Sheil, K.C.B., for some time held the post of envoy extraordinary and minister plenipotentiary at the court of Persia. (*Memoirs of the Right Hon. Richard Lalor Sheil*, by W. T. M'Cullagh.)

SHELBURNE, EARL OF. William Petty, Marquis of Lansdowne, who as Earl of Shelburne occupied so conspicuous a place among English politicians during a portion of the reign of George III., was born May 2, 1737, and was the second son of the Earl of Shelburne. Early in life he entered the army, and served with the British troops under Prince Ferdinand in Germany, giving signal proof of personal valour at the battles of Kampen and Minden. At the accession of George III., 1760, he was appointed aide-de-camp to the king with the rank of colonel of infantry, and in 1765 he became major-general.

His political career commenced with his election in 1761 as member for Wycombe; but he only sat in the House of Commons for a few weeks, as on his father's death, May 10, 1761, he succeeded to the Earldom of Shelburne in the Irish, and the Barony of Wycombe in the English peerage. A supporter of Lord Bute he strongly defended the government in the debate on the preliminaries of peace, December 1762, and when Bute transferred the premiership to George Grenville, April 1763, Lord Shelburne, whose close attention to business and extensive knowledge of affairs had marked him out for office, was appointed, though not yet twenty-six, to the head of the Board of Trade, and sworn of the Privy Council. In this office he was called to report upon the organisation of the governments in the newly acquired Canadian territories, and the military forces requisite to be maintained in the North American Colonies. Shelburne's suggestions as to the boundaries of the respective governments ultimately prevailed though strongly opposed by the Earl of Egremont, the secretary of state within whose department the colonies were included, who wished to overawe the insubordinate colonists by forming a military colony on the North and West: he also earnestly pointed out the danger attending the plans proposed for taxing America. His opposition to the favourite notion of coercing the Americans into submission appears to have been the chief cause of the strong dislike with which he was now regarded by the king. But he had become also estranged from his chief, and he daily attached himself more to Pitt, of whom he was an ardent admirer and in whose political opinions he entirely coincided. On Grenville's modification of his cabinet in the following September by the admission of certain members of what was known as the Bedford party, Shelburne resigned his office, and thenceforth remained intimately united with Pitt. In 1766, Pitt, now Earl of Chatham, formed his second administration, and the Earl of Shelburne was made a member of the cabinet with the office of secretary of state—his being what was called the Southern department, which included the colonies. At the time of his appointment to this, in the actual state of the country, most important post, he had but just completed his twenty-ninth year. But the appointment was regarded by the country with satisfaction. Shelburne was acknowledged to be one of the very best speakers in the House of Lords—Lord Camden himself declaring that Chatham alone excelled him—and his thorough knowledge of the subject on which he spoke gave his opinions great weight. In this office in unison with his known sentiments he at once set about endeavouring to regain the goodwill of the American colonies, by putting himself in free communication with their agents in England, whom he assured of the intention of the government to adopt conciliatory measures and of his own desire to remove any well founded complaints, as well as of the scrupulous care he would exert in selecting governors of "generous principles." To the governors of the colonies he wrote desiring them to furnish him with full information on all the points in dispute, and likewise to report on the actual condition of their respective governments. But from the first he was thwarted by his colleagues, and as soon as Chatham's illness led him to withdraw himself from any active share in the government, though still its nominal head, the influence of Charles Townshend, Chancellor of the Exchequer, and the Duke of Grafton, became paramount, and Shelburne was doomed to see all his conciliatory measures cast to the winds. Whilst declaring himself opposed to sending a single additional soldier or a single ship of war to menace the colonists, Shelburne proposed a series of measures which by placing the management of their affairs more in their own hands, and by deferring, in a great degree, to their views on the subject of the episcopacy, of the army, &c., he thought would remove much of the existing ill-feeling, but he had the mortification not only to have them rejected by the cabinet, but to see the fatal Import Duties Act which the heedless Charles Townshend had brought forward apparently in a spirit of reckless defiance, adopted by Grafton who was now virtually premier, and become the law of the land. Shelburne would probably at once have resigned his office but that he felt himself bound to Chatham, who was at the time unable to converse with any one on business, and he determined to continue till his chief should himself be able to decide on the proper course of proceeding. The management of the colonies was transferred to Lord Hillsborough the other secretary. Townshend died suddenly soon after the passing of his mischievous measure; but Shelburne did not regain his influence. On the contrary the differences between him and Grafton went on increasing, until the duke, knowing that he should have the support of the king, at length (October 1768) dismissed the earl from his post. Chatham who had now somewhat recovered his health immediately sent in his resignation, and notwithstanding the repeated entreaties of the king and Grafton refused to withdraw it.

Out of office Shelburne continued the zealous follower of Chatham, with him steadily opposing Lord North's ministry on most leading questions, and with especial earnestness his American measures, though with Lord Chatham taking occasion (1778) to express his "strongest disapprobation" of the idea of American independence, a declaration that was made use of by his opponents when he himself as premier proposed its adoption. He also took a prominent part in defending Lord Camden on occasion of the proceedings connected with Wilkes. When at length the court attempted to induce Chatham to take office (April 1778), the negociations had to be carried on entirely through

Shelburne, who put an end to them by refusing to entertain any other terms than that "Chatham must be dictator." On the death of Chatham, Shelburne joined with Rockingham, consenting to waive on his behalf, in case of office being offered to them, his title to the premiership. His opposition to Lord North increased in activity as the policy of the latter proved more and more unsuccessful, and Shelburne himself became proportionately popular. A duel which he fought with Colonel Fullerton (March 22, 1780), in consequence of a challenge for some reflections he made in a speech in the House of Lords, and in which he was wounded, was by some of the 'Corresponding Committees' suggested to have arisen from his being singled out for vengeance by the government retainers. One of the weapons which he at this time used with success against the ministry was a bill which he brought forward for Economical Reform, but the conduct of the American war continued to be the leading topic; and at length on the crowning news of the surrender of Cornwallis so strong was the excitement throughout the country that Lord North was compelled to succumb (March 20, 1782), and Lord Rockingham became his successor, with Lord Shelburne and Charles James Fox as secretaries of state. This ministry, on the whole a liberal and popular one, lasted little over three months, Rockingham's death, July 1, 1782, being the immediate cause of its dissolution; though it is certain that the mutual ill-feeling and jealousy must if Rockingham had lived have shortly l d to its remodification or overthrow. As it was, Fox and his friends insisted on the Duke of Portland being made premier, but the king, who had now come to place great confidence in Lord Shelburne, entrusted him with the formation of a new ministry, and Fox and his followers seceded in a body. [Fox, Charles James.]

Shelburne on the other hand took an early opportunity of stating in the house of peers his continued adherence to "all those constitutional ideas which for seven years he had imbibed from his master in politics, the late Earl of Chatham," and he expressed his determination not to yield to the dictation of family: "that noble earl always declared that the country ought not to be governed by any oligarchical party or family connection; and that if it was to be so governed, the constitution must of necessity expire. On these principles I have always acted." It was no doubt his assertion of these principles that obtained him the support of the king, who had for some time been labouring perseveringly to break the domination of the great aristocratic families. The most important of the appointments in the new ministry was that of William Pitt, then only in his twenty-fourth year, to a seat in the cabinet and the office of chancellor of the exchequer.

Shelburne's ministry lasted little over seven months, when it was defeated by the vote of the celebrated Fox and North coalition (February 21, 1783), but during those months had occurred the triumphant termination of the famous siege of Gibraltar, and the successes of Howe and Rodney, which had enabled the government to dictate honourable terms with France, Spain, and Holland; Shelburne had also concluded separate preliminaries of peace with America; and the result was a general pacification in which the Independence of the United States of North America was acknowledged by the British government, but the ratification of this, the crowning act of his administration, he was obliged to leave to his successors.

Shelburne did not again accept office. To his younger and greater colleague [Pitt, William] was left the future direction of the party which had been built up, Shelburne himself and his personal followers giving to Pitt a steady and useful support. He was created Marquis of Lansdowne in 1784, soon after Pitt's accession to office. He did not again occupy any prominent place in public affairs, and for many years before his death he had almost wholly withdrawn into private life. His health was feeble, and he felt neither strength nor inclination again to enter upon the turmoil of party politics. He was strongly averse to commencing the war with revolutionary France, but the course of events in that country produced a very painful impression on his mind, and strengthened his desire for retirement. He came forward however as a warm supporter of the union with Ireland, counselling at the same time liberality in dealing with that country, and he shared with Pitt in his disappointment at the non-fulfilment of the implied engagements. [Pitt, William.] He died on the 2nd of May 1805.

Lord Shelburne was twice married: first, on the 3rd of February 1765, to Lady Sophia Carteret, daughter of the Earl of Granville, by whom he had two sons, John Henry, who succeeded him as second Marquis of Lansdowne, and another who died young; and, secondly, July 19, 1779, to Lady Louisa Fitzpatrick, daughter of John, earl of Upper Ossory, by whom he had likewise two children, a daughter who died young, and a son who still survives, and who succeeded his brother as the third Marquis of Lansdowne. [Lansdowne, Henry Petty, Marquis of.] The Earl of Shelburne was not a great statesman, but he was a highly cultivated and well-informed one, liberal in his general views, and possessing a wider acquaintance with foreign affairs and sounder commercial principles than most of the political men of his time. He was moreover an able debater, assiduous in his attention to business, and there can be now little doubt honest in purpose, and less swayed than many of his eminent contemporaries by mere party motives: but he was proud, unaccommodating, and wanting in frankness; so that, while he made many enemies by his assumption, he failed to secure a character for sincerity, earnestness, or firmness. In private life he was highly esteemed. He was the friend of men of talent and genius, and his love of letters led him to form one of the noblest libraries which had ever been collected in England by a private individual. It was in his library that his last years were chiefly spent, though he continued to superintend personally as much as possible his extensive estates. On his death his collection of printed books was dispersed by auction; but his manuscripts were purchased for the British Museum, a parliamentary grant of 4925*l.* being voted for the purpose.

SHELDON, GILBERT, Archbishop of Canterbury, was born on the 19th of July 1598, at Staunton in Staffordshire. He received the name of Gilbert from his godfather Gilbert, earl of Shrewsbury, to whom his father Roger Sheldon was then a menial servant, although descended from an ancient Staffordshire family. In the latter end of the year 1613 he was admitted into Trinity College, Oxford; on the 27th of November 1617 he took the degree of Bachelor of Arts, and that of Master on the 28th of May 1620. He was elected fellow of All Souls College in 1622; and about the same time taking holy orders, he became afterwards domestic chaplain to Thomas, lord Coventry, keeper of the great seal, who gave him a prebend of Gloucester, and finding him to be a man of parts, recommended him to King Charles I. as a person well versed in political affairs. On the 2nd of May 1633 he was presented by his majesty to the vicarage of Hackney in Middlesex. He was also rector of Ickford in Buckinghamshire, and Archbishop Laud gave him the rectory of Newington in Oxfordshire. Having proceeded Bachelor of Divinity, on the 11th of November 1628, he took the degree of Doctor in Divinity on the 25th of June 1634.

In March 1635 Sheldon was elected warden of All-Souls College; and being esteemed a learned man, he was appointed chaplain in ordinary to the king; he became afterwards clerk of his closet, and was designed by him to be made master of the Savoy Hospital and dean of Westminster, but the civil wars which ensued prevented those promotions. During these he adhered firmly to the king, and was one of the chaplains whom his majesty sent for to attend his commissioners at the treaty of Uxbridge, in February 1644, where he argued so earnestly in favour of the Church of England as to draw upon him the resentment of the Parliamentarians, which they made him afterwards sufficiently feel. He attended the king at Oxford, and was witness to the following remarkable vow made there by his majesty, which was preserved by Archbishop Sheldon thirteen years underground, and first published by Echard, in the Appendix to his 'History of England,' p. 5.—"I do hereby promise and solemnly vow, in the presence and for the service of Almighty God, that if it shall please the Divine Majesty, of His infinite goodness to restore me to my just kingly rights, and to re-establish me in my throne, I will wholly give back to his church all those impropriations which are now held by the crown, and what lands soever I do now or should enjoy, which have been taken away either from any episcopal see or any cathedral or collegiate church, from any abbey or other religious house. I likewise promise for hereafter to hold them from the church, under such reasonable fines and rents as shall be set down by some conscientious persons, whom I propose to choose with all uprightness of heart to direct me in this particular. And I most humbly beseech God to accept of this my vow, and to bless me in the design I have now in hand; through Jesus Christ our Lord. Amen. Charles R., Oxford, April 13, 1646."

He also attended, in 1647, as one of his majesty's chaplains at Newmarket and other places. On the 30th of March he was ejected from his wardenship of All-Souls College by the parliamentary visitors, who forcibly took possession of his lodgings on the 13th of April, and imprisoned him, with Dr. Hammond, in Oxford and elsewhere. He remained confined above six months, and then the Reforming Committee set him at liberty, October 24, 1648, upon condition that he should never come within five miles of Oxford, that he should not go to the king in the Isle of Wight, and that he should give security to appear before them at fourteen days' warning whenever cited. Upon his release he retired to Snelston in Derbyshire, and lived among his other friends in Staffordshire and Nottinghamshire, whence, from his own purse, and from collections made by him amongst the royalists, he sent constant supplies of money to King Charles II. abroad, and followed his studies and devotions until the approach of the Restoration.

Upon the death of Dr. Palmer (March 4, 1659-60), he became again warden of All-Souls, without however taking possession, and continued so till the January following. On King Charles II.'s return, he met his majesty at Canterbury, and was soon after made dean of the Chapel Royal; he was also, upon Bishop Juxon's translation to Canterbury, advanced in his room to the bishopric of London, and consecrated on the 28th of October 1660. He likewise obtained the mastership of the Savoy, which he kept till 1663; and it was at his lodgings there that, in 1661, the famous conference was held between some of the Episcopal clergy and Presbyterian divines concerning alterations to be made in the Liturgy, which thence came to be distinguished by the name of the 'Savoy Conference.' His conduct there and afterwards is much blamed by the Presbyterians, and it certainly appears to have been anything but conciliating. As accounting for, though it will not excuse any unnecessary severity that he may have exercised

it is but fair to remember the injuries and sufferings that he had himself undergone. He rejected the proposal of an amicable conference, and told the Presbyterian divines, "That not the bishops, but *they* had been seekers of the conference, and desired alterations in the Liturgy; and that therefore there was nothing to be done till they had brought in all they had to say against it in writing, and all the additional forms and alterations which they desired." During the course of that conference he did not appear often, and did not engage in all the disputation, and yet was well known to have a principal hand in disposing of all such affairs.

In 1663 he was translated to the archbishopric of Canterbury, vacant by the death of the Archbishop Juxon. In 1665, during the time of the Great Plague, he firmly continued at Lambeth, notwithstanding the extremity of the danger, and with his diffusive charity preserved great numbers alive that would otherwise have perished. Also by his affecting letters to all the bishops he procured great sums to be returned out of all parts of his province. The same year he was one of those who promoted the Corporation or Five Mile Act. On the removal of Lord Clarendon from the chancellorship of the University of Oxford he was chosen to succeed him, on December 20, 1667, but resigned that office the 31st of July, 1669. He had before honourably lost the king's confidence by advising him to put away his mistress Barbara Villiers, and he never recovered it. He soon after retired from public business, and for the last years of his life he resided chiefly at his palace at Croydon. He died at Lambeth, November 9, 1677, in the eightieth year of his age; and, according to his own direction, was buried in Croydon church in Surrey, where a stately monument was soon after erected to his memory by his nephew and heir Sir Joseph Sheldon.

Dr. Sheldon's character has been represented with the discordance that must be expected in the reports of contending parties. Dr. Samuel Parker, bishop of Oxford, who had been his chaplain, says in his 'Commentarii de Rebus Sui Temporis,' that "he was a man of undoubted piety; though he was very assiduous at prayers, yet he did not set so great a value upon them as others did, nor regarded so much worship as the use of worship, placing the chief point of religion in the practice of a good life. . . . . He had a great aversion to all pretences to extraordinary piety, which covered real dishonesty, but had a sincere affection for those whose religion was attended with integrity of manners." Bishop Burnet, in his 'History of his own Time,' does not give him so favourable a character. He says that he was a very dexterous man in business, had a great quickness of apprehension, and a very true judgment, but thinks he engaged too deeply in politics. "He had an art, that was peculiar to him, of treating all that came to him in a most obliging manner; but few depended much on his profession or friendship. He seemed not to have a deep sense of religion, if any at all; and spoke of it most commonly as of an engine of government and a matter of policy." In public spirit and munificence he sustained after an exemplary manner the character of a great prelate. He expended large sums upon the Episcopal houses of the sees of London and Canterbury, and particularly the palace at Lambeth, where he rebuilt the library and made additions to its contents. At Oxford, besides several sums given to different Colleges, he immortalised his bounty to that university by the erection at his sole expense of the celebrated theatre which bears his name. The architect employed was Sir Christopher Wren; the building was completed in about five years, and was opened with great solemnity, July 9, 1669, before the vice-chancellor, heads of houses, &c. The expense of this building was more than fourteen thousand pounds, and he bequeathed "two thousand more, to be employed," says Wood, "in buying land, whose revenue might support the fabric, and the surplusage be applied to the learned press." In this theatre are held public meetings of the university for an annual commemoration of the benefactors and the recitation of prize compositions, and occasionally for conferring degrees on distinguished personages. We are assured that from the time of Sheldon's being bishop of London to that of his death, it appeared in his book of accounts that upon public, pious, and charitable uses he had bestowed sixty-two (or according to other accounts seventy-two) thousand pounds. As a writer he is only known by 'A Sermon preached before the King, at Whitehall, upon June 28, 1660, being the day of Solemn Thanksgiving for the Happy Return of his Majesty, on Psalm xviii. 49,' London, 4to, 1660.

SHELLEY, PERCY BYSSHE, was born at Field Place, near Horsham, in Sussex, on August 4, 1792, the eldest son of Sir Timothy Shelley, the representative of a family of ancient standing in that county. His mother was a daughter of Charles Pilfold of Effingham Place. He was brought up with his sisters till ten years of age, being instructed in Greek and Latin by Mr. Edwards, the clergyman of Warnham, in which parish Field Place is situated. He was next, a delicate shy boy with an almost feminine softness of manners and appearance, sent to school at Sion House near Brentford, where he suffered much from the discipline of the master and the oppression of the elder boys—"the harsh and grating strife of tyrants and of foes," as he termed such evils in the introductory stanzas of 'The Revolt of Islam.' But he was fond of reading, quick of apprehension, and amidst an apparent neglect of his tasks and the consumption of a vast amount of trashy tales and romances, contrived to secure a tolerable amount of scholarship. At thirteen he was removed to Eton, where his refusal to fag brought upon him the anger of the other boys and the reprehension of the masters. But though a shy and diffident boy, he possessed a spirit of unconquerable boldness, and the attempts to subdue him only produced a vehement hatred of the injustice, which he did not scruple to record in his poems in after-life. He gained no distinction at Eton, though he improved his Greek and Latin, particularly Latin, in which he wrote hexameters with great facility. He voluntarily translated several books of Pliny's 'Natural History,' but stopped at the astronomy. In Greek he read the 'Symposium' of Plato, with Dr. Lind, one of the Eton masters, of whom he makes favourable exception as to his behaviour towards him, and whom he is said to have depicted in the old man who liberates Laon in the 'Revolt of Islam,' and in the hermit in 'Prince Athanase.' He also learned French and German, and paid considerable attention to chemistry, for which he always retained a liking. In 1808 he left Eton and returned home; here he completed two romances, begun at Eton, 'Zastrozzi,' an extravagant fiction, and 'St. Irvyne, or the Rosicrusian,' a feeble imitation of Godwin's 'St. Leon;' and he fell in love with a cousin, to whom he addressed some rather pretty verses, and to whom he subsequently dedicated his 'Queen Mab.' He also in conjunction with his relation Captain Medwin, wrote a poetical romance called 'Ahasuerus, or the Wandering Jew,' which was sent to Campbell, with a view to publication, but which Campbell returned, saying there were only two good lines in it, and which was thrown aside, found, and four cantos of it ultimately published in 'Frazer's Magazine' in 1831. While at Field Place, struck with the beauty of some of the productions of Mrs. Hemans (then Felicia Browne) he opened a correspondence with her, but the subjects he chose were such that her mother requested the correspondence might cease, and it did.

At Michaelmas term 1810 he went to Oxford, and was entered at University College. He studied and wrote incessantly. Soon after his arrival he published anonymously a volume of poems entitled 'Posthumous Poems of my Aunt, Margaret Nicholson,' in which he ridiculed the sentimentality affected by many of the persons most conspicuous for their atrocities in the French revolution. It was altogether a worthless production, and he never claimed it, though it was well known to be his. Mr. Hogg, the author of a series of papers which appeared in the 'New Monthly Magazine' in 1832, under the title of 'Shelley at Oxford,' is the authority for this. In his second year at Oxford he had printed in London anonymously 'A Defence of Atheism.' It appears to have been a scholastic thesis, intended to excite discussion, rather than a serious avowal of confirmed opinions, and as such copies were forwarded to the heads of colleges. His secret was not kept; he was known as the author; and at Lady-Day in 1811 he was summoned before the master and two or three fellows of his college, a copy of the pamphlet was produced, and he was asked if he were the author. He declined acknowledging, though he would not deny it, and he was expelled. He always complained of this as a great injustice, and it embittered his feelings towards the institutions of his country and those who supported them. His father was greatly displeased, for some time refusing to receive him, the interval being passed by him in London, where he employed himself, actuated to a considerable degree by resentment, by completing his 'Queen Mab,' but which was not printed till 1812. In August he returned to his father, who, without the slightest sympathy with his pursuits, or any just appreciation of his qualities, was yet proud of his son's talents. He desired now that he should adopt politics as a pursuit, a course utterly opposed to Shelley's feelings and opinions; and he finally offended his father irreconcileably by marrying, in August 1811 at Gretna Green, Miss Harriet Westbrooke, the daughter of a retired hotel-keeper. The marriage was unfortunate; the parties had not seen each other above half-a-dozen times before the match was concluded, and they soon found that they were not at all adapted for each other. Shelley's father refused to advance funds, and the newly-married pair were involved in pecuniary difficulties. Shelley seems to have always treated her with kindness, though his poems contain many allusions to his intellectual sufferings during their union. At length, in 1813, by mutual consent they separated, Shelley delivering her into the hands of her father. In 1814 he visited the Continent in company with Mary Wollstonecraft, the daughter of William Godwin and Mary Wollstonecraft, who afterwards became his wife, with whom he traversed France, Switzerland, and Germany, and returned to England in the autumn. Early in 1815 he came to an arrangement with his father, by which he secured an income of 800*l.* a year. He lived for a time in Devonshire, and then removed to Bishopsgate, near Windsor, where in 1815 he wrote his 'Alastor.' Two children had been the issue of his first marriage, who had been left with their mother, and in the care of her father. In 1816 his wife drowned herself, and he went to Bath to claim his children; but Mr. Westbrooke refused to give them up, and commenced a suit in Chancery, alleging that from the atheistical doctrines propounded in 'Queen Mab,' he was not a proper person to have the custody of them. In March 1817 Lord Chancellor Eldon pronounced his judgment, committing the children to the care of the grandfather, and restraining the father from intermeddling with them, but ordering that he should pay the expense of maintaining them. After the decision he again left England for Geneva, and in passing through Switzerland met and formed an intimacy with Lord Byron.

In 1817 Shelley returned to England, and after a short sojourn with Leigh Hunt, with whom he first became intimate in 1813, he hired a house at Marlow, where he resided nearly a year, and composed his 'Revolt of Islam,' which contains many passages allusive to his sufferings from the Chancery decree which took his children from him, and much vehement declamation as to bad laws and their evil administration. While settled at Marlow he was distinguished by the most active benevolence to the poor, and experienced an attack of ophthalmia caught while attending on them. 'Rosalind and Helen' was also commenced while at Marlow, but was not completed till the following year at Lucca. In March 1818 he quitted England never to return. He was unwell and depressed, but recovered on reaching Milan; and while travelling about Italy he wrote three acts of his 'Prometheus Unbound.' In March 1819 he reached Rome, where he remained some time, and translated Plato's 'Symposium,' removing to Florence towards the end of the year, where he added a fourth act to his 'Prometheus.' In May 1819 he was again at Rome, where he wrote his tragedy of 'The Cenci,' which was offered to Mr. Harris, then manager of Covent Garden Theatre, for representation, Shelley considering that the character of Beatrice was adapted for Miss O'Neil; but Harris pronounced the subject of the tragedy to be so objectionable that he could not even submit the part to that lady for her perusal, but promised however that another tragedy, with a less offensive plot, should be accepted. While at Rome Shelley lost his eldest son by his second marriage, and he removed successively to Florence, Leghorn, and the baths of San Giuliano, near Pisa. In 1819 he wrote 'The Witch of Atlas,' after a pedestrian excursion to Monte San Pelegrino. In 1820 he wrote 'Julian and Maddalo,' in which, under those names, he has given a dialogue between himself and Lord Byron. In 1821 he produced his 'Epipsychidion;' 'Adonais,' a monody on the death of Keats; and 'Hellas,' written to promote the cause of the Greeks, whose insurrection under Ypsilanti had just commenced. He had previously written odes in favour of the efforts making for freedom in Spain and Naples; but these matters were not in his vein, and they are laboured and ineffective. On the 8th of July, in company of a Mr. Williams, who like himself was greatly attached to aquatic excursions, he left Leghorn in a small sailing-boat to return to his wife and family at St. Arengo; but they were caught in a storm, and perished. His body was washed ashore, and as the quarantine laws of Tuscany required that everything so found should be burnt, all the efforts of Mr. Dawkins, the English charge-d'affaires, could only procure permission that his ashes, when the body was consumed, should be given up to his family. The incremation was performed in the presence of Lord Byron, Leigh Hunt, and others; and his ashes were subsequently deposited in a tomb in the Protestant burying-ground at Rome, near the grave of Keats.

We have thus gone through the chief events of his life, and given the dates of his principal publications, but in addition he had written a multitude of minor poems, some of singular beauty, tales, and miscellanies in prose, and many translations, of which those from Schiller's 'Wallenstein' and from Calderon possess great excellence. His translations from the Greek are exquisite, and drew loud praises from the 'Quarterly Review.' They may be considered as the best in our language. His version of 'Faust,' a fragment of which is published, though admirable in spirit and effect, is not faultless with regard to meaning. Several of his prose productions and a selection from his letters were published by his widow in 2 vols. in 1840.

Of his character as a man and a poet there was for a considerable time much discrepancy of opinion. In a notice of his death, the 'Gentleman's Magazine' for September 1822, says he was well known by "his infamous novels and poems," and he was frequently accused of being an atheist and a blasphemer, an accusation sanctioned by the judgment of the lord chancellor in removing his children from his care. We cannot help thinking that a man so just, so honest, so benevolent, so faithful in friendship as he frequently proved himself, so bold in defence of the oppressed, so tolerant of opposition, and so amenable to the laws of society even where he disapproved of them, so thorough a hater of vice, meanness, and all sorts of tyranny, could scarcely have been an intentional blasphemer in the sense in which that term is usually accepted. The mistake has arisen we think in a misapprehension of his character, and a want of consideration of the circumstances in which he was placed. No man perhaps was more essentially a poet; "glancing from earth to heaven" he was indeed of "imagination all compact;" and the strength of his creative faculty, like that displayed in early childhood, overpowered even his experience. It is told that when fully grown he occupied himself for hours in sailing paper boats; no doubt with as true a realisation of his inward ideas as a child with a doll. His imagination gave them reality and importance, and they were bases for vast superstructures like the soap-bubbles of Sir Isaac Newton.

Brought up under a coarse, hard, immoral, and unforgiving father, he was early forced to look on the evil prevailing in life, and led to doubt the truths of a religion which his father professed but did not practise. To these doubts, before his judgment could rectify them, he gave a "local habitation and a name." The harshness he experienced aroused resentment without bringing conviction of his errors. He was blind and perverse in his notions of Christianity, but he is nowhere an atheist. He always acknowledges an over-ruling power, and he believed in the immortality of the soul. If his works are examined impartially it will be found that what he really meant to attack were the vices, the corruptions, and the atrocities which had been committed under the name of religion. In all his poems he uniformly denounces vice and immorality in every form; and his descriptions of love, which are numerous, are always refined and delicate, with even less of sensuousness than many of our most admired writers. It is true that he decried marriage, but not in favour of libertinism; and the evils he depicts or laments are those arising from the indissolubility of the bond, or from the opinions of society as to its necessity, opinions to which he himself submitted by marrying the woman to whom he was attached. His general conduct indeed tends to show that his opinions were by no means inflexible, and it is probable that had life been spared him, he might with maturer years have worked himself free from many errors. When, in 1821, his 'Queen Mab' was piratically published, he wrote to the 'Examiner' a letter disavowing its issue, and in it he says:—"Whilst I exonerate myself from all share in having divulged opinions hostile to existing sanctions, under the form, whatever it may be, which they assume in this poem, it is scarcely necessary for me to protest against the system of inculcating the truth of Christianity or the excellence of Monarchy, however true or however excellent they may be, by such equivocal arguments as confiscation or imprisonment, and invective and slander, and the insolent violation of the most sacred ties of nature and society."

His strength of imagination is at once the source of the beauty and the defects of his poetry. The "airy nothings" which he embodies in gorgeous forms and happy similitudes, expressed in the most harmonious language, draw the reader on almost imperceptibly, until perhaps stern common sense will ask what he really means, and whether the instances of vice, misrule, and disorder, which he depicts, are not magnified by his fancy from some almost imperceptible realities. As a consequence, his poems possess but little human interest: his characters are abstractions; his scenes of felicity are Utopian; the whole seems little better than a splendid phantasmagoria. One exception may be made—'The Cenci;' here the characters are well developed, but under such horrible circumstances, that the heroic self-sacrifice and soft womanly feelings of Beatrice even under the influence of her burning revenge, with the marvellous harmony of the versification in which she expresses herself, cannot reconcile us to her, or overcome our feelings of disgust to the whole drama. Mrs. Shelley states that he fancied he had an equal fondness for poetry and for metaphysics, but that the former preponderated. She thinks that he possessed "two remarkable qualities of intellect—a brilliant imagination, and a logical exactness of reason." His logic was of that character in which imagination first laid down the premises, and his conclusions might be then admissible; but of a logical faculty in the ordinary sense he had almost none as far as exhibited in his writings. His bold and striking impersonations form a distinguishing characteristic of his poetry. He gives to inanimate objects the attributes of humanity or volition with surprising effect. But even in his best efforts there always remains an obscurity and a dreaminess which will probably ever prevent his poems being extensively read. He more than once attempted satire; but he wants point and heartiness; he is vehement, but not earnest. In many of his lyrics, where the shortness of his subject prevented his wandering into his self-formed world, his defects are in a great degree avoided, and he is often peculiarly happy. In his 'Prometheus Unbound' he has shown himself thoroughly impregnated with the spirit of the Grecian drama. It is full of the spirit of beauty; and the inexhaustible play of fancy and imagination flashing through every part of it dazzles the mind so that we see but indistinctly; and here, as in all his other poems, his command of language has been equalled but by few. His reputation as a poet has gradually widened since his death, and has not yet reached its culminating point. He was the poet of the future—of an ideal futurity—and hence it was that his own age could not entirely sympathise with him. He has been called the 'Poet of Poets'—a proud title, and in some respects deserved.

On the death of his father, Sir Timothy Shelley, in 1844, his son by his second wife, Sir Percy Florence Shelley, who was born in 1819, succeeded to the title and estates; his son by the first marriage having died young.

SHELLEY, MARY WOLLSTONECRAFT, was born in 1798. In 1816, while in Italy, she wrote her powerful and striking romance of 'Frankenstein,' which commanded an extensive popularity in England, and is still a favourite with the admirers of the wild and wonderful, while the extremely ingenious and consistent development of the character of the monster excites and sustains a human interest amidst all its improbabilities. Though her success was great in this her first effort, it did not induce Mrs. Shelley to resume her pen for some time. She devoted herself to promoting the comfort and guarding the health of her husband with affectionate solicitude, which he gratefully acknowledged and repaid. Just previous to his unfortunate death however she had finished 'Valperga,' a novel, afterwards printed in 3 vols., for which Shelley says in one of his last letters that she had been offered 400*l*., which he designed for the relief of the necessities of his father-in-law, W. Godwin. After her husband's death she published 'Falkland,' 'The Last Man,' and 'The Fortunes of Perkin

Warbeck,' each in three volumes. She also wrote 'Rambles in Germany and Italy,' an account of her journeys with her husband. In 1839 she published an edition of his poetical works, with a few biographical notes added, in which the more offensive passages of 'Queen Mab' are omitted; and in 1840 a selection from his letters and a few specimens of his prose writings. In all these she pays a most affectionate tribute to his goodness of heart and the other amiable qualities which she states invariably secured him the love of all who knew him. She died in London, on the 1st of February 1851.

SHENSTONE, WILLIAM, an English poet, was born November, 1714, at the Leasowes, Hales Owen, Shropshire. He was sent to Pembroke College, Oxford, in the year 1732, and remained there some time, taking no degree. He amused himself in a desultory manner, travelling about and writing poetry, till 1745, when he commenced residing on his patrimony at his native place. The remainder of his life was spent in rural occupations. He took great pride and spared no expense in the cultivation of his garden, and in his latter years became much involved in consequence. He died February 11, 1763. A very beautiful Latin epitaph on his cousin, and a few stanzas like that quoted by Johnson in his Life of him, full of genuine and simple feeling, redeem his poems from the charge of utter insipidity and lifelessness. They consist of elegies, pastorals, and odes, &c. His principal poem and the best of his longer pieces is 'The Schoolmistress,' and next in rank may be placed his Elegies. Johnson has pretty accurately hit off his character in the concluding sentence of his Life of Shenstone—"The general recommendation of Shenstone is easiness and simplicity; his general defect is want of comprehension and variety. Had his mind been better stored with knowledge, whether he could have been great, I know not; he could certainly have been agreeable." A spirit of mortified ambition, ill suited to the retirement which he professed to court, appears in all his writings.

SHERARD, WILLIAM, better known as the patron and fellow-labourer of other botanists than by his own writings, was born at Bushby in Leicestershire, in the year 1659. He received his early education at Merchant Taylors' School, and was entered as a student of St. John's College, Oxford, in 1677, and became a Fellow of the same college in 1683. He was travelling tutor successively to Charles, second viscount Townshend, and to Wriothesley, lord Howland, son of Lord Russell who was executed. During this period of his life he made two tours on the Continent, in Holland, France, Italy, &c.; and then made the acquaintance of Boerhaave, Hermann, Tournefort, Vaillant, Micheli, and of most others of the ablest botanists of the time. He is believed to have been the author of an anonymous work called 'Schola Botanica,' published at Amsterdam, in 1689, giving an account of the plants then growing in the botanic garden at Paris. In 1700 he communicated a paper to the Royal Society, on the making of Japan and Chinese varnishes, which was inserted in the 22nd volume of their 'Transactions.'

In 1702 he was appointed British consul at Smyrna, having previously been one of the commissioners for the sick and wounded at Portsmouth. Smyrna afforded him an opportunity of pursuing botany; here he laid the foundation of his great 'Herbarium,' which is still a national treasure, and cultivated with great care and attention many rare and exotic species of plants. In 1718 he returned to England, and received the degree of LL.D.

In 1721 he returned to the Continent, and Vaillant, the African traveller, being then in a dying state, Sherard succeeded in transferring the manuscripts and drawings of this great traveller to Boerhaave, who published them in the 'Botanicon Parisiense,' in 1727. In this work Boerhaave was materially assisted by Sherard. In his various visits to the Continent Sherard became intimate with Dillenius, who was professor of botany at Giessen; and in 1721 he invited him to come over to England to superintend the botanic garden of his brother Dr. James Sherard, at Eltham. This invitation was accepted by Dillenius, and forms an important point in the history of botany in this country.

Sherard was a quiet unassuming man, who loved the study of natural history for its own sake. He seemed to prefer assisting others in their labours to producing anything of his own. He was thus the fellow-labourer of Catesby, in the 'Natural History of Carolina,' and also of Dillenius, in the publication of the 'Hortus Elthamensis.' He died in 1728, at the age of sixty-nine. At his death he bequeathed his great Herbarium, containing upwards of 12,000 species of plants, to the University of Oxford, and also left 3000*l.* for the purpose of endowing a botanical chair in the same University. This was undoubtedly the greatest service done by Sherard to botany; although at present it has not perhaps produced the fruit which might have been anticipated.

DILLENIUS was the first who occupied the chair of botany founded by Sherard. He was born at Darmstadt in 1687. He came over to England in 1721. He published in this country a new edition of Ray's 'Synopsis,' illustrated with twenty-four plates, in 1724. The 'Hortus Elthamensis' appeared in 1732. His greatest work, and one which has had a most important influence on the study of botany, is the 'Historia Muscorum,' published in 1741. Although the name would indicate that the mosses were the only subjects treated on, it included observations on all the families of cryptogamic plants. It contains a fund of original research, and many modern observers would do well to consult this volume before announcing their observations as entirely new. Sherard during his life wished to have completed or continued Bauhin's 'Pinax,' a work intended to have been a description of all the plants then known, and for this purpose he collected a great mass of materials. It was his wish at his death that this should be done by the new professor at Oxford, but either Dillenius did not feel competent to the task, or was too much occupied with his 'Historia,' for the continuation of the 'Pinax' never appeared. Dillenius died in 1747. His Herbarium is now with that of Sherard at Oxford, which, containing as it does specimens from Linnæus, Tournefort, and other eminent botanists of that day, is, next to the Herbarium of Linnæus himself, one of the most authentic and valuable botanical records that exists.

SHERBURNE, SIR EDWARD, descended from an ancient family residing at Stainhurst in Lancashire, was born in London, on the 18th of September 1618. In his younger days he had the advantage of the instructions of the celebrated Thomas Farnaby, who then taught a school in Goldsmith's Rents; but in 1636, Farnaby removed from London, and transferred his pupil to the care of Charles Aleyn, who had been one of his ushers, and who is known as the author of some very inferior historical poetry. In 1640 Sherburne set out on the grand Continental tour, from which he was suddenly recalled to solace the few remaining days of his father, who died in 1641, leaving his son in possession of the post which he had enjoyed of the clerkship of his majesty's Ordnance. The rebellion however prevented his retaining this situation for any length of time. Being indeed a Roman Catholic and firm royalist, he was ejected by a warrant from the House of Lords in April or May 1642, and harassed by a long and expensive confinement in the custody of the usher of the black rod. After his release he entered actively into the service of the king, who created him commissary-general of the royal artillery. Various fortunes now awaited him. He witnessed the memorable battle of Edge-hill; he attended the king at Oxford, where he took his Master's degree on December 20th, 1642, and pursued his studies for some time; he went to London in 1646, where he was plundered of all his property, and finally compelled to hide himself for safety in the chambers of a relation in the Middle Temple. About 1651 fortune once more smiled upon him, and he was appointed by Sir George Savile, who had then recently returned from abroad, superintendent of his affairs, and shortly afterwards was made travelling tutor to Sir John Coventry, with whom he visited different parts of the Continent between the years 1654 and 1659. On the Restoration he obtained with considerable trouble his old situation in the Ordnance, but at the revolution of 1688 was again ejected from it upon refusing to take the necessary oaths. He had received the honour of knighthood January 6th, 1682. There is every reason however to believe that his latter days were embittered by the evils of poverty, as we find him in 1696 presenting a supplicatory memorial to the Earl of Romney, then master-general of the Ordnance, and another to the king. Whether either of these applications was attended with success is not known. He continued his retirement till his death, which took place at London, on November 4th, 1702.

Sherburne was the author of poetical translations of two pieces from Seneca, the 'Medea,' and the 'Troades,' published respectively in 1648 and 1679. These works procured him considerable reputation in his time; but his fame at present principally rests on the translation of 'Manilius,' published at London in 1675, in a handsome folio volume, and enriched by an appendix containing lives of scientific men. This appendix is particularly valuable to the scientific historian as containing much information regarding Sherburne's contemporaries not to be met with elsewhere.

SHERIDAN, DR. THOMAS, translated the 'Satires of Persius' into prose, and also the 'Philoctetes' of Sophocles into verse; but neither of these translations is worthy of being rescued from the neglect into which they have fallen. His talents were more of a social nature—punning, quibbling, and fiddling, according to Lord Cork, with an incessant flow of animal spirits.

Dr. Sheridan was born in 1684 in the county of Cavan. His parents were poor; but he was placed by a friend at Trinity College, Dublin, where he made considerable progress in classical literature. He afterwards took orders, and then set up a school in Dublin. Swift, who was his friend, procured him in 1725 a living in the south of Ireland of about 150*l.* a year, but his recklessness or impudence spoiled all his expectations; for he preached a sermon on the 1st of August (the anniversary of King George's birthday) on the text, "Sufficient for the day is the evil thereof." On this being known he was struck off the list of chaplains to the lord-lieutenant and forbidden the castle. He bore this however with a light heart, and soon after changed his living for one in Dunboyne; but owing to the cheating of the farmers, and other causes, the income was lowered to 80*l.* a year. As this did not suit him, he speedily gave it up for the free school of Cavan, where he had a salary of 80*l.* a year besides his scholars. He was through life indolent, careless, slovenly, and indigent. His animal spirits seemed to supply every other deficiency, and to have preserved him cheerful amidst all his poverty and distress; but his habits as well as his temperament were careless and ill-regulated, and prevented any strict attention to his duties. His indolence or imprudence made him sell

his situation for 400*l.*, alleging as an excuse the "moist and unwholesome air of Cavan;" but we find him afterwards making no attempt to establish himself elsewhere. This 400*l.* was soon spent, and the "ill-starred, good-natured, improvident man," as Lord Cork calls him, fell into sickness and distress, which was terminated by a speedy death in 1738. Lord Cork, speaking of him, says, "Not a day passed without a rebus, an anagram, or a madrigal. His pen and fiddlestick were in continual motion."

SHERIDAN, THOMAS, M.A., the author of the 'Dictionary of the English Language,' was the son of the above, and born at Quilca, the residence of Swift, in 1721. Swift was his godfather, and treated him with uniform kindness. His education was commenced by his father, who subsequently sent him to Westminster School, where he was a king's scholar. He afterwards entered Trinity College, Dublin, where he took his degree of Master of Arts. When his father died he was without a profession, and destitute of all expectations; but having conceived that exalted and extravagant idea of oratory which haunted him through life, he determined on its restoration. To this end he devoted himself to the stage as the first qualification for understanding the art of oratory. He appeared as Richard III. in January 1743, and "met with the greatest encouragement."

In 1744 he accepted an engagement at Covent Garden Theatre, and in 1745 he played with Garrick at Drury Lane, where some of his friends, more kind than judicious, endeavoured to set him up as a rival of Garrick. The consequence was a quarrel between the two, which lasted for life. Sheridan then returned to Dublin, and became manager of the theatre there; and he effected, after a long struggle, a very praiseworthy reform in the "goings on" behind the scenes. For eight years he continued his management with success, till in 1754 he was driven from it by one of the popular tumults so common in those days. In this year, when "the rancour of political party arose to the greatest height that it had almost ever been known to do in Dublin, Mr. Sheridan unfortunately revived Miller's 'Mahomet.' In this play were many passages respecting liberty, bribery, and corruption, which pleased the anti-courtiers as expressive of their opinions in regard to certain persons at that time in power, and therefore they insisted on those passages being repeated, which the actor complied with. The absurdity however of such repetitions, merely as destroying the effect of the tragedy, having occurred to the manager, the same speeches, when again called for by the audience on the succeeding night, were refused by the actor; and he being obliged to hint the cause of his refusal, the manager became the object of their resentment. On his not appearing to mollify their rage by some kind of apology, they cut the scenery to pieces with their swords, tore up the benches and boxes, and, in a word, totally despoiled the theatre; concluding with a resolution never more to permit Mr. Sheridan to appear on that stage." (Chalmers's 'Biog. Dict.') He afterwards (1756) returned to Dublin and his management, the agitation having subsided; but though he was received with great favour by the audience, yet Barry and Woodward having erected another theatre, and decoyed some of his principal performers, as well as a London company, this with other causes quite ruined him, and he was obliged to give up all concern in the theatre.

It was then that he again relied on his indestructible faith in oratory, and the immense advantages to accrue from it. He published a plan, in which he proposed to his countrymen the establishment of an academy for the accomplishment of "youth in every qualification necessary for a gentleman." In the formation of his design, he considered the art of oratory to be one of the essentials; and to give a stronger idea of the utility of that art, he opened his plan to the public in three orations, which were also to be the proofs of his fitness for the office of superintendent of the academy, for which post he offered himself. The proposal was in some degree carried into execution; but for some reason Sheridan was excluded from any share in conducting it.

Sheridan however was not a man to be daunted, especially on the question of oratory, and we find him in 1759 lecturing in England on that subject. He had published an 8vo volume entitled 'British Education: the source of the disorders in Great Britain. Being an essay towards proving that the immorality, ignorance, and false taste which so generally prevail, are the natural and necessary consequences of the present defective system of education; with an attempt to show that a revival of the art of speaking and the study of our own language, might contribute in a great measure to the cure of those evils.' The title is amusing; but it seems to have imposed on the public, for the lectures which he composed in confirmation of it, and delivered in London, Oxford, and Cambridge, met with immense success: at the last place indeed he was honoured with the degree of Master of Arts. In 1760 he again appeared at Drury Lane, but disagreements with Garrick soon put a stop to his engagement.

On the accession of George III. a pension was granted him, which so enraged Doctor Johnson, that he exclaimed, "What, give him a pension!—then I must give up mine." This was of course repeated to Sheridan, and he never forgave it. Through the various volumes of 'Boswell' there occur many notices of Sheridan, but the Doctor's contempt is nowhere disguised. Sheridan continued to lecture, and was "himself the great sublime he drew." In Scotland he was honoured with so much attention that a society was formed, called 'The Society for Promoting the Reading and Speaking of the English Language in Scotland.' Among the directors were the names of Drs. Blair, Ferguson, and Robertson.

But by all his discussion and lecturing, his universal panacea for the ills of moral England came to be examined, and when in 1769 he proposed his 'plan of education for the young nobility and gentry of Great Britain,' he found the public enthusiasm already cooled. This plan was addressed to the king, in which with an amusing but lofty condescension he made a tender of his services, and offered to "dedicate the remainder of his days to its execution," observing, that "if the design be not executed by myself, it never will be by any other hand." But in spite of all this heroic dedication of services, he excited no notice. This did not however damp his ardour in the least; he endeavoured to support his plan by writing, by lecturing, and by sarcasms against the taste of the times which could so neglect him; and the whole farce was wound up by his resolution, on the declaration of the American Independence, of "benefiting the new world with the advantages ungratefully neglected by his own country."

In 1769, 1770, and 1776 he performed at the Haymarket and Covent Garden, his last appearance as an actor. On the retirement of Garrick the purchasers of the share in Drury Lane, of which his son was one, agreed to make him the manager; but he held the post only three years, when he relinquished it as not tenable except on ignominious terms. He then produced his 'Pronouncing Dictionary of the English Language,' which was ridiculed by Johnson, who thought an Irishman very unfit to teach the English their own language. His 'Life of Swift' followed—a heavy and indiscriminating performance. He died in the sixty-seventh year of his age, August 14, 1788. His other works are the 'Course of Oratorical Lectures' and the farce of 'Captain O'Blunder.'

SHERIDAN, FRANCES, wife of the above, was born in Ireland 1724, but of English parentage, being the grand-daughter of Sir Oliver Chamberlayne. Her first acquaintance with Sheridan was curious enough. At one of his most embarassing periods, when there had arisen a violent party dispute relative to the theatre in which he had newly embarked all his money and expectations, she published a well-written and forcible pamphlet, in his favour, which disinterested kindness so excited his attention that he lost no time in being introduced to her—they were mutually pleased with each other, and the orator soon proposed marriage, and was accepted. She is uniformly described as a most accomplished and amiable woman, of whom Doctor Johnson was very fond (Boswell's 'Johnson,' ii.), and whose novel of 'Sidney Biddulph' he greatly admired, addressing her the very flattering remark, that he doubted whether "upon moral principles she was at liberty to put any one to so much pain as her story had put him." Her 'Nourjahad' has delighted all readers of romance, and will continue to do so; though probably on other accounts than "the excellent moral and inculcation of a future state of retribution" which so delighted James Boswell. She also wrote two comedies, 'The Discovery' and 'The Dupe,' but they are feeble and prosy, and are now become rarities. She died at Blois, after a lingering illness, September, 1766. This date is on the authority of a letter of her husband's deploring that event, which is dated October, 1766; the 'Biographia Dramatica' and Chalmers's 'Biographical Dictionary' (which copies the former almost verbatim) place her death as late as 1767.

SHERIDAN, RICHARD BRINSLEY BUTLER (for thus was he christened after Brinsley Butler, earl of Lanesborough, though he usually dropped the Butler), was the son of Thomas and Frances Sheridan. He was born in Dorset Street, Dublin (not at Quilca as the 'Biographical Dictionaries' declare), in September, 1751. He was educated at Dublin, and subsequently at Harrow, but at both places was pronounced to be 'an impenetrable dunce,' with whom neither severity nor indulgence could avail. On leaving Harrow indeed his ignorance was so great that he could not spell, and he wrote 'think' for 'thing.' At the age of eighteen however he joined his friend Halhed in a translation of the 'Epistles of Aristænetus.'

Sheridan's life was throughout a dramatic one; not in the high or poetical sense, but in that of intriguing comedy and practical joking, and he certainly displayed throughout as perfect a contempt for principle or sincerity as any comedy hero we could desire. His first important step in this life, marriage, was of this nature, and partakes of that intriguing spirit. His own brother and his friend Halhed were both in love with Miss Linley, an accomplished singer, then only sixteen; they confided their passion to him, but he outwitted them both, and eloped with the lady to France, where they were secretly married. He then fought a duel with a "married blackguard who had worried and defamed her;" and then brought her back to England, where having extorted her father's permission, he repeated the nuptial ceremony by licence in 1773. They tell an anecdote of his driving her from the oratorios, disguised as a hackney coachman, during the interval of the two weddings, when she was residing with her angry friends and still pursuing her profession. Sheridan would not consent to his wife's employing her talents for their subsistence: it offended his pride, and this pride Dr. Johnson applauded, but very erroneously in our opinion. Yet Sheridan did not refuse to subsist, during the early part of their marriage, upon the three thousand pounds "which a good-natured old gentleman had settled upon Miss Linley in default of being able to marry her."

Necessity however soon drove him to literature, and in January

1775 he produced his first comedy of 'The Rivals.' On the first night it was damned; but this was chiefly the fault of one of the actors and of those inexperiences which usually attend 'first nights,' and it soon met with the success which it so well deserved. In this comedy there is nothing new, and little that is true, but everything tells admirably. The incidents are various and bustling; the characters well opposed; though all, except the tetchy wayward Falkland, are copies of well-known originals. Mrs. Malaprop is not only a farcical exaggeration of Mrs. Slipslop (whose very jokes are easily perpetrated when once an author plunges into such a vein of impossible fun); but that mispronunciation which was natural in a housekeeper trying to be pedantic, is insupportable in the aunt of Lydia Languish. But Sheridan trusted very little to nature. Acres is quite as much a caricature; and Lydia Languish is so clumsily overdone as almost to fall pointless. Fag is a wit of the first order, dressed as a footman. Sir Anthony Absolute, though old, is nevertheless admirable, and cleverly sustained. To a severe criticism this comedy exhibits many faults, yet the same severity must admit its abundant merits of wit, animal spirits, situation, story, and selection of character.

The gaiety of success, and, as some say, gratitude to Mr. Clinch, who played Sir Lucius O'Trigger, but more probably the same pressing necessity, "who has no law," produced the farce of 'St. Patrick's Day, or the Scheming Lieutenant,' in the course of the ensuing spring. This farce turns upon the old trick of the lover deceiving the credulous father, a trick so often used by Molière, and imitated by every farce-writer since that immortal wit. The summer of that year was devoted to 'The Duenna,' which Hazlitt calls "a perfect work of art: the songs are the best that ever were written, except those in the 'Beggar's Opera;' they have a joyous spirit of intoxication in them, and strains of the most melting tenderness." But we must observe that neither incidents nor characters are new. The dialogue however is witty, terse, and polished. "His table songs," observes Leigh Hunt, "are always admirable. When he was drinking wine he was thoroughly in earnest." He was now in the full flush of popularity and prosperity, and became one of the proprietors of Drury Lane Theatre; but how, nobody can tell, for where he got the money has ever remained an impenetrable secret. In the year 1777 he made some trivial alterations in Vanburgh's 'Relapse,' and produced it under the title of 'The Trip to Scarborough.' In 1777 also he produced 'The School for Scandal,' of which Leigh Hunt remarks, "with the exception of too great a length of dialogue without action in its earlier scenes, it is a very concentration and crystallisation of all that is sparkling, clear, and compact, in the materials of prose comedy." The characters, though not new, are generally well drawn, and inimitably selected. Selection is one of the first arts of a dramatist. Having to illustrate a moral or develope a problem, his great care should be that the characters which he selects do really of themselves go towards the building up and elucidation of the whole. Thus, Sir Peter and Sir Oliver, Charles and Joseph, Mrs. Candour and Lady Sneerwell, with Sir Benjamin, Snake, Crabtree, &c., have each a distinct part in the drama. Of these we prefer Mrs. Candour, who is exquisitely drawn, and who serves to turn the balance in favour of Sheridan's scandal-scene, in comparison with the scene in Wycherley's 'Plain Dealer' (Act ii., sc. 1), from which it is imitated. Charles Surface is a very disagreeable and boasting character, and destitute of the honourable or gentlemanly feeling to which he pretends. He is not only an unprincipled spendthrift, but he attempts to carry it off with a high hand, and with maxims which may be well enough over the bottle, but are foolish sophisms when applied in life: thus, when he has money, he prefers sending it to Mr. Stanley, who has applied to him for charity, than to his lawful creditors; and swaggers off with "Justice is an old lame hobbling beldame, and I can't get her to keep pace with generosity for the soul of me." His treatment of Lady Teazle in the screen scene is still more offensive. Charles has a cant about him as well as Joseph; but he is always a favourite with the audience, because he is, or pretends to be, a dashing fellow of the very best intentions, and only addicted to cheating his tradesmen out of a little pardonable sociality. 'The School for Scandal' however remains the finest model of the wit-comedy in the language; it has not the heartiness, the flesh and blood vitality of the 'Beaux Stratagem,' nor the more elaborate wit of Congreve; its language is more polished and exquisite than Farquhar's, and more easy and less obviously elaborate than Congreve's; but all three dwindle into insignificance beside the poetic comedy of Shakspere.

In 1779 he wrote the 'Critic,' one of the wittiest farces in the language. "In some of its most admired passages, little better than an exquisite cento of the wit of the satirists before him. Sheridan must have felt himself emphatically at home in a production of this kind; for there was every call in it upon the powers he abounded in —wit, banter, and style; and none upon his good-nature." (Leigh Hunt, 'Critical Sketch prefixed to Sheridan's works.') But indeed it has need of all its brilliant writing to support the length of the dialogue without action; and when it comes to the rehearsal of the tragedy, it soon becomes tiresome. Good acting however will always keep it on the stage.

Sheridan's political career was illuminated by a few bright flashes of eloquence and perpetual wit, but he had neither the depth nor the perseverance of a statesman; and consequently, though he sometimes helped his party with a promising effort, "gradually degenerated into a useless though amusing speaker, familiarly joked at by the public, admired but disesteemed by his friends." He had made the acquaintance of Charles James Fox, through whose good offices he got elected for the borough of Stafford in 1780. His connection with Fox, more than any decided opinions of his own, led him to support the Whig party, to which he continued faithful to the last. Under the Rockingham administration he became under-secretary of state, but he resigned on the death of the marquis. His celebrated speech on the occasion of Warren Hastings's trial was a tremendous effort of eloquence, and will never be forgotten.

In 1792 Sheridan's wife died; and in 1795, being then in his forty-fourth year, he married Miss Ogle, the dean of Winchester's daughter —"young, accomplished, and ardently devoted to him." She brought him five thousand pounds, and with this and fifteen thousand more which he contrived to raise by the sale of Drury Lane shares, an estate was bought in Surrey, where he was to live in love and happiness till his drink and his duns could endure it no longer. After an interval of nine years since his last play, he again, in 1798, contributed to the stage the 'Stranger' and 'Pizarro,' both adaptations from the wretched pieces of Kotzebue.

Sheridan's theatrical career terminated with these pieces; and now his prospects seemed every day more lowering. His difficulties always great, became now insupportable from the want of health, youth, and animal spirits to prompt him to fresh exertions, or to enable him to bear them with better grace. He lived in a perpetual but inefficient struggle; resorting to many a degrading shift, which may tell well enough as jokes, but which preyed upon him seriously enough. His friends (among them the prince-regent, his former boon companion, whose dull pompous entertainments were enlivened by Sheridan's wit) had forsaken him now that sickness and distress had enfeebled the brilliancy and animation of his conversation. Money was no longer to be borrowed; duns were no longer to be pacified with promises; everything was indicating ruin, and he died near his dying wife, amidst the threats of bailiffs, and deserted by all but his physician Dr. Bain, and his poetical friends Mr. Rogers, Mr. Thomas Moore, and Lord Holland, on Sunday, the 7th of July 1816, in Saville Row, Burlington Gardens, in the sixty-fifth year of his age.

(Moore, *Life of Sheridan;* Leigh Hunt, *Biographical and Critical Sketch,* prefixed to Moxon's edition of Sheridan's *Works;* Boswell, *Life of Johnson; Biographia Dramatica;* Hazlitt, *Lectures on the Comic Writers.*)

SHERIF-ED-DEEN (MOOLLAH ALI SHERIF-ED-DEEN YEZDI), a native of Yezd in Persia, and a celebrated Persian historian, who flourished about the beginning of the 15th century of our era. Few particulars have reached us as to his parentage or personal history. He was by profession a doctor of the Moslem law, and appears to have resided principally at the court of Shiraz, under the patronage of Ibraham Sultan, who acted as viceroy of Fars for his father Shah-Rokh, the youngest son and successor of Timour. Here Sherif-ed-deen completed, A.D. 1424 (A.H. 328), the work on which his reputation is principally based, entitled the 'Zuffer-Nameh,' or 'Book of Victories,' which gives, in the Persian language, a detailed and copious account of the life, reign, and conquests of Timour, drawn from the authentic records in the possession of his descendants. The first part, or introduction, however does not exist in any copy found in European libraries; and we are acquainted with it only through the quotations of Hadji-Khalfa, who mentions it as containing an excellent account of the geography of Zagatai, or Turkestan, with genealogical notices of the various tribes. The style of the 'Zuffer-Nameh' is characterised by Sir William Jones as "most beautiful and elegant;" and Khondemir compares the diction to "a sparkling succession of pearls, diamonds, and precious stones;" but a European reader is fatigued by the endless metaphors and profusion of laboured ornaments with which every phrase is overloaded. "His geography and chronology," says Gibbon, "are wonderfully accurate; and he may be trusted for public facts, though he servilely praises the virtue and fortune of his hero. His encomiums on Timour are indeed carried to the most fulsome extent of oriental panegyric; but both gratitude and interest would combine to produce this effect; and the bias thus shown is in some measure useful as enabling us to qualify the equally exaggerated invectives of another biographer of Timour, the Syrian Arabshah." A French version of the 'Zuffer-Nameh' was published at Paris, in four vols. 12mo, 1722, by M. Petis de la Croix, under the title of 'Histoire de Timur-Bec, connu sous le nom du grand Tamerlane, Empereur des Mogols et Tartares,' &c.; but it is far from being a close translation of the original. A Turkish version has also been printed at the imperial press of Constantinople.

SHERLEY. [SHIRLEY.]

SHERLOCK, WILLIAM, D.D., was born in Southwark about 1641, and studied at Peter House, Cambridge. At an early period of life he had the living of Saint George, Botolph-lane. In 1681 he obtained the prebend of St. Pancras, in the church of St. Paul's, London; and in 1684 or 1685 was elected master of the Temple. His political conduct at the revolution is said to have been as ambiguous as that of his son on the accession of the house of Hanover, and he exposed himself to the severe censure of the Jacobite party, who had hoped to retain him. It was on this occasion that he published his 'Case of

the Allegiance due to the Sovereign Powers.' He appears however to have been little favoured by the new government, for he remained with no other eminent preferment than that of master of the Temple till his death in 1707 at the age of sixty-six. Dr. Sherlock was much occupied in the theological controversies of the time, of which the most remarkable was that in which he and Dr. South engaged on the nature of the Trinity. His writings are very numerous; but it may be sufficient to add that he is the author of the work entitled 'A practical Discourse concerning Death,' once a very popular book, which has gone through numerous editions.

SHERLOCK, THOMAS, an eminent prelate of the English church, son of Dr. William Sherlock, was born in London in 1678. He was educated at Eton, whence he passed to Catherine Hall, Cambridge, of which college in due time he became master, and in 1714 was vice-chancellor of the university. Before this time, namely in 1704, he had been made on the resignation of his father master of the Temple, an office he held for nearly fifty years, constantly preaching and highly esteemed. His political conduct was thought to be somewhat ambiguous at the beginning of the reign of George I., but he soon gave in his adhesion to the new family, and in November 1715 began his course of preferment in the higher dignities of the church, being made dean of the cathedral church of Chichester. Yet he was always devoted to Tory politics, defended strenuously the Test and Corporation Acts, and was the most formidable opponent whom Dr. Hoadly had to encounter in what is called the Bangorian controversy. His conduct in this controversy was so offensive at court that he was removed from the list of king's chaplains in 1717. In the controversies which arose at that period respecting the proofs of the divine origin of Christianity, Dr. Sherlock distinguished himself by his valuable writings, particularly his 'Use and Intent of Prophecy,' and his 'Trial of the Witnesses of the Resurrection of Jesus,' which is a masterly reply to the objections of those who reject the evidence of miracles, and particularly to those of Woolston. In 1727 he was made Bishop of Bangor, and was translated to Salisbury in 1734. His learning and eloquence gave him considerable weight in the debates of the House of Lords, and his reputation both as a divine and a ruler in the church was so great that in 1747 the archbishopric of Canterbury was offered to his acceptance, but declined by him on account of the state of his health. In the next year however he accepted the bishopric of London, and became engaged in a dispute with the new archbishop (Herring) respecting the option, the archbishop having fixed on the church of St. George, Hanover-square. In 1753 he resigned the mastership of the Temple, being then old and infirm. In 1755 and 1756 he revised and corrected a large body of his sermons, which were published in those years, in four 8vo volumes, to which a fifth was afterwards added. Duties such as these were at that period nearly all that he was able to perform, being almost wholly deprived of speech and of the use of his limbs. When he died, in 1761, he had completed his eighty-third year. He was buried in the churchyard of Fulham.

SHERWIN, JOHN KEYSE. The history of this artist presents an example of the power of talent to make its way through all obstacles. He was born about 1751, a native of Sussex, and of very humble origin. When about eighteen or nineteen years old he was employed as a woodcutter on the estate of Mr. Mitford, near Petworth. He had occasion to enter the parlour one day on business, when he saw some members of the family engaged in drawing, and, as it was observed that he paid more than ordinary attention to the process, he was asked whether he could do anything in that way. His answer intimated a desire to make the attempt, and a port-crayon was put into his hand. It is related that his hands were so stiff and callous with hard labour, that when a penknife was offered him for the purpose of sharpening the point of his crayon he was unable to use it, and it slipped through his horny fingers. He nevertheless produced a drawing which greatly surprised Mr. Mitford, and which, being sent to the Society of Arts, probably accompanied with an account of the circumstances under which it was executed, obtained their silver pallet as a reward. He then removed to London, and became a pupil of Ashley, a painter in some repute at that time; but who shortly afterwards married a lady of title, and abandoned the arts. Upon this Sherwin placed himself under Bartolozzi, and made rapid progress in designing and engraving. The biographical notice in the 'Gentleman's Magazine' (1790 and 1791) states that he carried off both the silver and gold medals from all the students of the Royal Academy; and we learn from the records of the Society of Arts that in 1774 and 1775 he received two prizes of twenty guineas each for engravings from designs by himself, and in 1778 obtained their gold medal for excellence in engraving. On the death of Woollett in 1785, Sherwin was appointed engraver to the king. Although he displayed considerable talent in design, it is as an engraver that his reputation stands highest. He engraved both historical subjects and portraits, and attained a degree of excellence that is truly surprising when the circumstances of his early life are considered. He commenced a very large picture in oil-colours, representing the installation of the knights of St. Patrick; but as far as it was proceeded with it proved, according to Dayes (who, at best a sour critic, writes of Sherwin in a very unfriendly spirit), "a wretched daub." He died September 20, 1790, aged thirty-nine.

It is to be regretted that the extraordinary talents of Sherwin, and the great encouragement he received, were not duly improved by him. By his vanity and assurance he disgusted his patrons, and by running into excesses he impaired his constitution and embarrassed his affairs, and died under most melancholy circumstances.

SHIELD, WILLIAM, the popular dramatic composer, was born at Smalwell, county of Durham, in 1749. When very young, having lost his father, who was a teacher of singing, the circumstances of his mother rendered it necessary that he should adopt some business as a future means of subsistence; and having had the choice of three trades offered him, he fixed on that of a boat-builder, and was apprenticed at North Shields. His master, a kind-hearted indulgent man, rather encouraged than checked him in the pursuit of music at his leisure moments; and not unfrequently assisted him in rendering his talent as a violinist profitable, by permitting him to perform at the concerts in the town and neighbourhood. At the expiration of his apprenticeship he devoted himself wholly to his favourite art, and having attracted the notice of Avison, the author of the 'Essay on Musical Expression,' obtained from that able master instructions in the principles of composition, and shortly after exhibited the fruits of these, as well as of his own zeal and indefatigable industry, by composing an anthem for the consecration of the new church at Sunderland, which was most successfully performed by the choir of Durham cathedral. This led to his being invited to the tables of the dignitaries of the latter rich church, an introduction which, combined with his ability and excellent conduct, speedily placed him on the high road to fame and preferment.

He now undertook the management of the fashionable concerts at Scarborough, where, becoming acquainted with the pastoral poet John Cunningham, then an actor in the Scarborough company, he set several of his songs to music, and thus made himself very generally known as a melodist. He soon directed his views to the metropolis, and, arriving in London with good recommendations, was immediately engaged by Signor Giardini as one of the band of the King's Theatre, in which he soon became principal viola, an appointment which, suiting his taste, he retained nearly twenty years.

Mr. Shield first made himself known to the public as a dramatic composer in 1778 by 'The Flitch of Bacon'—written by a gentleman who had contrived to make himself very conspicuous, the Rev. H. Bate, afterwards Sir H. Bate Dudley—which was performed with the most marked success at Covent Garden. Soon after he entered into an engagement at the same theatre as composer and musical manager. In 1783 appeared 'Rosina,' written by Mrs. Brook, which is almost universally considered as Shield's chef-d'œuvre, and is still listened to with as much delight as when, in addition to its intrinsic merits, it had the recommendation of novelty. The same year was produced 'The Poor Soldier,' the drama by O'Keefe, which as a melodious opera is only second to 'Rosina.' 'Robin Hood' and 'Fontainebleau' followed shortly after; 'Marian,' 'Oscar and Malvina,' 'The Woodman,' and others succeeded, and ably supported the reputation which the composer had gained. In 1791 Mr. Shield, in company with his eccentric friend Joseph Ritson, went to Paris, and then extending his continental journey, visited the chief cities of Italy, including Rome, bringing home with him valuable materials for the theoretical works which he published a few years after his return. He then renewed his labours at Covent Garden, and produced 'Hartford Bridge,' 'The Farmer,' and many other operas, nearly all of which were more or less successful. In 1807 he finally retired from all theatrical concerns, and prepared his 'Introduction to Harmony,' a most valuable work in two quarto volumes, for publication. In 1809 he printed a volume of glees, ballads, &c., under the title of 'A Cento.' In 1817 appeared a second edition of his work on 'Harmony,' and also his 'Rudiments of Thorough-Bass.' In the same year, on the death of Sir William Parsons, the Prince-Regent appointed Mr. Shield to the situation of master of the band of musicians in ordinary to the king, in which capacity he conducted the musical part of the ceremonial in Westminster Abbey at the coronation of George IV. He died in 1829, and his remains were honoured by interment in the cloisters of Westminster Abbey.

SHÍRAKOH (Lion of the Mountain), son of Shadi, and brother of Ayoob, the father of the famous Salah-ed-deen, a Kurd of the tribe of Ravendooz, commenced his career in the service of the Seljukian monarchs of Persia, and is first mentioned as holding a command in the garrison of Bagdad. Both the brothers however soon became adherents of Zenghi, the famous atabek of Syria, and continued attached to his illustrious son Noor-ed-deen, under whom they rose to high distinction. In A.D. 1159 (A.H. 554) the turbulent spirit of Shírakoh had nearly led him into open revolt during a dangerous illness of the sultan; but he was restrained by the prudent admonitions of Ayoob, and the mention by Abul-Feda of his repairing to Mecca in the following year would appear to imply that he incurred temporary disgrace on the recovery of Noor-ed-deen. In 1163 he was however entrusted with the command of the force destined to reinstate the vizir Shawer [SHAWER] in Egypt: but on that occasion, as well as in the second expedition of 1166, he was compelled to evacuate the country by the perfidy of his ally, who called in the Franks of Palestine to his aid. But his military reputation was established by the generalship and bravery displayed in these unsuccessful campaigns; and his third invasion (1168) established the power of Noor-ed-deen in Egypt. Amaury, king of Jerusalem, was compelled to raise the siege of Cairo; and Shírakoh, after putting to death the perfidious

Shawer, himself assumed supreme power under the title of Vizir to the Fatimite caliph Adhed, who conferred on him the title of Assad-ed-deen (Lion of the Faith). He died a few months afterwards, and was succeeded in his dignities by his nephew, the famous Salah-ed-deen.

Shirakoh appears to have been one of the most consummate captains of his age and country; and to him was unquestionably due the foundation of the Ayoobite power, the fruits of which were reaped by his collateral relatives. His own descendants continued for four generations to occupy the petty principality of Hems or Emesa, under the suzeraintè of the sultans of Egypt and Syria, till they were deprived of it, in 1263, by the Mamluke Bibars.

SHIRLEY. There were three brothers called SHIRLEY, or SHERLEY as the name was formerly spelled, all of whom were distinguished as travellers. They were sons of Thomas Shirley, an independent gentleman, who resided in Sussex.

THOMAS SHIRLEY, the eldest son, was born in 1564. After completing his studies at Oxford, he seems to have lived with his father till the reputation acquired by his brothers induced him to travel also. He appears to have been knighted, if Watt, in the 'Bibliotheca Britannica' is correct in calling him Sir Thomas. He published his 'Travels' in Turkey, 4to, black letter. We are not acquainted with the time and place of his death.

ANTHONY SHIRLEY was born in 1565. After having taken his bachelor's degree at Oxford, where he studied with his brother Thomas, he served in the English army in Holland; and in 1596 sailed to the West Indies, in a squadron fitted out for the purpose of attacking the Spanish settlements there. On his return the following year he was knighted by Queen Elizabeth, by whom he was sent to Ferrara to aid the inhabitants in a dispute which they had with the pope; but this dispute having been settled before his arrival there, he resolved to travel into Persia, and left Venice for that purpose, March 24, 1598, accompanied by his youngest brother Robert. Sir Anthony, after his arrival at Casbin, soon acquired the favour of Shah Abbas, by whom, in April, 1599, he was sent as plenipotentiary, accompanied by Hosseyn-Ali-Bey, to the various courts of Europe, for the purpose of getting them to combine with the Shah in a war against the Turks. He went first to Astrakhan, thence to Moscow, thence through Germany to Venice, and thence to Spain. The king of Spain raised him to the dignity of admiral of the Levant Seas. He died in Spain in 1630 or 1631. An account of his voyage to the West Indies is given in Hakluyt's Collection, vol. iii., edition of 1600, 'A true Relation of the Voyage undertaken by Sir Anthony Shirley, knight, in 1596, intended for the island of San Thome, but performed to San Jago, Dominica, Margarita, along the coast of Terra Firma to the Isle of Jamaica, the Bay of Honduras, thirty leagues up Rio Dolce, and Homewards by Newfoundland; with the memorable exploits achieved in all this voyage.' His travels in Persia were published in a separate form, 'Relation of Sir Anthony Shirley's Travels in Persia, with his magnificent Entertainment in Persia,' London, 4to, black letter, 1632. His travels by Astrakhan through Russia are given in Purchas's 'Pilgrimages.'

ROBERT SHIRLEY was born about 1570. When Sir Anthony Shirley left Persia on his mission, Robert remained in the service of Shah Abbas, and had a situation in the army. In 1604 the Shah granted him permission to return to England, but charged him at the same time to visit the different Christian princes of Europe, and assure them of the Shah's good will towards them, and especially to offer to the English a free commerce with his kingdom. Shirley did not reach England till 1612. Having had an audience with James I. and remained a short time in England, he returned to Persia; but in 1616 Shah Abbas sent him, as he had previously sent Sir Anthony, as ambassador to the different European powers, for the purpose of inducing them to make war on Turkey. Having, after considerable delay, reached Madrid, the king of Spain, at his suggestion, sent out four galleons to close the entrance of the Red Sea against the Turks, on condition that the Bahrein island and some other places should be given to Spain. He then passed into Holland; but his long stay in Spain had made him an object of suspicion to the Dutch states, and he was requested to leave the country. He arrived in England in 1623. His letter of credit being written in Persian, no one could be found able to read it. At length, in 1626, Nogdi-Ali-Beg arrived in England as ambassador from Persia, and at his audience with James I. affirmed that Shirley was an impostor; and the letter having been shown to him, he attempted to tear it, and struck Shirley, and in excuse for his indecent violence said that he could not restrain his anger at seeing the signature of his sovereign counterfeited. To settle the difficulty, James I. sent out Sir Dodmore Cotton as his ambassador to Shah Abbas, accompanied by Nogdi-Ali-Beg and Shirley. The Persian died on the passage. Cotton having arrived at Casbin, and obtained an audience with the Shah's first minister Mahomet-Ali-Beg, the latter refused to admit Cotton to an audience with the Shah, and requested that Shirley's letter of credit might be left with him, and promised to return it on the following day, with the Shah's answer. After waiting three days, Mahomet-Ali-Beg "came and told the ambassador that the king had looked upon it, had denied it to be his (the Shah's), and in a great rage had burnt it." These are the words of Herbert the traveller, who accompanied Sir Dodmore Cotton as his secretary; and he further remarks, "We all were verily persuaded he never showed it to the king, nor had any way inquired of him concerning it: the truth is, he had been bribed, but by whom it is unnecessary to speak; it may be we did but conjecture it." Shirley was now old, and these indignities seem to have hastened his death, which took place at Casbin, July 13, 1628, about a fortnight after his arrival at that place. He appears to have been knighted, for Herbert calls him Sir Robert Sherley.

SHIRLEY, JAMES, was born in London about 1594. He was educated first at the Merchant Taylors' school, London; next at St. John's College, Oxford, which however he left without taking a degree; and lastly he removed to the University of Cambridge. Having taken holy orders, he obtained a curacy near St. Alban's, but resigned it in consequence of having adopted the Roman Catholic faith. He then opened a school at St. Alban's, but not being successful, came to London, and commenced his career as an author. The first work which he published was 'The Echo, or the Unfortunate Lovers,' a poem, London, 8vo, 1618. His first dramatic work was 'The Traitor,' a tragedy, London, 1625. He continued to write for the stage till about 1640, when, having been especially patronised by the Queen Henrietta Maria, on the breaking out of the civil troubles he joined the royalists, and served under the Earl of Newcastle.

In 1642 the Long Parliament enacted that the exhibition of "public stage plays shall cease and be forborne," for certain religious and moral reasons which are stated in the preamble; other subsequent acts and decrees, during the republic and protectorate, continued to enforce the first enactment; and Shirley was again obliged to try the profession of a schoolmaster: he was more successful in London than he had been at St. Alban's. In 1646 he began again to publish plays and poems. After the Restoration, the prohibition of stage performances was removed, and Shirley continued as long as he wrote to be a favourite dramatist, as indeed he was the last of the great writers who belong to the Shakspere school. He does not appear to have published anything after 1659. He is the author of about 40 plays, in some of which he was assisted by George Chapman and others. The best edition of his 'Dramatic Works' is that by Gifford, London, 6 vols. 8vo. Besides plays and poems, he wrote 'Via ad Latinam Linguam' and 'Rudiments of Grammar.'

Shirley was burnt out of his house in Fleet-street by the great fire of London, and being obliged to retire to the suburbs, died there October 29, 1666. His wife died on the same day, and both were buried in the same grave.

Shirley belongs to the poetic class of the old English school of dramatists. He has not much inventive power; his plays are consequently somewhat meagre of incident; but this defect is in some degree compensated by frequent change of scene, and there is generally much animation in the dialogue. His characters are broad and general, not discriminated by nice shades, but well defined, distinct, and consistent. He displays the passions well; with less intensity indeed than Ford, but in a similar manner, poetically rather than naturally, without any of those sudden bursts and familiar touches by which Shakspere displayed them. His language is pure idiomatic English. His versification resembles Massinger's. It has the same "linked sweetness long drawn out," with more melody, and more enriched with poetic ornament. His plays are no longer acted; indeed they belong to a class not well constructed for keeping possession of the stage, but they are well worth reading.

SHISHKOV, ALEXANDER SEMENOVICH, a Russian admiral, statesman, and author, was born in 1754. He entered the naval service, and as a sea-officer visited Sweden, England, Italy, Turkey, and other countries. He began his literary career when a cadet with some translations from the German, and some original poems, and as late as 1818 he published a translation into Russian prose of Tasso's 'Jerusalem Delivered.' His most eminent literary production was however his essay 'Razsuzhdenie o starom i novom Slogie Rossiiskago Yazuika' ('Opinion on the Old and New Style in the Russian Language'), St. Petersburg, 1802, a second edition in 1813, a third in 1818, in which he contended against the innovations which were being introduced into Russian to assimilate it in style with the French. Although the view which he took has proved the unsuccessful one, it has been admitted, even by his antagonists that he effected some good in preventing the movement from being carried too far. He followed up his 'Opinion' by some 'Additions,' and by a 'Translation of two essays from Laharpe, with Remarks,' St. Petersburg, 1808, which led to a paper war, one of the pamphlets in which, directed against Shishkov, and entitled 'On the easiest way of answering Criticism,' is said by Grech in his 'History of Russian Literature,' to be at once the strongest and the wittiest controversial piece in the language. In 1805 he published a critical edition of the oldest monument of Russian poetry, 'The Expedition of Igor against the Polovtsians,' supposed to be written about the year 1200, and first discovered by Count Mussin-Pushkin in 1795. Some of his other works of importance are of a professional kind, 'A Marine Dictionary in three languages, English, French, and Russian,' 2 volumes, 1795; 'Historical Catalogue of all the Vessels of the Russian Fleet, from its origin, &c.' One of the most interesting of his productions is a volume of 'Memoirs of the War of 1812,' published in 1831 with a dedication to the Emperor Nicholas, and containing a description of the occurrences of which Shishkov was an eye-witness when in attendance on the Emperor Alexander I., who had

appointed him his secretary at the outbreak of the war. In that capacity Shishkov was the author of most of the ukases, manifestoes, and proclamations that were issued in the course of that remarkable contest. That which he composed on Napoleon I.'s entry into Moscow is inserted in Grech's 'Uchebnaya Kniga Russkoy Slovesnosti' or Collection of Russian Elegant Extracts, and it is in every point of view a remarkable production. "Without a doubt," one passage runs, "Napoleon's bold or rather rash irruption into the very heart of Russia, and even to its oldest capital, will gratify his ambition, and afford him an opportunity for boasting and vain-glory, but it is the end that crowns the work. He is not in a country where one bold step strikes all with terror, and brings armies and nations to his feet. Russia is not accustomed to surrender her laws, her faith, her freedom, her property; to the last drop of her blood she will defend them. . . . How will it be when the enemy with the remainder of his still diminishing forces, remote from his country, finds himself in the midst of a numerous nation, surrounded by our armies, of which one will be opposed to him, and the other two will endeavour to cut off his return, and to prevent the arrival of any fresh reinforcements. . . In such a miserable condition of the human race," the manifesto concludes, "how illustrious will be that nation, which suffering all the calamities inseparably connected with war, shall at last by its patience and fortitude not only succeed in procuring for itself a durable and inviolable tranquillity, but in restoring it to other states, and even to those which against their will are waging war upon it. It belongs to a good nation to return good for evil. Almighty God, give to thy faithful people, contending in the cause of right, firmness of soul and patience. By these let it triumph, and, saving itself, save also the freedom and independence of kings and kingdoms." Shishkov stood high in the favour of the Emperor Alexander I., who appointed him in 1816 President of the Russian Academy, in 1820 a member of the council of the empire, and in 1824 Minister of Public Instruction, a post however in which he gained an unenviable reputation by his antipathy to the education of the lower classes. It would have been well also for his fame if some of the works of his old age had remained unpublished. One of the most conspicuous, the German translation of which is entitled 'Vergleichungs Worterbuch in Zweihundert Sprachen' ('Comparative Dictionary of 200 Languages'), is in reality only a criticism on the well-known 'Vocabulary' of Professor Pallas and the Empress Catharine, and many of the remarks it contains are of an extremely futile character. Shishkov died in April 1841. An edition of his works in fourteen volumes was published in his lifetime at St. Petersburg between 1823 and 1834, and a selection from his letters was published soon after his death.

SHOKHNAH, IBN, is the surname of a celebrated Mohammedan writer named Muhibbu-d-dín Abú-l-walid Mohammed Ibn Kemáli-d-din Ibn Shokhnah, who was Kádhi-l-Kodhát, or supreme judge of the Hanefite sect in the province of Irák or Mesopotamia. Having from his early youth given proofs of great talent, and composed several works on theology and jurisprudence, he was appointed cádi of one of the mosques of Damascus, and in course of time was raised to the highest ecclesiastical office among the Mohammedans, namely, that of Sheikhu-l-Islám, or Mufti, or, as it is otherwise called, Kádhi-l-Kodhát, supreme Kádhi or judge of Irák. Ibn Shokhnah died at Damascus, in A.H. 883 (A.D. 1478). He left, among other historical works, 'Raudhatu-l-manátzir fi akhbári-l-awáyil wa-l-awákhir' (the garden of the overlooking places, or the history of ancient and modern times). It is a sort of abridgment of Abú-l-fedá's large historical work, and contains a chronological history of the world from the creation to the year 1403 of our era. It is divided into four books or sections, and contains much useful information, comprising many events which escaped that celebrated historian. Ibn Shokhnah also wrote a work on jurisprudence and canonical law, entitled 'Lisánu-l-hokhám fi maarefati-l-akhám' (verbal decisions of the judges, or a knowledge of law), which is in the Royal Library of Paris.

SHOVEL, ADMIRAL SIR CLOUDESLEY, was born in 1650, of poor parents. He was first noticed by Sir John Narborough, with whom he went to sea as a cabin boy, but from his great merit soon rose to the rank of an officer. In 1674, while on an expedition to Tripoli, he was sent by his patron with a message to the Dey, on which occasion he behaved with great discretion; and through some observations made by him while on shore, Sir John Narborough was enabled to enter the harbour and burn the ships of the enemy. The next year, in consequence of this service, he was appointed to the command of a ship. He continued in employ during the reign of James, who appointed him to the command of the Dover. On the accession of William he took the side of the new king, and distinguished himself so much in the battle of Bantry Bay as to obtain the honour of knighthood. In 1692 he was appointed rear-admiral of the red, and soon after was present at the battle of La Hogue, to which victory he greatly contributed. In 1694 he served under Lord Berkeley in the expedition to Camaret as vice-admiral of the red, and on the return of the latter to England, took the chief command in the expedition against Dunkirk. In the reign of Queen Anne we find him employed till 1702, when he was sent to Vigo to bring back the prizes left by Sir George Rooke. In 1704 he reinforced the fleet of this officer in the Mediterranean with a powerful squadron, and led the van in the battle of Malaga. In 1705 he held the command of the fleet sent to Spain jointly with the Earl of Peterborough, and had an active share in the capture of Barcelona. He returned to England the same year, and in 1706 sailed to Portugal with Lord Rivers to the relief of the young king of that country. He continued in command there till 1707, when he joined the Duke of Savoy in the siege of Toulon; after the raising of which he proceeded homewards with nine ships of the line, and was unfortunately wrecked off the Scilly Isles, October 2, 1707. The circumstances of his death were peculiar: he is said to have been thrown on shore alive, and to have been murdered by one of the islanders for the sake of a valuable ring. Shovel is called by Bishop Burnet ('History of his own Times') "one of the greatest seamen of the age;" and his whole career was as honourable to himself as it was creditable to the judgment of Sir John Narborough, who first drew him forth from an obscure condition.

SHUCKBURGH EVELYN, SIR GEORGE, BART., a gentleman distinguished as a classical scholar as well as for his attainments in mathematical and philosophical learning, was born in 1750, and represented the county of Warwickshire in three successive parliaments. In 1774 he was elected a Fellow of the Royal Society, and in the volume of its 'Transactions' for 1798 will be found the communications which he made to that body concerning the measurement of the heights of mountains by the barometer, and the adoption of a general standard of weights and measures. Together with General Roy, he made numerous experiments in order to find the effect of variations of temperature on the volumes of air and mercury; and from the labours of these experiments there has resulted a rule for obtaining the relative heights of stations, which possesses perhaps all the accuracy of which the barometrical method is susceptible, or which can be required for the purposes of geography. According to Sir George Shuckburgh, the formula expressing the required height in fathoms is

$$(10000\, l \mp 0{\cdot}44\, d)\ \{\, 1 + {\cdot}0023\, (f - 32^\circ)\,\};$$

where l is the difference between the logarithms of the heights of the barometer at the two stations, $\mp d$ is the difference between the attached thermometers (Fahrenheit's scale), the negative sign being used when the mercury is coldest at the upper station, and the positive sign in the contrary case, and f is the mean of the temperatures expressed by a detached thermometer at the stations. When the air is tranquil, and the observations are carefully made, this formula will give the required height within two or three feet in four thousand.

It has always been considered advantageous that the units of linear measure and of weight should have a relation to some invariable standard existing in nature, in order that in the event of the values of those units being lost, they may be recovered with accuracy. This was the object proposed by the government of France in 1793, when it was decided that the metre should be a certain portion of the circumference of a meridian of the earth; and to Sir George Shuckburgh belongs the merit of having determined the relation between the yard (the unit of measure in England) and the length of a pendulum which should make a certain number of vibrations in a given time. The subject had already, at intervals, during many years been recommended to the attention of the government, but the inquiry from various circumstances being deferred, it was reserved for private individuals, to whom, for the sake of obtaining accuracy and uniformity in their scientific pursuits, it was of importance to have a precise standard of length, to procure one by their own exertions. By numerous experiments Sir George found that the difference between two pendulums, one vibrating 42 times and the other 84 times in a minute (mean time) in the latitude of London, at 113 feet above the level of the sea, when the mercury in the barometer is at 30 inches, and the temperature is at 60° (Fahr.), is equal to 59·89358 inches according to the parliamentary standard; and it is evident that by repeating such experiments with all due care, the length of a rod containing the same number of inches might be obtained. From the more recent experiments of Captain Krater and Colonel Sabine, the length of a pendulum vibrating one second in London is 39·13929 inches; which gives for the difference between two such pendulums as those above mentioned, 59·90103 inches, a result agreeing with that which had been found by Sir George Shuckburgh within ·00745 inch. This philosopher also ascertained from numerous experiments that a cubic inch of distilled water, when the mercury in the barometer is at 29·5 inches, and the temperature is 60°, weighs in air 252·506 grains, and in vacuo 252·806 grains; hence the exact weight of a grain, and consequently of all other weights, may at any time be obtained. ('Phil. Trans.,' 1798.)

In order that a precise standard of length might be preserved in the country, Sir George Shuckburgh employed Mr. Troughton to make for him a brass-bar, and to lay down on it with great accuracy the length of 5 feet, divided into feet, inches, and tenths of an inch; the bar was $67\frac{2}{8}$ inches long, $1\frac{4}{10}$ inch wide, and 0·4 inch thick; and besides the scale just mentioned, there were laid upon it various other measures of acknowledged or reputed authority. This scale is now in the possession of the Royal Society; and in the 'Phil. Trans.' for 1798 is a paper by Sir George, in which the scale is described, and the length of 3 feet on it is compared with the length of the old standard yard which was kept at the Exchequer (where it is supposed to have been placed in the reign of Elizabeth) and with that of another standard yard belonging to the Royal Society. The difference between

the last-mentioned standards, which was considerable, had been observed by Mr. Graham in 1742.

In 1833 the Royal Astronomical Society caused a new standard measure to be made with all possible accuracy; this is a brass tube, or rather, it consists of three brass tubes drawn within one another, and the scale, which is 5 feet long, divided into inches and tenths, is formed on the upper part of the exterior surface between two lines drawn parallel to the axis of the tube. By careful comparison it has been found that 3 feet on this scale exceeds 3 feet on the Shuckburgh scale by ·000079 inch; and it may be observed here that 3 feet on the latter scale exceed the imperial yard which is at present in use by ·00058 inch. ('Mem. Royal Astr. Soc.,' vol. ix.)

It is said of Sir George Shuckburgh that in matters of science no man was more cautious of making hasty inferences or of forming general conclusions from partial or inaccurate observations. He had travelled on the Continent; and being a diligent cultivator of astronomy, he fitted up an observatory with instruments which he caused to be constructed by Mr. Ramsden. He died at his seat in Warwickshire, September 1804, in the fifty-fourth year of his age, leaving the character of a man of great integrity, and, as a senator, of independent conduct.

*SIAM, KINGS OF. MONGKUT, the present king of Siam, was born October 18, 1804, in the city of Bangkok. He signs his name S. P. P. M. MONGKUT, the initial letters representing titles of dignity, that is to say, SOMDETCH PHRA PARAMENDR MAHA MONGKUT, and these are the Sanskrit titles which he has assumed as king. His Siamese names are CHOM KLAU CHAU YU HUA. Sir John Bowring, in dedicating his book, 'The Kingdom and People of Siam,' to the king, accumulating all his titles, addresses him as "His Majesty Phra Bard Somdetch Phra Paramendr Maha Mongkut Phra Chom Klau Chau yu Hua." His younger brother, who was born about 1807, is associated with him in the kingly dignity, and they are styled respectively the First King and Second King. The signature of the Second King is S. PIN KLAU CHAU YU HUA, the initial S. probably representing the title Somdetch.

Ayuthia, the former capital of Siam, which is about fifty miles higher up the river Meinam than Bangkok, is stated to have been founded about 1350, and to have been the seat of thirty-three kings of three distinct dynasties, including three or four usurpers. Ayuthia was taken and devastated in 1765-68 by the Birmans, who also put the king of Siam to death, and governed the country with despotic cruelty. At length Phya Tarksing, commonly called Phya Tăk (Tark), military governor of one of the Siamese provinces, headed a successful insurrection against the Birmans, and expelled them from the country in 1769. He then proclaimed himself king of Siam, and founded the city of Bangkok, which thenceforth became the capital of the kingdom of Siam. Phya Tăk reigned till 1782, when, in consequence of his exactions and acts of cruelty, an insurrection was organised by the Phya Chakri, or commander in chief, who belonged to the previous royal family. He marched with an army to Bangkok, put the king to death, took possession of the throne, and was crowned in May 1782. He was named Phuti Chau Luang; he reigned twenty-seven years, and then died, when he was succeeded by his son, the father of the present kings of Siam. He commenced his reign September 11, 1809, and immediately afterwards put to death more than one hundred persons of distinction, whom he suspected of being opposed to his accession to the throne. With the exception of this act of atrocity, his reign was by no means of a sanguinary or oppressive character. His popular name was Pheen Din Klang. He was the king to whom Mr. Crawfurd was sent on a commercial mission in 1822 by the Marquis of Hastings, then governor-general of India. ('Journal of an Embassy from the Governor-General of India to the Courts of Siam and Cochin-China,' 4to, 1828.) The king died July 20, 1824, and was succeeded by an illegitimate son, known as Krom Chiat, who had been for some time minister of foreign affairs, and was a man of intrigue and influence. The late king had only two children by his queen, namely Chau Fa Yai, or Chau Fa Mongkut, and Chau Fa Noi, the present First King and Second King. Krom Chiat was several years older than his legitimate brothers. Chau Fa Mongkut did not contest his undoubted right to the throne, but retired to a pagoda, and entered the religious order, by this means probably saving his life and securing his liberty. The regal name of Krom Chiat was Phra Nang Klau Chau yu Acca. He died April 2, 1851, and the present king was crowned on the 15th of May. The person who is now Kalahom, or primo minister, with the aid of his powerful family, was mainly instrumental in placing the two brothers in their present regal positions. He is described by Sir John Bowring as a man of extraordinary sagacity and intelligence; and it was chiefly through his exertions, aided by the Second King, that the commercial treaty, which was the object of Bowring's mission, was brought to a satisfactory conclusion.

Chau Fa Mongkut, in the quietude of the pagoda to which he had retired, devoted his time to study, became a good Pali scholar, and acquired also the Sanskrit, Cingalese, and Peguan languages. He was taught Latin chiefly by Bishop Palegoix, who was head of the French Roman Catholic Missionaries, and English by the Protestant Missionaries from the United States of America. His knowledge of the English language is very imperfect, or at least was so when Sir John Bowring was there, as is apparent from several documents written by him, and published in 'The Kingdom and People of Siam.' Chau Fa Mongkut also occupied himself with astronomical investigations, and learned to calculate eclipses, and determine latitudes and longitudes by observing the occultations of the stars, and by the use of the chronometer.

The Second King, whose proper title is Wangna, or Junior King, is an intelligent and highly cultivated man, who lives much in the style of an opulent European nobleman. He speaks and writes English with great accuracy. He is much devoted to scientific studies, and has acquired a large amount of information. He has collections of books and philosophical instruments. His palace is nearly as extensive as that of the First King. Within it is a building in which he generally resides, and which is fitted up in the style of a handsome European edifice. He is surrounded by insignia of royalty similar to those of the First King, and receives the same prostrations. He disposes of about one-third of the state-revenue, but, except that the First King consults him on matters of importance, he does not directly interfere in the administration of the state-affairs. There have been occasionally two kings of Siam in former times; but they then occupied distinct governments, the one being king of the Southern Provinces and the other king of the Northern Provinces.

The First King's concubines amount to hundreds, but he has generally one wife who ranks much higher than the others, and has a title answering to that of Queen. She is selected from the princesses of the royal line, and has a separate palace, and a body of attendants specially devoted to her service. The last Queen was born December 21, 1834, was crowned January 2, 1852, and died October 10, 1852. The First King had twelve children before he was king, and has had as many or more since. The Second King has had about twenty children, seven of whom are by one favourite wife.

(*The Kingdom and People of Siam, with a Narrative of the Mission to that Country in* 1855, by Sir John Bowring, F.R.S., Her Majesty's Plenipotentiary in China, 2 vols. 8vo, 1857.)

SIBTHORP, JOHN, the youngest son of Dr. Humphrey Sibthorp, professor of botany at Oxford, was born in that city October 28, 1758. He took his master's degree in 1780, and afterwards obtained a Radcliffe travelling fellowship. In 1783 he took the degree of M.B.; and, leaving Oxford for a time, pursued his medical studies at Edinburgh. He next visited France and Switzerland, and made some interesting botanical discoveries at Montpellier, which he communicated to the Academy of Sciences in that city.

In 1784 he returned to England, and having taken the degree of Doctor of Medicine, was appointed to succeed his father, who had resigned the professorship of botany. Part of the same year was spent at Göttingen, where he formed the plan of his voyage to Greece, which soon after he executed. His object being to study the botany of that country, which had been so little investigated by the moderns, he engaged at Vienna Mr. Bauer, an excellent draughtsman, with whom he set out on his expedition, in March, 1786. In the autumn of that year he visited Naples and Crete, and wintered at Constantinople. In the spring of 1787 he visited Cyprus and other Greek islands, and touched at the coast of Asia Minor. In June 1787, he made some stay at Athens, in order to recover his health, which had been much impaired by the heat of the weather and by confinement on ship-board. From that city he made excursions to various parts of Greece; and embarking at Patras on Sept. 24, 1787, reached England, after a tempestuous voyage, during the first week in December.

He now enjoyed some years of learned leisure, engaged in the duties of his professorship, and in superintending the labours of his draughtsman. He was one of the first members of the Linnæan Society, and became a fellow of the Royal Society in 1789. His reputation gained him an increase of his stipend, with the title of Regius professor, which was conferred on him in 1793. But nothing could deter him from attempting to accomplish his purpose of forming a complete Flora of Greece. Accordingly, in March, 1794, he set out on his second journey to that country. He now examined the Troad, paid a second visit to Mount Athos, and spent two months at Athens. He passed the winter of 1794 at Zante, where an apothecary furnished him with a complete Herbarium of the island. In February 1795, he left Zante for the Morea, where he remained for two months, and returned to Zante at the end of April. He here embarked on board a vessel bound for Otranto. The voyage, which is usually accomplished in five days, occupied more than three weeks: and the inclemency of the weather to which Dr. Sibthorp was exposed hastened the progress of a consumption, of which he had before experienced the symptoms. In the autumn of 1795 he reached England: his health now grew rapidly worse; and on February 8, 1796, he died at Bath, in the thirty-eighth year of his age.

Of the value and extent of Dr. Sibthorp's labours, some notion may be formed from the fact that the number of species collected from his manuscripts and specimens amounts to three thousand. Unhappily, he lived to finish only one work, a 'Flora Oxoniensis,' published in 1794. In his will he bequeathed to the University of Oxford an estate of 200*l.* a year, for the purpose of publishing his 'Flora Græca,' in ten folio volumes, with a hundred plates in each; and a prodromus of the work, without plates. [DIOSCORIDES.]

SICARD, ROCH AMBROSE CUCURRON, was born at Fousseret,

near Toulouse, on the 20th September, 1742. He completed his studies at that city, and entered into holy orders; but while thus engaged he felt impelled to enter upon a new career, for which, as his success afterwards proved, he was peculiarly adapted. The archbishop of Bordeaux wished to establish a school for the deaf and dumb, and he fixed upon the Abbé Sicard to second his project, who went to Paris to learn the method of instruction there pursued by the Abbé de l'Epée. He returned to Bordeaux in 1786, and the new establishment prospered under his care. This success obtained for Sicard new preferment, under the title of vicar-general of Condom, with that also of canon of Bordeaux. Very eager for honorary distinctions, the vanity of Sicard was flattered by the attentions paid to him: he became a member of numerous academies and literary and scientific societies, and he felt pleasure in assuming the titles thus conferred upon him. These literary honours did not however cause him to relax in his zeal for the education of the deaf and dumb, in which pursuit he became so distinguished that public opinion pointed to him as the most worthy to be the successor of the Abbé de l'Epée, who died in 1789. To obtain this honourable office it was necessary that the candidates should undergo an examination before a commission from the three academies named by the king. Three candidates entered into competition with Sicard: the Abbé Salvan, instructor at Riom in Auvergne, afterwards a joint director at the institution for the deaf and dumb at Paris; Father Perrenet, an Augustine; and the Abbé Masse, to whom the commune of Paris had temporarily entrusted the management of the institution. The last-named candidate did not submit to the examination, and after a minute investigation into the acquirements of the other three, Sicard was chosen, and the choice of the commissioners was confirmed by Louis XVI., in April, 1790.

The establishment at Paris was supported during the latter part of the Abbé de l'Epée's career by the government. From 1778 to 1785 a decree of the council had secured a revenue of 240*l.* (6000 livres) from the estate of the suppressed convent of the Celestines for the institution of the deaf and dumb, which only ceased when the National Assembly declared the confiscated possessions of the ancient monasteries to be national property. In July 1791, the Assembly granted a donation of 12,700 francs (508*l.*) to the institution, which was then removed to the convent of the Celestines. In 1791, though the oath affirming the civil constitution of the clergy was not required from Sicard, he was willing to acknowledge liberty and equality, and this acknowledgment he accompanied with a gift of 200 livres. Notwithstanding this concession, he was arrested on the 26th of August, and confined till the 2nd of September. On this occasion, the pupils of Sicard addressed to the Assembly an eloquent petition, which demonstrated the intelligence which Sicard had called forth in them. This petition was presented by Sicard's most celebrated pupil Massieu at the bar, and read by one of the secretaries: it was highly applauded, and a decree was made, directing the minister of the interior to give an account of the cause of Sicard's arrest. Other matters caused this decree to be disregarded, and on the 2nd of September Sicard was transferred to L'Abbaye; at that time this was like a sentence of death. During the two following days Sicard felt the danger of his position, which he has narrated with great prolixity. The weapon of the executioners was already raised over Sicard, when a watchmaker named Monnot placed himself before the intended victim, saying "It is the Abbé Sicard, one of the most useful men in the country: you shall run through my body to get at his." Sicard then said, "I am the instructor of the deaf and dumb; and as these unfortunates prevail more among the poor than the rich, I am more to you than to the rich." This address produced such an effect, that those who had just been about to put him to death embraced him, and proposed to take him home in triumph. An affected scruple of justice prevented him from allowing this to be done: he said he had been imprisoned by a constituted authority, and to that authority alone could he look for his freedom. During two days and two nights he remained in prison, in imminent danger of being massacred. He wrote to the president of the Assembly stating his situation, and the devotion of Monnot, and a decree was made declaring that this brave man deserved well of his country. But the commune of Paris, though apprised of the interest Sicard excited, passed on to the order of the day. On the 4th of September Sicard knew that he was to be sacrificed that evening; and it was only by the decisive steps taken by several of his friends in the Assembly to whom he wrote that his life was saved. Even on his release, so great was his desire of popular applause, that, instead of retiring in quietness to his pupils, he went to the Assembly, accompanied by his preserver Monnot, to exhibit himself, and to thank those who had been instrumental in his deliverance.

After his restoration to his pupils he did not experience further persecution, but occupied himself solely with them during the reign of terror. After the fall of Robespierre, when the National Convention took up some useful projects, a normal school was created, in which Sicard was appointed a teacher of grammar. In his first lecture, in 1795, he extolled philosophy so highly when applied to education, as to leave religion nearly out of the question. On another occasion he analysed grammatically the following phrase:—"Frenchmen should rally round the Convention, which will persecute the disaffected, to whatever party they belong." He contended against the revolutionary freedom of thou-ing and thee-ing, and contributed with Laharpe to banish its use from the normal schools. His scientific course had great success, which is to be less attributed to his grammatical innovations, than to the simple and ingenious manner in which he submitted the forms of grammar to the operation of analysis. His lectures were much frequented, and occasionally by Garat, Volney, Wailly, and others. He was soon after engaged in contributing to and otherwise assisting in the publication of political and religious papers in various periodicals, and was brought under the notice of the Directory, and banished. It was a considerable time, and then only after humiliating submissions, before he was restored to his pupils. But the establishment had been neglected during his proscription, the resources had been cut off, and the ceremonies of religion forbidden. This state of things was changed on his return. He set up a printing-press in the Institution, had his own works printed by the pupils, and from that time employed himself solely in perfecting the methods of instruction transmitted to him by his illustrious predecessor. The Abbé de l'Epée had translated things by signs, and signs by words, and he had applied his system only to physical objects: in explaining intellectual things and operations he adopted the reverse of this order; he taught them the verbal expressions first, and then explained these by signs. In the latter operation the eyes and memory only of the pupils were exercised; the words conveyed no knowledge to their minds, and consequently the signs for them were without meaning. Sicard applied De l'Epée's process for material objects to metaphysical ideas also, and thus succeeded in giving to his pupils that development of intellect of which he found them capable. The public examinations of his pupils contributed to extend his reputation; on these occasions he exhibited successively his favourite pupils, Massieu, Clerc, and Berthier. Foreigners crowded to these examinations, which were also attended by many persons of the highest distinction.

The chief works of Sicard are his 'Théorie des Signes,' 'Cours d'Instruction d'un Sourd muet de Naissance,' and 'Eléméns de Grammaire Générale appliquée à la Langue Française,' but he also wrote and translated several other works. In 1815 he visited England with Massieu and Clerc, and was very honourably received and noticed. The old age of Sicard was not one of ease and plenty, though his life had been passed in assiduous labour, for he was involved by his good nature in becoming responsible for the pecuniary engagements of others, and was consequently obliged to put his expenses on the most economical scale. His death took place in May 1822. Three funeral orations were pronounced to his memory; one of them was by his unfailing friend M. Lafond de Ladébat, in the name of the Directors of the Institution for the Deaf and Dumb.

SICKINGEN, FRANZ VON, was born in 1484, at the seat of his ancestors, the castle of Ebernburg, in what is now the circle of the Middle Rhine, in the duchy of Baden. From his youth he devoted himself to military pursuits, and became one of the noblest and most distinguished soldiers of his age. He supported the cause of the Emperors Maximilian and Charles V. with ability and courage, but rendered himself more remarkable by his support of the poor and oppressed. Whenever a humble suitor had cause of complaint against the corporation of a city, or a debt was to be recovered from a rich man by a poor one, he deemed it a duty to assist him with all his might. He made war upon the governing powers of Worms, who had infringed on the rights of the citizens; and in spite of the ban of the empire under which he fell, he assembled an army, fought with the Duke of Lorraine, and afterwards with the Elector of Mainz, until the Emperor adjusted the quarrel and released him from the ban. With the Count of Nassau he next invaded France, and wasted Picardy. He endeavoured on every occasion to repress the despotism of princes and the arrogance of the clergy, and he was an earnest supporter of the movement in favour of Lutheranism in the Rhenish provinces. Though not himself a scholar, he was the patron, supporter, and defender of some of the eminent spirits who were then forwarding that movement. He protected Reuchlin from the monks of Cologne; Bucer and Œcolampadius found refuge in his castle; and Ulrich von Hutton resided for a considerable time and composed several of his works there. At length, during a feud with Treves, Hesse, and the Palatinate, he was besieged in his castle of Neustall, near Landstuhl, in the Bavarian Palatinate, was severely crushed by the falling of a beam loosened by the enemy's cannon, forced to surrender, and died shortly afterwards on May 7, 1523. His tomb still remains in the church of Landstuhl, though injured by the French troops. A descendant still exists, bearing the title of Count von Sickingen.

SIDDONS, MRS. SARAH, was born at Brecon, in South Wales, July 5, 1755. She was the eldest child of Mr. Roger Kemble and Sarah his wife (whose maiden name was Ward), and, while a mere infant, made her first appearance on the stage on the occasion of her father's benefit. The audience expressed their disapprobation of what they considered too premature an exhibition; but Mrs. Kemble boldly led the child forward, and she disarmed their anger by reciting the well-known fable of 'The Boy and the Frogs.' From that period Miss Kemble continued to perform regularly in her father's company till she attained her fifteenth year; and at the early age of thirteen, she sustained the principal female parts in several standard English operas. Having formed an attachment to a young actor named Siddons, which was not agreeable to the family, Miss Kemble was removed from the theatre, and placed under the direction of Mrs.

Greathead, of Guy's Cliff, Warwickshire, in the capacity of reader and companion. At the age of eighteen the affection of the young couple being undiminished by separation, Mr. and Mrs. Kemble consented to their union. They were married at Trinity Church, Coventry, November 26, 1773, and the young bride returned to the provincial stage at Cheltenham in company with her husband. At Cheltenham she attracted the notice of the Hon. Miss Boyle, Lord Bruce, afterwards created Earl of Aylesbury, and some other noble personages. Upon their strong recommendation, Garrick was induced to send King down to Cheltenham, to witness her performance in the 'Fair Penitent.' The Rev. Henry Bate, afterwards Sir Henry Bate Dudley, was also much struck by her Rosalind; and her transfer to the metropolis being at length determined on, she made her first appearance in London at the Theatre Royal, Drury Lane, on Friday, December 29, 1775, being then only twenty years of age, in the character of Portia, in the 'Merchant of Venice:' Garrick performed Shylock. She was announced simply as 'a young lady;' and, though favourably received, failed to make any strong impression, being thought more of as a beautiful young woman than as a great or even promising actress. On the revival of 'Richard the Third,' Garrick not having acted Gloster for five years, he cast Mrs. Siddons the part of Lady Anne. "She there," says Mr. Boaden, "met Roscius in all his terrors;" and on the first night hung a little back from timidity. "I have mentioned," he continues, "in another work the glance of reproach that corrected the failure, and the extreme sensibility with which it was long retained." The fact was, as Mr. Campbell states it, that instead of advancing to the front of the stage and turning, as Garrick had instructed her, from the audience, she by "hanging a little back," compelled him to act the scene with his back towards the audience, instead of hers, an unintentional annoyance which he never forgave her, for at the close of the season when the re-engagements for the next campaign were under consideration, his answer to the person who mentioned in her turn "the young lady," was simply "Let her go." This latter circumstance we state on the authority of a contemporary of Garrick and a most intimate friend of Mrs. Siddons, whose memory was as clear and retentive as his means of information were numerous and peculiar.

But the triumph of Mrs. Siddons, though retarded, was not to be prevented even by so great a theatrical potentate as Garrick. In the summer of 1776, she appeared at Birmingham, where her genius was acknowledged by the celebrated actor, Henderson, who pronounced her to be "the first and best of actresses; to have in herself all that her predecessors possessed and all they wanted," and predicted that "she would never be surpassed." From Birmingham she went to Manchester, York, and Bath, increasing her reputation to such a degree that offers were again made to her from the metropolis; and on the 10th of October 1782, she reappeared at Drury Lane, as Isabella, in the 'Fatal Marriage.' On the 30th of October, she performed Euphrasia in 'The Grecian Daughter,' and subsequently enacted Jane Shore, Calista in 'The Fair Penitent,' and Belvidera in 'Venice Preserved,' a succession of triumphs which established her fame; and at the end of the season she went to Dublin, where her brother John was engaged for three years. In 1783 the celebrated trial of skill took place between the rival Lady Randolphs, Mrs. Crawford, at Covent Garden, and Mrs. Siddons, at Drury Lane, and added another leaf to the laurels of the latter. In 1784 a cabal was made against her, upon a most unfounded charge of illiberality towards two brother performers, and she personally addressed the audience at the opening of Drury Lane, on the 5th of October, having been assailed by hooting and hissing on her appearance as Mrs. Beverley. On the 2nd of February 1785, Mrs. Siddons first performed Lady Macbeth. In 1794 Mrs. Siddons opened Holland's new Drury Lane Theatre by the performance of Lady Macbeth, on which occasion her brother Charles made his first appearance in the character of Macduff; and, in 1809, she again, as Lady Macbeth, assisted at the opening of the new Covent Garden Theatre, September 18th. The notorious O.P. row ensuing, seven months elapsed before she made her second appearance that season, repeating Lady Macbeth on the 24th of April 1810. Two years afterwards, on the 29th of June 1812, Mrs. Siddons took her leave of the stage she had so long adorned by her genius and elevated by her private conduct, in the same celebrated character of Lady Macbeth, after which she spoke a farewell address, written by her nephew, Mr. Horace Twiss. Thrice again however during the next season she was induced to revisit the scenes and revive the recollections of her former glories: she performed on the 25th of May for the Covent Garden Theatrical Fund; on the 11th of June for Mr. Charles Kemble's benefit, and on the 22nd of the same month at Drury Lane for the fund of that theatre. In November 1815, she acted for ten nights at Edinburgh for the benefit of the widow and family of her son Henry; again at Covent Garden, four times in 1816, for benefits and charities, and at the request of the Princess Charlotte of Wales, who was however unfortunately prevented by illness from witnessing the performance. In 1817 she performed once (June 5) for Mr. C. Kemble's benefit, and made her final appearance upon any stage at Covent Garden, June 9, 1818, for the benefit of Mr. and Mrs. Charles Kemble, in the character of Lady Randolph.

For two seasons after her public farewell in 1812, Mrs. Siddons gave occasional readings alternately from Shakspere and Milton at the Argyle Rooms, having been led to do so in the first instance by the kind desire of serving the widow of Mr. Cherry, author of 'The Soldier's Daughter.' She was also honoured by a command to read to Queen Charlotte and the Royal family at Frogmore, and an invitation from the universities of Oxford and Cambridge. "Whether this great actress regretted the stated calls to exertion," says Mr. Boaden, "I know not." That she did regret them however there can be little doubt, from the following remarks, which she one day made to an old and attached friend, an eminent physician, from whose lips we heard it. It was about the period of the evening when she had been accustomed to repair to the theatre to dress for the performance. "At this time," she observed, "every body in London used to be thinking of me—now, nobody thinks of me!" The tone in which this was spoken, and the sigh which accompanied it, sufficiently indicated the feeling with which she contrasted her public and private life, although still the queen of every circle she condescended to enter. She died on the 8th of June 1831, about nine in the morning, at her residence in Upper Baker-street, in the seventy-sixth year of her age, and the prophecy of Henderson has not yet been falsified.

SIDMOUTH, HENRY ADDINGTON, VISCOUNT. The father of Lord Sidmouth was Dr. Anthony Addington, a physician, who, after practising for some time with considerable distinction in London, was induced by the state of his health to retire from the metropolis, and to settle in Reading, where he died in 1790. Dr. Addington married in 1745 Mary, daughter of the Rev. Haviland John Hiley, of Reading; and Henry, who was born at Reading on the 30th of May 1757, was their eldest son. Mrs. Addington died in 1778. In the beginning of that same year Dr. Addington obtained much notoriety by a strange attempt in which he engaged in conjunction with Sir James Wright, the medical attendant of the Earl of Bute, to bring about a political alliance between that nobleman and the Earl of Chatham, whom Addington had been in the habit of visiting in his professional capacity. The negociation, which of course came to nothing, appears to have originated solely with the two physicians—who afterwards quarrelled upon the subject and assailed one another, through the press, with mutual contradictions and recriminations—and to have been carried on for the greater part without the knowledge of the two noble persons who were principally concerned. Lord Chatham was at the time on his deathbed.

Meanwhile Addington's son Henry, after having commenced his classical education at Winchester School, had been entered at Brazennose College, Oxford, in January 1774. He took his degree of B.A. in February 1778; and in 1779 obtained the Bachelor's prize for an English essay. On leaving the University he entered himself a student of Lincoln's Inn, and was called to the bar on the 11th of May 1784. Events however had by this time taken a course which had the effect of withdrawing him from the further pursuit of the profession upon which he had thus entered. His father's connection with the family of Lord Chatham had led to an intimacy while they were yet boys between him and the younger William Pitt, who was his junior by about three years, but had been in parliament since 1780, and was already, when Addington was called to the bar, firmly seated in the post of first minister of the crown. Addington is said to have been previously fond of attending the debates in the House of Commons; his brother-in-law, James Sutton, Esq., of New Park, had much influence at Devizes; and on Mr. Pitt's suggestion he stood for and succeeded in getting himself returned for that borough at the general election which preceded the opening of the new parliament on the 18th of May 1784.

The long political career upon which he now entered was not marked by many events in which he bore a prominent part, and its general course may be briefly traced. So long as he was only a private member of the House of Commons—in which he retained his seat for Devizes until he became a peer—he was, as might be expected, one of Mr. Pitt's steadiest supporters. Accordingly, when the office of Speaker became vacant in May 1789, by the promotion of Mr. (afterwards Lord) Grenville to be secretary of state, Addington, although so comparatively young a member, was put forward as the ministerial candidate, and was elected by a large majority. He filled the chair, with considerable credit, if not with any remarkable distinction, till on the retirement of Pitt, in March 1801, he was induced to undertake the formation and chieftainship of a new ministry, with the offices of chancellor of the exchequer and first lord of the treasury, as they had been held by his predecessor. He differed, therefore, it now appeared, from Pitt upon the great question of Roman Catholic emancipation, upon which that minister had gone out; but there were probably other subjects upon which their opinions and views had by this time considerably diverged. Addington had come to be considered as the leader or head of the class of persons specially styled the King's Friends; and it was understood to have been at the express request of his majesty that he now assumed office. The most memorable event of Mr. Addington's short administration was the Peace of Amiens, which proved still shorter than its author's tenure of power. Soon after the renewal of the war in the beginning of 1803, Pitt, who had hitherto supported his old friend, began to intimate an apprehension that he was scarcely equal to the crisis, and then openly joined Fox and the regular opposition. The result was that Addington resigned, and Pitt was restored to power in May of the following year.

The displaced minister however made no attempt to form a party against his successor. He would probably indeed have admitted as readily as any one else that Mr. Pitt was the preferable person of the two to be at the head of affairs at such a moment, now that he was willing to accept the post upon the condition—namely, the abandonment of the question of Roman Catholic emancipation—which he had formerly rejected; but which the king, and, it must be added, the great majority of the country and of both houses of parliament, regarded as indispensable. The resumption of office by Pitt in May 1804 was a concession on his part of a great point and a great principle, and a decided victory obtained by George III. and his friend Addington. The new government was from the first supported by Addington, who in January 1805 again took office as president of the council, being at the same time made a peer by the title of Viscount Sidmouth. It is said that he accepted this elevation, which removed him from the House of Commons, with much reluctance. He resigned the presidency in July of the same year in which he accepted that office. The causes are thus stated in the 'Annual Register,' in the relation of the proceedings, so distressing to Pitt, which were this year taken against Lord Melville:—"During the whole of these proceedings the new president of the council and his adherents separated from the minister, and took an eager and an active part in bringing Lord Melville to the bar of public justice; conduct which must have been considered as a defection from the government of which they formed a part, and, as such, must have been deeply resented by the minister. It was also rumoured that other causes of distaste and disagreement existed between Mr. Pitt and Lord Sidmouth at this period; that the former was jealous of the influence which the latter maintained in a certain quarter, which had lately been manifested in the conferring of high ecclesiastical dignities: and that, instead of gaining an useful ally, Mr. Pitt had only exposed himself to the machinations of a dangerous rival. Whether these reports were founded in truth it is not our province to decide, but certain it is that on the 10th day of July the Viscount Sidmouth and the Earl of Buckinghamshire resigned their respective offices."

When Mr. Fox and Lord Grenville succeeded to power in February 1806, after the death of Pitt, Lord Sidmouth was made lord privy seal; and when the ministry was reconstructed in October, he was replaced in his former post of president of the council, which he held till the breaking up of Lord Grenville's government in March following. After this he remained out of office for about five years. Then in April 1812, in the last moments of Mr. Perceval's administration, he was appointed president of the council for the third time. In June of the same year, when Lord Liverpool assumed the premiership after the assassination of Mr. Perceval, Lord Sidmouth became secretary of state for the home department.

This office, which for the first time gave him much of a real share in the business of government, he continued to hold for the next ten years. His conduct on several occasions, as, for instance, on that of the great meeting for reform, held at Manchester in August 1819, exposed him to a good deal of popular outcry and obloquy; but he was never charged with being deficient in decision and fearlessness, and he at least succeeded in very difficult times in preventing the public safety from ever being seriously endangered. He resigned his office in 1822, but at the earnest request of Lord Liverpool he retained his seat in the cabinet for two years longer. He finally retired from official life in 1824; but he continued for some years to attend frequently in the House of Lords, though he seldom spoke. He had at no time indeed been accustomed to come forward much in debate. He survived till the 15th of February 1844, when he died at his residence, the White Lodge, in Richmond Park, of which he was deputy ranger. Lord Sidmouth was twice married; first in 1781, to Ursula Mary, daughter of Leonard Hammond, Esq., of Cheam, in the county of Surrey, who died in 1811, after bringing him four sons and four daughters; secondly, in 1823, to the honourable Marianne, widow of Thomas Townshend, Esq., of Honington Park, in the county of Warwick, and only daughter of Lord Stowell, who died also before him in 1842.

SIDNEY, or SYDNEY, ALGERNON, was the second surviving son of Robert, second earl of Leicester of that creation, and of his wife Dorothy, eldest daughter of Henry, earl of Northumberland. He is supposed to have been born in 1621 or 1622. When his father went as ambassador to Denmark in 1632, he took his son Algernon with him; and four years after he likewise accompanied his father on his embassy to France. His first entrance upon public life was in 1641, when, upon the breaking out of the rebellion in Ireland, he went over to that country, of which his father was then lord-lieutenant, and commanded a troop of horse in the earl's regiment. Both he and his elder brother, the Lord Viscount Lisle, distinguished themselves by their gallantry in the campaigns of that and the following year.

Returning to England in August 1643, the two brothers, who professed to be on their way to the king at Oxford, were seized as they landed in Lancashire, by order of the parliament; an incident which lost them the favour of Charles, who believed that their capture was of their own contrivance. On this they both joined the parliamentary party, and Algernon received a commission as captain of a troop of horse in the regiment of the Earl of Manchester. In April 1645 Fairfax raised him to the rank of colonel, and gave him a regiment; and in 1646, his brother Lord Lisle having become lieutenant-general of Ireland, he was made lieutenant-general of the horse in that kingdom, and governor of Dublin. In the beginning of the same year he had been returned member for Cardiff, in the room of William Herbert, Esq., who two years before had been disabled from sitting, for siding with the king, and who had in the interim been killed at the battle of Edgehill. In May 1647, having come over to his native country, he received the thanks of the house of Commons for his services in Ireland, and was appointed governor of Dover. In 1648 he acted as one of the judges at the trial of the king, although he was not present when the sentence was passed, nor did he sign the warrant for the execution. On the establishment of the protectorate however he retired from public affairs, and he appears to have continued to reside at the family seat of Penshurst in Kent, and at other places in the country, during the government of Cromwell and his son.

But on the restoration of the long parliament in May 1659, Sidney again came forward, and on the 13th of that month was nominated one of the council of state. On the 5th of June following he was sent, along with Sir Robert Honeywood and Mr. Borne, to Denmark, to negociate a peace between that country and Sweden; and he was absent upon this mission when the king returned. In a letter written to him by his father shortly after the Restoration, and published in 'Familiar Letters, written by John, late earl of Rochester, and several other persons of honour' (8vo, Lond., 1697), the earl mentions a report which he had heard, that when the University of Copenhagen brought Sidney their album, and desired him to write something in it, he wrote—

". . . . Manus hæc inimica tyrannis
Ense petit placidam sub libertate quietem,"

and signed the verses with his name. This anecdote is confirmed by Lord Molesworth, who, in the Preface to his 'Account of Denmark' (first published in 1694), tells us, that even while Sidney was still at the Danish court, "M. Terlon, the French ambassador, had the confidence to tear out of the 'Book of Mottoes' in the king's library" the above lines, "which Mr. Sidney, according to the liberty allowed to all noble strangers, had written in it." "Though M. Terlon," adds Lord Molesworth, "understood not a word of Latin, he was told by others the meaning of that sentence, which he considered as a libel upon the French government, and upon such as was then setting up in Denmark by French assistance or example." His father intimates that this and some other things he had heard of him made him hesitate about speaking to the king in his behalf, as he intended to do. "It is also said," continues the earl, "that a minister who hath married a Lady Laurence here at Chelsea, but now dwelling at Copenhagen, being there in company with you, said, 'I think you were none of the late king's judges, nor guilty of his death,' meaning our king. 'Guilty!' said you. 'Do you call that a fault? Why it was the justest and bravest action that ever was done in England, or anywhere else;' with other words to the same effect. It is said also that, you having heard of a design to seize upon you, or to cause you to be taken prisoner, you took notice of it to the King of Denmark himself, and said, 'I hear there is a design to seize upon me; but who is it that hath that design? *Est ce notre bandit?*' by which you are understood to mean the king. Besides this, it is reported that you have been heard to say many scornful and contemptuous things of the king's person and family, which, unless you can justify yourself, will hardly be forgiven or forgotten; for such personal offences make deeper impressions than public actions, either of war or treaty."

The reports were probably not to be gainsayed. Indeed Sidney, in his answer to his father says, "That which I am reported to have written in the book at Copenhagen is true; and, never having heard that any sort of men were so worthily the objects of enmity as those I mentioned, I did never in the least scruple avowing myself to be an enemy unto them." Accordingly, instead of coming home, he proceeded first to Hamburg, whence he went to Frankfurt, and from thence to Rome, where he proposed to take up his residence. About the middle of the year 1661, however, he was forced to remove to Frascati; and he is afterwards traced to various places in Germany, France, and the Low Countries. In 1665 he was at the Hague, actively employed, along with other English exiles of the same principles, in urging the states of Holland to invade this country; and the next year he is found at Paris, impressing upon Louis XIV. the advantage France would derive from the establishment of a republic in England: a project in favour of which he engaged, in a memorial to the king, to procure a rising, if he were allowed a grant of 100,000 crowns. From this time he appears to have resided in Gascony, till at last, in 1677, a pardon and permission for him to return home were obtained from Charles II., on the plea that he was anxiously desirous to see his aged father once more before he died. The earl died that same year, and, although he had never approved of the course his son had taken, left him a legacy of 5,100*l.*, with which, he says, in his 'Apology,' dated on the day of his death, he would have immediately returned to Gascony, if he had not been detained by a long and tedious suit in Chancery, in which he was involved by his elder brother, now Earl of Leicester, choosing to dispute his father's will. Before this, Sidney appears to have been only assisted by his

father with irregular and scanty remittances; and during his wanderings on the Continent he was often in great straits.

It is commonly stated that Sidney's pardon was obtained through the interest of the Earl of Sunderland, who was the son of his sister Dorothy (Waller's 'Sacharissa'); but he himself, in a letter to the Hon. Henry Savile, then the English ambassador at the court of France, appears to attribute it to that gentleman's exertions. "My obligation unto you," he says, "I so far acknowledge . . . to be the greatest that I have in a long time received from any man, as not to value the leave you have obtained for me to return into my country, after so long an absence, at a lower rate than the saving of my life."

We are indebted for the strongest light that has been cast upon the conduct of Sidney after his return, to the despatches of the French minister, Barillon, published from the originals in the foreign office at Versaill s, by Sir John Dalrymple, in his 'Memoirs of Great Britain and Ireland,' 4to, Lond., 1773. In a despatch dated 5th December 1680, Barillon writes, "The Sieur Algernoon Sydney is a man of great views and very high designs, which tend to the establishment of a republic. He is in the party of the Independents and other sectaries; and this party were masters during the last troubles. They are not at present very powerful in parliament, but they are strong in London; and it is through the intrigues of the Sieur Algernoon Sidney that one of the two sheriffs, named Bethal, has been elected. The Duke of Buckingham is of the same party, and believes himself at the head, &c. . . . The service which I may draw from Mr. Sidney does not appear, for his connections are with obscure and concealed persons; but he is intimate with the Sieur Jones [Sir William Jones, lately attorney-general], who is a man of the greatest knowledge in the laws of England, and will be chancellor, if the party opposed to the court shall gain the superiority, and the Earl of Shaftesbury be contented with any other employment." And in the account of his disbursements among the patriots, from the 22nd December 1678, to the 14th December 1679, Barillon sets down "To Mr. Sidney 500 guineas, which makes 543*l.* 15*s.* sterling." See also the despatch of September 30th, 1680, for an account of the arguments Sidney was accustomed to use with Barillon to show that it was for the interest of France that England should be converted into a republic. Mr. Hallam has some remarks which will be found worth attention upon the conduct imputed to Sidney as to this matter, in his 'Constitutional History,' vol. ii.

Sidney was a candidate for the representation of Guildford, at the general election in 1678, and for Bramber at that in 1679; but was defeated both times, although on the first occasion he petitioned against the return of his opponent, and on the second he was only unseated after a double return. He had thus openly taken his stand as the opponent of the court; and he was looked upon as leagued with Monmouth, Shaftesbury, Russell, Essex, and the other popular leaders, who may have differed among themselves in their principles and views, but the designs of the most moderate of whom certainly extended to such a change of government as would have amounted to a revolution. When the Rye-House Plot was announced [RUSSELL, WILLIAM, LORD], in June 1683, Sidney was immediately arrested, along with his friend Lord Russell, and committed to the Tower on a charge of high treason. He was brought up to the bar of the King's Bench to plead, on the 7th of November, and his trial took place on the 21st, before Sir George Jefferies, lately promoted to the place of Lord Chief Justice. Jefferies exhibited less than usual of his wonted coarseness and passion on this occasion; but his demeanour was very determined and inflexible, and he bore down every objection of the prisoner with an authority that nothing could shake or impress. The only evidence in support of the principal facts charged was the vile Lord Howard of Escrick, who had, according to his own account been a party to the plot, and now came to swear away the lives of his associates in order to save his own; and as the law of high treason required two witnesses to prove the crime, the other was supplied by bringing forward a manuscript found among Sidney's papers, and asserted, no doubt with truth, to be his handwriting, which, it was pretended, contained an avowal and defence of principles the same, or of the same nature, with those involved in the alleged plot. He was on this imperfect evidence found guilty; and being again brought up on the 26th, was sentenced to be put to death after the manner of execution then enjoined by law in cases of high treason. He twice petitioned the king for pardon; but all that could be obtained for him was the remission of the degrading and brutal parts of his sentence; and on Friday, the 7th of December, he was beheaded on Tower Hill. No one ever suffered with more firmness or with less parade. He did not even address the people; but when asked to speak, replied that he had made his peace with God, and had nothing to say to man. A paper which he delivered to the sheriff, and which was afterwards printed, concluded as follows:—"The Lord sanctify these my sufferings unto me; and though I fall as a sacrifice unto idols, suffer not idolatry to be established in this land. . . . Grant that I may die glorifying thee for all thy mercies, and that at the last thou hast permitted me to be singled out as a witness of thy truth, and, even by the confession of my very opposers, for that old cause, in which I was from my youth engaged, and for which thou hast often and wonderfully declared thyself."

The trial and condemnation of Algernon Sidney seem very naturally to have shocked the public feeling of the time in no ordinary degree. Even the cautious Evelyn, after stating that he was executed "on the single witness of that monster of a man, Lord Howard of Escrick, and some sheets of paper taken in Mr. Sidney's study, pretended to be written by him, but not fully proved, nor the time when, but appearing to have been written before his majesty's restoration, and then pardoned by the Act of Oblivion," adds, that "though Mr. Sidney was known to be a person obstinately averse to government by a monarch (the subject of the paper was in answer to one of Sir E. [R.?] Filmer), yet it was thought he had very hard measure." He describes Sidney as "a man of great courage, great sense, great parts, which he showed both at his trial and death;" and he appears to have been looked upon universally in the same light—by his friends as one of the ablest, by his enemies as one of the most dangerous of his party. While he was yet in exile, Charles himself, in 1670, described him to Colbert, the French minister, as one who could not be too far from England, where his pernicious sentiments, supported with so great parts and courage, might do much hurt: and there can be little doubt that Charles's personal enmity contributed to this manifest perversion of the law. With the exception of Shaftesbury Sidney was the only person of eminent ability in the particular knot of patriots to which he belonged. Yet he must not be confounded in intellectual, any more than in moral character, with that brilliant and versatile politician. A man of talents and accomplishments he was, but narrow-minded, opinionative, and egotistical, to the point of utter impracticability. Burnet describes him "as a man of most extraordinary courage, a steady man, even to obstinacy, sincere, but of a rough and boisterous temper, that could not bear contradiction, but would give foul language upon it. He seemed to be a Christian," adds the bishop, "but in a particular form of his own: he thought it was to be like a divine philosophy in the mind; but he was against all public worship, and everything that looked like a church. He was stiff to all republican principles, and such an enemy to everything that looked like monarchy, that he set himself in a high opposition against Cromwell when he was made Protector. He had studied the history of government in all its branches beyond any man I ever knew."

Sidney's 'Discourses concerning Government' were first published in 1698, with a short preface by John Toland; again in 1704, and a third time in 1751, at the expense of Mr. Thomas Hollis, who prefixed a Life of the Author, and also printed for the first time his 'Apology' already mentioned. This edition of the works of Algernon Sidney was reproduced in 1772 by Mr. Brand Hollis, to whom Mr. Thomas Hollis left his property, with notes and corrections by Mr. J. Robertson, and the addition of some letters and other short pieces of Sidney's, all previously published, together with a tract entitled 'A General View of Government in Europe,' first printed in James Ralph's anonymous publication entitled 'Of the Use and Abuse of Parliaments,' 2 vols. 8vo, London, 1744, and there attributed to Sidney, but which Robertson says he is convinced 'is the production of a different hand.' In fact there is no doubt that it is spurious. The two editions of 1751 and 1772 both contain 'Letters of the Honourable Algernon Sydney to the Honourable Henry Savile, Ambassador in France, in the year 1679, &c., now first printed from the Originals in Mr. Sidney's own Hand,' which originally appeared in an octavo volume at London in 1742. See also Arthur Collins's 'Memoirs of the Lives and Actions of the Sydneys,' prefixed to his 'Letters and Memorials of State,' &c., 2 vols. fol., London, 1746; and Blencowe's 'Sidney Papers,' 8vo, London, 1825. Collins states that several treatises by Sidney in Latin and Italian, and also an 'Essay on Virtuous Love,' in English, remain in his own handwriting at Penshurst. There is a Life of Algernon Sydney, by George Wilson Meadley, 8vo, London, 1813.

Sidney's trial was printed in 1684, but is said to have first passed through the hands of Jefferies, who struck out whatever he pleased. It is given, along with the other trials connected with the Rye-house Plot, in Howel's 'State Trials,' vol. ix., pp. 357-1000. See also the 'True Account and Declaration of the Horrid Conspiracy against the late King,' &c., written by Bishop Sprat, and published by order of James II. in 1685; and 'The Secret History of the Ryehouse Plot, by Ford, lord Grey,' first printed in 1754.

The attainder of Algernon Sidney was reversed after the Revolution by the 7th Private Act of the first session of the first parliament of William and Mary, the preamble of which declared that Sidney had been most unjustly and wrongfully convicted and attainted "by means of an illegal return of jurors, and by denial of his lawful challenges to divers of them for want of freehold, and without sufficient legal evidence of any treasons committed by him; there being at that time produced a paper found in the closet of the said Algernon, supposed to be his handwriting, which was not proved by the testimony of any one witness to be written by him, but the jury was directed to believe it by comparing it with other papers of the said Algernon; besides that paper so produced, there was but one witness to prove any matter against the said Algernon; and by a partial and unjust construction of the statute declaring what was his treason." It is observable, that neither in this Act nor in that passed in the same session reversing the attainder of Lord Russell is there any assertion of the innocence of the convicted party.

SIDNEY, SIR PHILIP, was born November 29, 1554, at Penshurst in Kent. He was the son of Sir Henry Sidney, the favourite of Edward VI., by whom Sir Henry was knighted and sent as ambassador to France. This gentleman is described by Sir R. Naunton, in his 'Fragmenta Regalia,' as 'a man of great parts,' and certainly the favour which he enjoyed in the reign of Mary, and which was continued to him by Elizabeth, who made him lord-deputy of Ireland and president of Wales, is strong evidence of the truth of this assertion. Abundant testimony to his wise government of Ireland is borne by Spenser and Sir John Davies, in their treatises on the state of that country. Sir Philip's mother was Mary, eldest daughter of John, Duke of Northumberland, and sister to Robert Dudley, the favourite of Queen Elizabeth.

Young Sidney was in 1564 placed at school at Shrewsbury. While there his father addressed a letter to him in the year 1566, full of sterling advice. This letter was published in 1591, by one Griffiths, a person formerly in Sir Henry's household. At this time Sidney was only twelve years old, but even at that early age his biographer and companion Lord Brooke states that he was distinguished for intelligence and for a gravity beyond his years.

In 1569 he was entered at Christchurch, Oxford, and is reported to have held a public disputation with Carew, the author of the 'Survey of Cornwall.' During his residence at Oxford, negociations between his father and Sir William Cecil, as to a marriage between Sidney and Anne Cecil, were entered into, but from some unexplained cause never were matured. From Oxford he passed to Cambridge, a practice not unusual in those days, and he left that university with a high reputation for scholarship and general information.

In 1572 Sidney proceeded on his travels. Paris was his first halting-place; but on the occasion of the Massacre of St. Bartholomew he was obliged to shelter himself at the house of Sir Francis Walsingham, the English ambassador, to whom he had been introduced by his uncle, the Earl of Leicester. After quitting that city, he visited Belgium, Germany, Hungary, and Italy. At Frankfurt he first became acquainted with Hubert Languet, who addressed a volume of letters to him. He arrived at Vienna in 1573, where he appears to have devoted considerable time to perfecting himself in horsemanship and other exercises peculiar to those times. At Venice he became acquainted with Edward Wotton, brother of Sir Henry Wotton, who is the E. W. referred to in the first lines of the 'Defence of Poesie.' He is stated also to have enjoyed the friendship of Tasso, but this statement cannot be verified. He returned to England in May 1575.

On his return home Sidney at once became a courtier, and a very successful one. This is ascribed by Sir Robert Naunton to the influence of his uncle, the Earl of Leicester. Naunton says he came "famed aforehand by a noble report of his accomplishments, which, together with the state of his person, framed by a natural propension to arms, he soon attracted the good opinion of all men, and was so highly prized in the good opinion of the queen, that she thought the court deficient without him." Connected with this success, is his first literary attempt, a masque, entitled the 'Lady of May,' which was performed before queen Elizabeth at Wanstead House in Essex.

Sidney rose in favour. In 1576 he was appointed ambassador to the court of Vienna on a message of condolation, the manuscript 'instructions' of which are still extant in the Harleian Collection. Part of his mission was to condole with the two Counts Palatine, and in the execution of this duty he obtained the strong regard and friendship of Prince Casimir. He returned home in 1577.

About this time great excitement prevailed throughout England, owing to a negociation for the marriage of the queen with Henry, Duke of Anjou. The queen appearing at one time to lean somewhat favourably to this project, Sidney addressed to her the celebrated 'Remonstrance.' The very boldness of this famous letter seemed to preserve the author from any of the usual consequences of interference with the will of princes, for we find him in as high favour as ever; while inferior people who took the same views suffered mutilation and imprisonment. Soon afterwards a quarrel at tennis between the Earl of Oxford and Sidney, in which the latter behaved with great spirit, occasioned his retirement from court. Wilton, the seat of his brother-in-law the Earl of Pembroke, was his retreat, and during this retirement the 'Arcadia' was written. He never completed it, nor was it even printed in his lifetime. After his death, his sister collected the manuscript, and a continuation of it was written by Gervase Markham. It was published in 1590, under the title of the 'Countess of Pembroke's Arcadia.' The 'Arcadia' was universally read and admired at the time of its publication, and gave perhaps a greater impulse to the national taste for the romantic style of fiction than any single work before or after it. It is now, like most of its class, almost forgotten. Admired and read by Cowley and Waller, it was also the companion of the prison hours of Charles I. Milton says that the prayer of Pamela in the 'Ikon Basilike' is stolen from it. Horace Walpole and Mr. Hazlitt have spoken in very deprecatory terms of it. Walpole was probably incapable of appreciating its high tone of feeling and sentiment, and Hazlitt seems to have censured it from the spirit of paradox in which he so often loved to indulge. It is a work little likely ever again to find a wide circle of readers, but the literary student who reads it with due allowance for the time and circumstances in which it was written, as well as the comparative youth of the writer, and a desire to find out what is good in it, as well as to learn what there was in it to impress so strongly the mind of the age, will not fail to discover a breadth and force of thought, a rich beauty of imagination, and an exquisite poetic feeling such as will convince him that—however tedious or even unreasonable it may appear to those who turn to it as to an idle novel—it is really a work of rare genius though cast in an unfortunate mould. In 1581, the 'Defence of Poesie,' the other great work of Sidney, and upon which his fame as an author now perhaps more decidedly rests, was composed, but did not appear until 1595. Nothing more can be said upon the cause which it advocates, and what is said is placed in such a point of view, and expressed in so happy a manner, as to leave nothing to desire. The names of Wither, Ben Jonson, and Warton are sufficient evidence of the high favour with which it has been received.

After sustaining a severe disappointment from the marriage of the Lady Penelope Devereux, whom he celebrated under the names of Philoclea in the 'Arcadia,' and Stella in his poems, and to whom he was most deeply attached, he married in 1583, Frances, only daughter of his old friend Sir Francis Walsingham. Shortly after he stood proxy for Prince Casimir at an installation of Knights of the Garter at Windsor, and received the honour of knighthood from the queen. In the ensuing year he took up the defence of his uncle, the Earl of Leicester, who had been attacked by Parsons, the Jesuit, in a tract called 'Leicester's Commonwealth.' Sidney's answer is entitled a 'Discourse in Defence of the Earl of Leicester.' Early in the year 1585 he seems to have meditated joining Sir Francis Drake's second expedition against the Spaniards in the West Indies. The queen however, taking fright "lest she should lose the jewel of her dominions," peremptorily forbade his embarkation. Fuller and some other writers assert that at this time also the crown of Poland was offered to him and declined.

The war between the Spaniards and the Hollanders was being carried on at this time. In order to mark her sense of his merits, the queen, in 1585, appointed him governor of Flushing. After some considerable successes against the enemy, the troops under his command accidentally met and encountered a force of about 3000 men who were marching to relieve Zutphen, a town of Guelderland. The engagement took place on the 22nd of September 1586, almost under the walls of the town. After having had a horse shot under him, and in his third charge, Sidney received a wound from a musket-bullet in the left thigh, a little above the knee. The anecdote related by his friend and biographer Lord Brooke of his conduct on leaving the battle-field illustrates his character. Lord Brooke's words are—"In which sad progress, passing along by the rest of the army, where his uncle the general was, and being thirsty with excess of bleeding, he called for some drink, which was presently brought him; but as he was putting the bottle to his mouth he saw a poor soldier carried along, who had eaten his last at the same feast, ghastly casting up his eyes at the bottle. Which Sir Philip perceiving, took it from his head before he drank, and delivered it to the poor man with these words: 'Thy necessity is yet greater than mine.'" The wound was mortal, and after many days of severe suffering he died at Arnheim, in the arms of Lady Sidney (who had accompanied him to Flushing) and of his faithful secretary William Temple, on the 7th of October 1586, in the thirty-third year of his age.

The body of Sidney was conveyed to England, and interred in Old St. Paul's Cathedral, on the 16th of February 1587, after lying many days in state. A general mourning, the first, it is believed, of the kind, was observed throughout the country. The funeral was attended by seven deputies, one for each of the Seven United Provinces, and by a great number of peers, his friends, and others.

The universities published three volumes of Elegies on his death. Spenser composed one on him under the title of 'Astrophel.' Constable contributed sonnets.

"Sir Philip Sidney was," says a writer in the 'Retrospective Review,' "a gentleman finished and complete, in whom mildness was associated with courage, erudition mollified by refinement, and courtliness dignified by truth. He is a specimen of what the English character was capable of producing, when foreign admixtures had not destroyed its simplicity or politeness debased its honour. Of such a stamp was Sir Philip Sidney, and as such every Englishman has reason to be proud of him." His character has been a favourite theme. Near his own times, Nash, in his 'Pierce Penniless,' Lord Brooke, Camden, Ben Jonson, Sir Robert Naunton, and John Aubrey have all contributed to fill the ranks of his panegyrists. Sir Walter Raleigh called him the "English Petrarch." The chivalry of his character, his learning, generous patronage of talent, and his untimely fate combine to make him an object of great interest. "He trod," says the author of the 'Effigies Poeticæ,' "from his cradle to his grave amid incense and flowers, and died in a dream of glory."

Upon the whole, it may be said of Sidney's writings, that they display great brilliancy of imagination, with a chasteness of sentiment well calculated to refine the taste of the times. Their chief faults are chargeable on the strained and artificial style, the excess of which in all its absurdity may be found in that very curious work Lilly's 'Euphues.' Some of Sidney's Sonnets are among the most perfect in the language.

Sidney's widow married Robert Devereux, earl of Essex, who was

beheaded in February 1600; and she again married Richard de Burgh, known as the Great Earl of Clanricarde. Sidney's 'Stella,' Lady Rich, afterwards caused great scandal by her unfortunate connection with Mountjoy, earl of Devonshire. Mrs. Jameson, in her 'Romance of Biography,' gives an interesting account of this lady. Sidney left one child, Elizabeth, countess of Rutland, who died without issue.

Besides the works before enumerated, he contributed poems to 'England's Helicon,' 'England's Parnassus,' and 'Davidson's Rhapsody.' An English version of the 'Psalms' and 'Valour Anatomised into a Fancy,' published in 1581, attributed by some to Sir Thomas Overbury, are his other remains. For the modern reader, Gray's edition of his miscellaneous works, published at Oxford in 1829, leaves little to be desired.

(Wood, *Athenæ;* Fuller, *Worthies; Sidney Papers;* Sir R. Naunton, *Fragmenta Regalia; British Bibliographer;* Dr. Zouch, *Life, &c.*)

SIDO'NIUS APOLLINA'RIS, a Latin writer, or with his full name, C. SOLLIUS APOLLINARIS MODESTUS SIDONIUS, was born in the province of Gallia Lugdunensis, A.D. 428. His works consist of several poems, chiefly panegyrics and epithalamia, and nine books of epistles, which possess some historical value; but the style and language of his prose, as well as poetry, bear evident traces of the downfall of the Latin language and literature. Sidonius was a person of high rank. He lived, as appears from his epistles, on intimate terms with Theodoric, king of the Visigoths. He was the son-in-law of the emperor Avitus, whom he praises in a panegyric of 600 verses, for which he was rewarded with a bronze statue placed in one of the porticoes belonging to Trajan's library; and on the inauguration of the Emperor Anthemius at Rome, he obtained the office of præfect of the city, as a reward for the panegyric which he pronounced upon the occasion. Sidonius was made bishop of Arverni (Clermont) in A.D. 473, and died in 484.

The first edition of Sidonius was printed at Milan in 1498. The best editions are by Sirmondus, Paris, 4to, 1614, and Labbeus, Paris, 4to, 1652.

(Germain, *Essai Littéraire et Historique sur Apollinaris Sidonius*, Montpellier, 8vo, 1840.)

SIEGEN, LUDWIG VON, the inventor of mezzotinto engraving, was born in Utrecht in 1609, of an ancient and noble family of Westphalia. His mother was a native of Holland, but of Spanish origin; her name was Anna Perez, and Johann von Siegen, the father of Ludwig, was her second husband. Ludwig was the third son of his parents. In 1619 Ludwig's mother died, and his father Johann entered in the following years into the service of Prince Maurice of Hesse and removed to Cassel, where he was placed at the head of the Collegium Mauritianum, founded for the education of nobles by that prince in 1617. Ludwig von Siegen was educated in this college, and was also appointed page to one of the princes. He remained in Cassel until 1626, when the inhabitants of the place were dispersed to various parts in consequence of the plague. Maurice resigned the government in the year following, and his successor William V. suspended the college altogether. Johann von Siegen retired to Juliers and afterwards to Kampen in Holland, where he died in 1655.

Nothing is known of the life of Ludwig Von Siegen from the time that he left the college of Cassel in 1626 until 1637, except that he was in France and Holland, and it is probable that he was doing military service in this time. In 1637 after the death of the Landgrave of Hesse, he was appointed page to the young prince William VI., by his mother the regent Amelia Elizabeth of Hanau, and in two years afterwards he received the title of Kammerjunker, and served in that capacity until 1641. It was during these years, between 1637 and 1641, that Siegen discovered his new method of engraving, but he removed in 1641, or in the beginning of 1642, to Amsterdam, without imparting his secret in Germany. On the 19th of August 1642 he sent a letter from Amsterdam to the Landgrave, inclosing some proofs of a portrait of his mother Amelia Elizabeth, and the plate of these prints is the first mezzotinto engraving. Siegen speaks of his portrait in the letter referred to as executed in a new and astonishing manner, invented by him; and he further observes, that no engaver will be able to devise the manner in which it was executed. This letter still exists among the archives in the library of Cassel, and a fac-simile of it is given in Laborde's 'Histoire de la Gravure en Manière Noire,' ('History of Mezzotinto Engraving').

The earliest mezzotinto engraving, though as the above letter shows, printed in 1642, was not published until 1643, when it appeared with the date altered to that year, together with a portrait of Elizabeth of Hungary; and the prints drawn off by Siegen himself, not already disposed of, were altered with a pen to the same date; specimens of all three still exist. It is a bust portrait, 16 French inches high by 12 wide, and is rounded at the top.

After the termination of the Thirty Years War in 1648, Siegen left Holland and entered the military service of the Duke of Wolfenbüttel, and he married shortly afterwards the daughter of Michel Call, the bailiff of Hildesheim, by whom he had several children. In 1654 he returned to Holland, and visited also Cologne, where he resumed the style of Siegen von Sechten, from the name of his paternal estate near Cologne, to part of the rents of which he had become entitled. From Cologne he went to Brussels, and there he became acquainted with Prince Rupert, to whom he communicated his new method of engraving. Prince Rupert, to enable him to carry out this new method, communicated it to the portrait painter Wallerant Vaillant, who assisted him in his attempts, and engraved several plates in the style at Brussels and at Frankfurt, in 1656 and 1658; a few good prints were also executed by Prince Rupert himself. The secret is however said to have been sold by one of Siegen's sons already in the year 1656, and was known at that time at Mainz. This general publication of his discovery, forced Siegen to sign himself, on one or two of his prints of this period, as the inventor of this new method of engraving.

It was however in England that mezzotinto engraving was first cultivated to any very great extent or with very great success. In 1660, Prince Rupert accompanied Charles II. to England, and explained the whole process of the new art to his friend Evelyn, who was then engaged on his history of engraving; and in this book, which was published in 1662, he describes it as Prince Rupert's, and published a specimen of the style by the prince. Through this work, entitled 'Sculptura, or the history and art of Chalcography, and engraving in copper, with an ample enumeration of the most renowned masters and their works, to which is annexed a new manner of engraving or mezzotinto, communicated by his Highness Prince Rupert to the author of this treatise,' Prince Rupert was generally considered the inventor of mezzotinto. Evelyn precisely though briefly states that Prince Rupert was the inventor of the art, yet from a paper which he himself drew up on the subject, to be read before the Royal Society as a communication from the prince himself, the invention is not claimed by the prince, and this paper is noticed by Evelyn in his history, as in preparation: it was written, but was never read before the Royal Society. In his history, Evelyn heads his sixth chapter with the following words: 'Of the new way of engraving, or Mezzotinto, invented and communicated by his Highness Prince Rupert Count Palatine of Rhyne, &c.' In the paper prepared for the Royal Society, the following passage occurs:—"This invention, or new manner of chalcography, was the result of chance, and improved by a German soldier, who, espying some scrape on the barrel of his musquet, and being of an ingenious spirit, refined upon it, till it produced the effects you have seen, and which indeed is for the delicacy therefore much superior to any invention extant of this art, for the imitation of those masterly drawings, and as the Italians call it that morbidezza expressed in the best of their designs. I have the honour to be the first of the English to whom it has been yet communicated, and by a special indulgence of his Highness, who with his own hands was pleased to direct me with permission to publish into the world, but I have esteemed it a thing so curious, that I thought it would be to profane it, before I had first offered it to this illustrious society."

Sandart was better informed as to the origin of this art, though he was in error as to the discovery and the title of Siegen: he says, "the inventor of this art was a lieutenant-colonel in the Hessian service, of the name of Von Siegen, who discovered it after the peace in 1648."

Siegen was not a lieutenant-colonel of Hesse, but a major in the service of the Duke of Wolfenbüttel, but he did not attain this rank until 1674. He died at Wolfenbüttel, but the date of his death is not known; he was still living in 1676, when he took possession of some property in Antwerp. He then styled himself Ludwig Siegen von Sechten. He appears to have wholly given up engraving in the latter years of his life.

Laborde gives the following list of Siegen's engravings:—the portrait already mentioned of the Landgravin of Hesse, marked L. a S. 1642; Eleonora de Gonzalgue, wife of the Emperor Ferdinand III., sometimes called the Queen of Bohemia, a bust portrait after Hondthorst, 19 inches 3 lines (French) high, by 15·6 wide, marked L. a Siegen Inventor fecit 1643; Prince William of Nassau, Guilhelmus D. G. Princeps auricus comes Nassaviæ &c., also after Hondthorst, marked L. a Siegen Inventor fecit 1644, 1 foot 7 inches 4 lines high, by 1 foot 3 inches wide; and Augusta Maria Caroli M. B. Rex filia Guilhelmi Princ. avr. sponsa, of the same size and date; the Emperor Ferdinand III., marked Lud. Siegen in Sechten ex. novoq. a se invento modo sculpsit Anno Domini 1654, 1 foot 3 inches 7 lines high, 1 foot 1 line wide; St. Bruno,—L. a S. in S. Ao. 1654, 11 inches high by 6 inches 11 lines wide; and lastly a Holy Family after Annibal Carracci, called La Sainte Famille aux Lunettes; it is dedicated to Prince Leopold of Austria—Ludw. a Siegen humilissime offert, Annib. Caratti pinx., Ludovicq a S. novo suo modo lusit.

(Sandrart, Evelyn, Descamps, Walpole, but especially Laborde, *Histoire de la Gravure en Manière Noire*, Paris, 1839.)

SIEYES, EMMANUEL JOSEPH, Count, more generally known as l'Abbé Sieyes, was born at Fréjus, on the 3rd of May 1748. Destined from early youth to the ecclesiastical profession, he completed his studies with success at the University of Paris, where his mind became imbued with the philosophical speculations prevalent at that period, and he applied himself seriously to political economy, and to the investigation of the various schemes of social reform which were then so frequently suggested. The liberality of his sentiments does not appear to have impeded his advancement in the Church. By the patronage of De Lubersac, Bishop of Chartres, he was appointed to a canonry in that Cathedral, and afterwards became Vicar-General and Chancellor of the diocese. He took an active part in various assemblies of the clergy, and warmly espoused those opinions which were

rapidly producing the Revolution of 1789. When the disordered state of the public finances compelled the government to summon the States G neral, the question arose, in what mann r that body was to be convoked? Whether they were to be called upon, as in the last assembly of 1614, to vote by classes, or, as justice and the necessities of the time appeared to require, by individuals? To this important question, Sieyes replied by publishing three pamphlets, which were so skilfully adapted to the prevailing opinion on the subject that they at once placed him on the highest pinnacle of political popularity. The first was entitled 'Essai sur les Priviléges.' The second and the most remarkable bore the title 'Qu'est ce que le Tiers Etat?'; in it he asserts that the 'Tiers Etat' is the nation itself, and then proceeds to show that it had hitherto exercised no appreciable influence on the government of France, and he demands for it a political recognition. The title of the third pamphlet was 'Moyens d'Exécution dont les Représentans de la France pourront disposer en 1789.' The bold speculations of Sieyes soon became realities through his active influence. On the convocation of the States-General, Sieyes was elected deputy for Paris. An opportunity for carrying his scheme into execution was given him by the refusal of the majority of the nobles and clergy to unite with the 'tiers état,' and to verify their powers in common; by his eloquent exertions he induced the representatives of the people to constitute themselves into an independent body styled the National Assembly (June 16, 1789). He it was likewise who proposed the oath which was taken by all the members at the 'Jeu de Paume' [BAILLY] "never to separate themselves, but to assemble wherever circumstances required until the perfect establishment of the constitution." This sudden and vigorous measure, which must have proved the immediate signal of civil war had not the power of the other orders of the state been already paralysed, was vehemently opposed by Mirabeau [MIRABEAU] at the head of the more moderate of the republican party; it was however carried by a very large majority. So great was the popularity of Sieyes that, on presenting himself before the Assembly, he was greeted by the loud and reiterated applause of the members present, who rose up to receive him. On the meeting of the 23rd of June, when the king declared the resolutions of the Assembly to be null and void, and ordered the members to disperse, Sieyes energetically reminded them that they were "still the same body to-day that they had been the day before," and bade them "proceed in their deliberations." His counsel was followed, and the revolution was the result. Sieyes was also the framer of the decree which was passed on the 30th of October, by which the ancient provinces were abolished, and France was divided into eighty departments all governed by the same law.

He continued to take a prominent part in the deliberations of the National Assembly until the publication of those decrees which he considered of too levelling a nature, and which alarmed him as to the ultimate result of the innovations which he had himself been too eager to introduce. Accustomed to command, he was unable to endure contradiction, and, when he found that the measures which he opposed were carried in spite of his influence, he betook himself to a sullen silence from which even the persuasions of Mirabeau were unable to rouse him. The most important of these measures was the question of the abolition of tithes. To this he was favourable; but he considered that they should be purchased by the landed proprietors, and an indemnity for their loss made to the tithe-holders. To this indemnity however the Assembly was unwilling to acquiesce; and the determined and impassioned manner in which he advocated it well nigh lost him the popularity which his previous conduct had acquired. The discourse he delivered on that occasion is remarkable for the earnest vehemence of the language, and the concise correctness of the arguments; he exposed the impolicy and the injustice of the proposed measure, and showed that the only members of society likely to be benefited by the change were the wealthy proprietors of land, whom they were about to enrich by the gratuitous addition of one-tenth of its value. The energetic exclamation with which he concluded his address w ll probably be quoted and admired long after the author has been forgotten: "ils veulent être libres, ils ne savent pas être justes," "they would be free, and know not how to be just." The apt reply of Mirabeau to Sieyes, when the latter was indulging in bitter invectives on the violence and injustice of the decrees of the Assembly which he had created, is characteristic of that remarkable man: "You have unloosed the bull, and you complain that it gores you."

Elected in 1791, member for the department of Paris, in the new legislative assembly, he refused the additional honour, which was offered him by the electoral assembly, of electing him constitutional bishop of that capital. Shortly afterwards he published a letter, in which he explained his opinions on monarchical government: he remarks that "he makes it the object of his preference from no desire to accommodate himself to ancient customs or from any superstitious regard for royalty, but because he considers it proved that the citizen enjoys more freedom under a monarchy than under a republic." He was named deputy of the department of La Sarthe, in the convention of 1792, but foreseeing the danger of an active participation in the debates, he persevered in the silence he had previously imposed upon himself, and for the most part contented himself with the simple record of his vote. At the trial of the king it has been generally asserted that he accompanied the sentence of death, which he pronounced, with an ill-timed sarcasm on the lengthened arguments with which the deputy who had spoken before him attempted to justify his vote. "Robespierre's vote," says Carlyle, "cannot be doubtful; his speech is long. Men see the figure of shrill Sieyes ascend; hardly pausing, passing merely, the figure says 'La mort sans phrase' ('Death without phrases')." ('History of the French Revolution,' vol. iii., p. 226, 8vo. ed.) It will be seen however, by reference to the 'Gazette Nationale,' or 'Moniteur Universel,' for January 20, 1793, where the different speeches are given at length, that the vote of Sieyes was simply 'la mort,' and that he gave it a considerable time after Robespierre and Philippe, to both of whom the allusion has been supposed to be made. So strongly however was the stigma of this sarcasm attached to his name, that when, at a subsequent period, he was ambassador of the French republic at the court of Berlin, one of the ministers of the King of Prussia having been solicited to show him the attentions due to the office he held, he replied: "Non, et sans phrase." (Morellet, 'Mémoires,' vol. ii. c. 3.)

While the power of Robespierre and his colleagues was in the ascendant, Sieyes prudently retired into the country; and when subsequently asked "What he had done during the reign of terror?" he wittily retorted, "I have lived;" no small achievement at that time for a man of his political celebrity.

After the fall of Robespierre he returned to the Convention, and by his influence obtained the recall of the proscribed members of the Gironde party. In 1795 he again took an active part in the management of affairs, and was named a member of the new Comité du Salut Public; on the 19th of August of the same year he made a proposition to the Convention to establish a constitutional jury, which was however rejected. During this time he chiefly occupied himself with the direction of the foreign affairs, and successfully carried on several important negociations with the European states, and went to Holland to conclude a treaty of alliance.

In the same year Sieyes was named by the Council of Antients one of the five directors, but he declined the proffered honour, and Carnot was appointed in his stead.

In 1797 he had a narrow escape from the hand of an assassin, l'Abbé Poule, who, entering his room, fired a pistol at him at arm's length, and one of the balls shattered his hand. He behaved on this critical occasion with his usual coolness, and a few days after quietly told his servants, "If Mons. Poule should return, inform him that I am not at home."

In 1798 Sieyes was sent on a mission from the French Government to the court of Berlin, in which, though he failed in his attempt to form an alliance with that power, he succeeded in securing its neutrality. On his return to Paris the following year he was named member of the Directory, a nomination which showed the disposition of the councils, as he had openly expressed his dissatisfaction with the directorial government. Placing himself at the head of a conspiracy which had been formed against three of his colleagues, who were known for their republican sentiments, he procured their forced resignation, and a new Directory was formed in which the majority was favourable to his views. Another important measure which he effected through the instrumentality of the Minister of Police, Fouché, was the closing of the Jacobin Club, a body whose name was connected with all the excesses of the Revolution. These measures, as they destroyed the popularity of the author of the Tiers Etat, and exposed him to the vengeance of republican fury, made him anxious to secure the support of some military leader possessed of sufficient talent and energy to take upon himself the sole direction of the affairs of state. "We must have no more dealings with declaimers," said he, "we want a head and a sword." Military chiefs there were many at that period, some of them of the highest renown, but they appeared to Sieyes to fail in the necessary requisites for a civil ruler. Joubert, in whom he hoped to find them, had recently fallen at Novi. Masséna was merely a brave and skilful soldier, and Augereau and Bernadotte were too well known for their democratical sentiments. The arrival of Bonaparte from Egypt determined the difficulty; the penetration of Sieyes discovered in him a fit associate for his designs. They were favoured by the enthusiastic reception which Bonaparte met with from all ranks and parties on his arrival, by the views of this military chief himself, and by the active co-operation of many of the French generals and the most influential members of the legislature. The talents and influence of Sieyes were appreciated by Bonaparte, while the speculative nature of his views precluded the possibility of his becoming an object of jealousy. Mutual esteem indeed there was none; they were in the frequent habit of expressing their dislike of each other in no measured terms; but to effect their respective purpose each felt that the other was the most useful ally he could select.

The Revolution of the 18th Brumaire (9th of November 1799) was the result of this co-operation, and Napoleon, Sieyes, and Roger Ducos were the first consuls named, and two commissions of twenty-five members each were appointed from each Council of State to assist the consuls in the formation of a new constitution. In the formation of this constitution, however, Sieyes and Bonaparte soon disagreed; Sieyes was allowed to form a legislature according to his political speculations, and he made it consist of a Senate without the power of debate, and a Tribunate which was to discuss with the Council of State the legislative measures proposed. But to his visionary scheme

respecting the executive, which was to be vested in a Grand Elector, whose sole power was to consist in the nomination of two consuls who were to exercise all the powers of government, Bonaparte offered a decided and successful resistance. Discontented with the overthrow of his political theory, and discovering with characteristic penetration that he had found his master, he refused to act a subordinate part in the new constitution, which was proclaimed on the 24th of December 1799. At this period he may be said to have terminated his public career. His services however were richly rewarded with 600,000 francs and the estate of Crosne, which was afterwards exchanged for a magnificent hotel in Paris, and the valuable lands of Faisanderie in the park of Versailles.

Under the consulate and the empire, Sieyes studiously avoided all participation in power. He declined the offer of the presidency of the Senate, and contented himself with accepting the title of Count. Napoleon borrowed largely from his theories, which he had the talent to translate into acts, and many of his political ideas formed the basis of the legislative measures which he introduced. At the Restoration he was exiled, and only returned to France after the Revolution of 1830, fifteen years afterwards. He died at Paris, in tranquil obscurity, on the 20th of June 1836.

The character of Sieyes has been graphically depicted by Dumont in his valuable and interesting memoirs. "His manner," he says, "was neither frank nor engaging; he was a man with whom it was difficult to become intimate, and who was wont to express his opinion without deigning to enter into any discussion upon it. His writings had given him a well-established reputation; he was looked upon as the oracle of the Tiers État, and the most formidable enemy of privileges. He was easily excited to a display of ill-humour, and appeared to hold in extreme contempt the existing state of society (1790). I imagined that this friend of liberty had necessarily a liking for the English nation, and the subject being familiar to me, I introduced it to him, but I discovered to my surprise that the whole English constitution was in his eyes a mere piece of charlatanry to impose upon the people: he seemed to pity my ignorance as I described the various modifications that system had undergone, the cautious regard ('ménagements réciproques') shown towards each other by the three orders of the state, the hidden checks which they opposed to each other's movements, and the disguised but real dependence which existed between them. The influence of the crown appeared to him venality, the opposition a mere court trick ('manège d'antichambre'). The only thing he approved of among the English was trial by jury, which however he but little understood, and in common with most Frenchmen, he had formed wrong notions respecting it. In a word, it was manifest that he regarded the English but as children in the art of framing a constitution, and that he considered himself capable of giving a much better one to France." (Dumont, 'Souvenirs de Mirabeau,' p. 62, 63, Paris, 1833.) So great indeed was the vanity of this political philosopher that on one occasion he remarked that "the art of government was a science which he considered he had brought to perfection." This disposition may have been the cause of the surname of Mahomet, which Mirabeau was in the habit of applying to him. There is also an admirable sketch of his character in Mignet, 'Hist. de la Révolution,' c. ii.

The principal writings of Sieyes, not already mentioned, are, 1, 'Observations sommaires sur les Biens Ecclésiastiques.' 2, 'Préliminaires de la Constitution.' 3, 'Reconnaissance et Exposition des Droits de l'Homme.' 4, 'Des Opinions Politiques.' 5, 'Divers Rapports et Projets de Lois.'

SIGISMUND, Emperor of Germany from 1411 to 1437, was a younger son of the Emperor Charles IV., and was born in 1366. His father died in 1378, leaving Bohemia to his eldest son Wenceslaus, and to Sigismund the markgraviate of Brandenburg, which had been previously bestowed on Wenceslaus, who by a treaty concluded at Prague in June 1378, renounced his claims. For four years the young Sigismund occupied himself in traversing his new dominions, and receiving the homage of the nobility and the towns; but his territories suffered much during this time from the incursions of the Poles, the Pomeranians, and the Mecklenburghers. In 1382 he was betrothed to Maria, daughter of Ludwig, king of Hungary and Poland, who designed him for his successor. In the following year he visited Poland, but his pride and haughtiness rendered him so unpopular that, on Ludwig's death in 1383, the nobility of Poland at the diet of Wilika chose Maria's sister Hedwig for queen, who married Ladislaus Jagellon, duke of Lithuania. Sigismund abandoned Poland, and proceeded to Hungary to celebrate his marriage with Maria. In the meantime Charles of Durazzo had usurped the government, had been murdered, and Sigismund's bride had been carried off from Buda by the Ban of Croatia as a prisoner. Sigismund followed with an army, the Ban was affrighted, gave up his prisoner, and Sigismund was married to her at Stuhlweissenberg, where he was crowned king of Hungary in 1386. In the following year the Ban of Croatia fell into his power and was put to death, but this did not deter Stephen, the waywode of Wallachia, from declaring himself independent of Hungary. Sigismund invaded his territories, and Stephen sought the assistance of Bajazet, the Turkish sultan. Their joint armies were defeated and Sigismund returned to Buda in triumph, where he found his wife had died, and Ladislaus of Poland claimed the crown for his wife, the sister of Maria. He supported his claims with an army and advanced to the Hungarian frontiers, but the inhabitants flew to arms, and he was forced to retire. But though the Hungarians had repelled a foreign invader, Sigismund was not popular. The nobility were constantly conspiring against him, and he became morose, suspicious, and cruel, and on the suppression of one insurrection the leader Stephen Conthus, and thirty-two of his followers were beheaded before his eyes. The Wallachians also rose against him, and invoked the assistance of the Turks. Sigismund alarmed, sought the assistance of France, and a large number of volunteers joined him, who, under the Count de Nevers, were defeated and nearly destroyed at the battle of Nicopolis in 1396. The Hungarians were affrighted, and fled without fighting. Sigismund escaped with difficulty and took refuge in the isle of Rhodes, whence he repaired to Constantinople, and afterwards to Venice. After long wandering he returned to Hungary, where he was taken prisoner on April 28, 1401, by the malcontent nobles, and confined in the citadel of Siklos, when Ladislaus, son of Charles, king of Naples, was elected king in his stead. Sigismund escaped from confinement, assembled an army, dispersed the league of the nobles, and resumed the sovereign power, which he exercised with great rigour. On September 10, 1410 he was elected emperor of Germany by a part of the electors on the death of Ruprecht, palatine of the Rhine, who had been elected on the deposition of Wenceslaus, the brother of Sigismund. Ten days after this election another portion of the electors chose Jobst, marquis of Moravia, a younger brother of Sigismund; and Wenceslaus refusing to accede to his deposition, the three brothers were all emperors at the same time. Jobst died within a few months after his election, and Wenceslaus acquiescing in the election of his brother, this schism was terminated, and Sigismund was crowned at Aachen in 1414. He had the art of conciliating the princes of the diet, he introduced many ameliorations into his government, and he restored a calm to Germany which it had not enjoyed for thirty years. It was however again interrupted by the council of Constanz, assembled in 1414, which, though it put an end to the papal schism by deposing John XXIII. and Benedict XIII., yet by the burning of John Huss, to which Sigismund imprudently consented though he had given him a safe conduct, occasioned insurrections in Bohemia that endured nearly the whole of his reign. The war in that country continued till 1435, when it was concluded by the treaty of Iglau. In 1415 he visited Charles II. in Paris, and undertook to negociate a peace for him with Henry V. of England, whom he also visited; with whom, with extreme perfidy, he however concluded a secret treaty against Charles, vainly hoping by this means to recover Arles to the empire. In his contests with the Bohemians he was opposed by the celebrated Zisca. He was personally brave, but had little talent as a military leader, and was frequently beaten in pitched battles, both by Zisca and the two Procopiuses who succeeded him; but after the victory of Broda, in 1434, where a German general commanded, and in which the Bohemian army was almost annihilated and their leaders were killed, he offered them an amnesty, attracted many of their chiefs to Pilsen, collected them in a barn, and burnt them. Sigismund had sold Brandenburg to Friedrich, burgrave of Nürnberg, and as a reward for his assistance in the Hussite war, raised him to the electoral dignity, and thus laid the foundation of the kingdom of Prussia. He also constituted Cleves a dukedom, and elevated the counts of Savoy to the rank of dukes. After a vain attempt at Eger in 1437 to form a German union, he died at Znaym in Moravia, on December 9, 1437, the last of the dynasty of Luxembourg, and was succeeded by Albert of Austria, who had married his daughter.

SIGISMUND, King of Poland, was the youngest son of Casimir. He was born in 1466, and succeeded his brother Alexander in 1506, having been previously Duke of Glogau and Oppeln, and having become by inheritance grand-duke of Lithuania. He found the affairs of both countries in a very unfavourable state. The southern provinces of the kingdom were converted into a desert by the repeated inroads of the Tartars, and even some parts of Lithuania had experienced the disastrous effects of their ravages. The czars of Muscovy, who were recently emancipated from their subjection to the Tartars, and had reduced and united with their dominions the principalities of Rezan and Tver, as well as the republics of Novgorod and Pskow, became by these important acquisitions very formidable neighbours to Poland. Though experience proved that the Muscovite armies were inferior to the Polish in courage and military skill, they always surpassed them in numbers. The resources of the Muscovite sovereign were immense: he ruled despotically over many rich and populous provinces, and his mandate was sufficient to call round his standard countless thousands. It was quite the reverse in Poland, where the turbulent nobility frequently and in the most wanton manner opposed the best views of the king, and often resisted his commands with no other view than to assert their own rights, an encroachment upon which they dreaded more than any foreign aggression. It is true that the warriors who generally flocked to the royal standard were the bravest of the brave, but their numbers were few, and though they fought with the utmost gallantry, they were soon tired of the fatigues of the camp. The arrière ban, or general levy of the nobility, called Pospolite Ruszenie, that is, general movement, could only be raised with great difficulty, and it soon returned home. The treasury was empty, and the nobles, unwilling to submit to any taxation, sought to

throw all the imposts on the inhabitants of towns, whose number was comparatively small, and on the peasants, who were already crushed by the oppression of the landowners. The crown was in possession of extensive demesnes, but they were generally granted for life to some noble, and the prodigal Alexander had greatly diminished them. All these difficulties were however overcome by the firmness and prudence of Sigismund, and he was much assisted in his task by the treasurer of the crown, Bonar, who succeeded, by his great industry and strict economy, in restoring order to the finances of the country. The revolt of Glinski, a most powerful Lithuanian grandee, who, having been educated at the court of the Emperor Maximilian I., acquired great military skill in his campaigns, involved Sigismund in a bloody war with Muscovy. Glinski, who had enjoyed supreme influence under Alexander, created many enemies, who attributed to him treasonable projects, and he was treated with perhaps injudicious harshness by Sigismund. He attacked and murdered his chief enemy, Zabrezinski, a powerful grandee; and having committed that crime, he declared, together with a great number of adherents, for the Czar of Moscow, who promised to elevate him to the dignity of a sovereign prince of Smolensk. Aided by the traitor, the Muscovites invaded without opposition many provinces of Lithuania, but a brilliant victory obtained by the king in person stopped the progress of the enemy, who were expelled from the Polish frontier, and their own country was invaded. The spirit of insubordination among the army however prevented Sigismund from obtaining any result from his victory, and he was obliged to accept the czar's proposals of peace. It was concluded by a treaty which left the frontier of the belligerent powers in the same state as it was before the war. The families of Glinski and his adherents were permitted to join them in Muscovy, but many of them were pardoned and restored to their estates and former dignities. [RUSSIA.]

Bohdan, prince of Moldavia and Wallachia, invaded (1510) the southern provinces of Poland; he was however soon defeated, and compelled to conclude a treaty, by which he acknowledged himself the vassal of the kings of Poland. This acquisition became afterwards the origin of long and bloody wars with the Ottoman Porte, but an immediate collision with that power was avoided by the prudence of the king.

Pope Julius II. sent an embassy to Sigismund to compliment him on his recent success, and to propose to him to become the head of a league which that pope proposed to form for the expulsion of the Turks from Europe; but this flattering proposition was declined by the Polish monarch, and a brilliant victory over the Tartars, in which 27,000 of those barbarians were slain, secured for a considerable time the tranquillity of the frontiers. Sigismund married Barbara, daughter of Stephen Zapolya, waywode of Transylvania. The Emperor Maximilian, who watched with jealousy the influence which Poland exercised over Bohemia and Hungary, and which was increased by Sigismund's marriage, by his intrigues, and particularly by the agency of Glinski, incited the Czar of Muscovy to attack Poland. In 1514 the Muscovites invaded the frontier of Lithuania with an immense force, and took Smolensk. They advanced into Lithuania with an army of 80,000 men, which however, being met by the Lithuanian general, Prince Ostrogski, with a force of 32,000 men, was completely routed at the battle of Orsha. But this brilliant victory was without any result, as the army soon dispersed, without even taking Smolensk, which remained in the possession of Muscovy at the ensuing peace.

These events induced the Emperor Maximilian to seek the friendship of Sigismund, whom he invited to a congress at Vienna in 1515. This meeting produced no advantage to Poland, and the promises given by the emperor on that occasion to interfere with the Teutonic order and the Muscovites on the behalf of Poland, proved entirely delusive. The matrimonial alliance between an Austrian duke and a Jagellonian princess of Bohemia, which was agreed on there, in the course of time placed the crowns of Bohemia and Hungary on the head of the Austrian monarchs, a circumstance which greatly increased their power, and destroyed the influence that Poland had possessed over those countries.

After the death of his first queen, Sigismund married Bona, the daughter of John Galeazzo Sforza, last duke of Milan. She was a most beautiful and accomplished princess, but of a dissolute and abandoned character. She did much mischief by her ambition and intrigues, although she introduced into Poland many Italian refinements, and the Spanish courtesy, which rendered the Court of Poland one of the most brilliant and refined in Europe.

The troubles produced by the Reformation of Luther in the Prussian provinces induced Sigismund to repress them by severe measures, which were, however, taken from political motives, and not from any religious intolerance; for Sigismund on many other occasions showed himself very tolerant towards the doctrines of the Reformation, which under his reign spread over Poland, saying in answer to Eckius, the celebrated antagonist of Luther, who had sent him Henry VIII.'s book against that reformer, that he wished to be king of goats as well as of sheep. Albert of Brandenburg, grandmaster of the Teutonic order, having become a convert to Protestantism, the part of Prussia which was still held by the order was erected into a secular principality, and Albert of Brandenburg was created hereditary duke of Prussia, and became a liege to the crown of Poland. Thus Poland gave the first example of a diplomatic recognition of a Roman Catholic institution, secularised by the Reformation. Albert's successors continued to recognise the suzeraineté of Poland till the treaty of Velau (1657), by which Prussia was declared an independent dukedom. This was the origin of the dominion of the Brandenburg family over Prussia.

The dukedom of Mazovia was reunited with Poland after the death of the last prince in 1526; and the Wallachians, who attacked Poland in 1530, were defeated with great loss. The affairs of Wallachia requiring the display of a considerable force, the king ordered the arrière ban of the equestrian order to assemble at Leopol in 1539. According to the account of a contemporary historian (Orichovius), 150,000 militia, splendidly armed, assembled at the royal summons. But this numerous force, instead of marching against the common enemy, raised an outcry against the authority of the king, claiming the redress of certain imaginary wrongs, and the extension of their already overgrown privileges. Thus they separated, without producing any effect whatever, and the memory of this miserable expedition was ridiculed by the nickname of the Chicken War.

Sigismund died in 1548, in the eighty-second year of his age, with the character of a wise, just, and magnanimous prince, notwithstanding that in the latter years of his reign he had become unpopular, owing to the misconduct of his queen Bona, to whom he was dotingly attached. He was succeeded by his son

SIGISMUND AUGUSTUS, who had been elected and crowned during his lifetime, and was only then ten years old. Before his accession to the throne, and even after the death of his first wife, Elizabeth of Austria, he secretly married Barbara Radzivill, widow of Gastold, palatine of Troki, a most beautiful and accomplished lady, and he declared his marriage publicly a few days after he was proclaimed king. This union, although agreeable to the Lithuanians, was strongly opposed by the Poles, who were afraid that it would give the Radzivills and other Lithuanian families an undue influence in the councils of the king. A violent opposition, influenced by the queen-mother, was raised in two diets against the king's marriage, who was required to abandon his wife; and the primate Dzievzgowski promised to distribute on the heads of all the nation the sin of perjury which the king would commit by breaking his marriage oath to Barbara. The firmness of the king quelled that factious opposition, and Barbara was crowned, but she died shortly afterwards, not without strong suspicion of having been poisoned by her mother-in-law Bona Sforza.

At the suggestion of his mother, Sigismund Augustus married Catherine of Austria, the widowed duchess of Mantua. This was a very unfortunate marriage for Poland; it was the cause of Sigismund Augustus dying without issue, of the Jagellonian dynasty becoming extinct, and the throne, which during its existence had been elective only in theory, becoming so in practice.

The most remarkable events of Sigismund Augustus's reign are the acquisition of Livonia, which voluntarily submitted to Poland, in order to save itself from the Muscovite yoke, and the union between Poland and Lithuania, which was effected at the diet of Lublin, 1569. By this arrangement, it was agreed that the deputies and senators of both nations should deliberate in common. The rights of the Polish nobles were extended to those of Lithuania, and the throne of both countries became equally elective; yet the laws, finances, and army remained distinct. This union continued until the final dissolution of Poland.

It was under the reign of Sigismund Augustus that the doctrines of the Reformation acquired a greater influence in Poland, particularly among the higher classes; so that there was a time when its complete triumph was expected by the enemies and equally dreaded by the adherents of Rome. Sigismund Augustus was wavering, and his mind seems to have been much unsettled by the conflict of religious opinions. There are however sufficient grounds to believe that he was friendly to a reform of the national church, as his favours were bestowed chiefly on the open and secret promoters of that measure. It is therefore very probable, that had he lived longer, this great event would have taken place in Poland. He died in 1572.

SIGISMUND III., the son of John III. of Sweden, and a sister of Sigismund Augustus, was born in 1566, and elected king of Poland in 1587, chiefly through the influence of the Zamoyskies. The choice was unfortunate; bigoted in his attachment to the Roman Catholic religion, in which he had been educated, he was ever ready to sacrifice the interests of his kingdom to those of his church. He thus lost his hereditary dominions, and created a general discontent in Poland by his complete subserviency to the Jesuits and the house of Austria, as well as his tendency towards despotism. A civil war ensued; but the insurgents being defeated, the country was restored to peace. An individual named Demetrius, pretending to be the legitimate heir to the throne of Moscow, who was believed to have been murdered by Godoonoff [GODOONOFF], appeared in Poland. Sigismund, expecting that he would subject the Russian church to the supremacy of Rome, secretly favoured him; and many powerful grandees having espoused his cause, he ascended the throne of Moscow, but was afterwards murdered in a popular riot. An impostor however appeared, who pretended that he had escaped from the massacre, and created great disturbance in Muscovy, where Prince Shooyski was elected Czar

instead of the murdered Demetrius. Sigismund, taking advantage of the distracted state of Muscovy, declared war against that country; and the Polish general Zolkiewski, having defeated the Muscovite army and an auxiliary Swedish force, entered Moscow, and concluded a treaty by which Vladislav, eldest son of Sigismund, was elected Czar of Moscow, 1610, on conditions which limited the absolute power that the monarchs of that country hitherto possessed. Shooyski, who had been deposed previous to the entrance of the Poles, was conducted to Poland, where he died in captivity. Zolkiewski made the noblest use of his victory over the Muscovites. Though he entered their country as a conqueror, he restored tranquillity by placing on the throne a Polish prince, and giving to a nation oppressed by the most abject despotism the advantages of a free government, a benefit which was due not to the demands of the Muscovites, who were anxious only to secure the interests of their church, but to the generous and sound policy of the Polish general, who foresaw the dangers which threatened his own country if a prince likely to become its king should possess despotic power in Muscovy. The inhabitants of Muscovy were willing to swear allegiance to their new king; but the accomplishment of that fortunate event, which would have established a constitutional government in Russia, and created a Slavonian empire, and the most powerful state in Europe, was destroyed by the jealousy and incapacity of Sigismund, who instead of confirming those conditions, delayed his confirmation under various pretences, and in the mean time endeavoured to possess himself of some towns and provinces of Russia. The Muscovites, justly irritated by Sigismund's conduct, rose in arms, and a bloody war ensued, during which the Polish general, ill-supported by the king, maintained himself for a long time against the Muscovites, but was finally obliged to retire. The refusal of the diet to grant the necessary supplies produced insubordination in the army, which was unpaid, and the Russians gained great advantages. Sigismund at last made an effort, and sent his son Vladislav to recover, at the head of the army, the throne which was lost through his father's incapacity, and already occupied by Michael Federovich Romanov, who was elected in 1613. Vladislav penetrated to the walls of the capital; and after an unsuccessful attempt to carry it by storm, occupied a strong position in the vicinity: but the insubordination of the army, which was still badly paid, and several impolitic measures of the king, hastened the conclusion of a truce for fourteen years, by which the Czar Michael Federovich was recognised by Poland, which retained Smolensk with other provinces. This truce was urgent, on account of the increasing hostilities with Turkey, which originated chiefly in the disputed possession of Moldavia, where many Polish grandees, related to Mohila, prince of that country, espoused his part against the Turks, who had deposed him from his dignity. The constant inroads of the Tartars into the Polish territory, and the depredations of the Cossaks, subjects of Poland, committed in the Turkish dominions on the Black Sea, rendered the preservation of peace difficult; but war was rendered inevitable by Sigismund's sending a considerable force to Hungary against Bethlem Gabor, prince of Transylvania, who, with the Bohemian insurgents, was besieging Vienna. This produced a diversion favourable to Austria, but involved Poland in an unnecessary quarrel with Turkey. Zolkiewski, whose expedition against Moscow we have mentioned, having encountered the Turks with a very inferior force, was defeated and killed in 1620. The Tartars ravaged the border provinces; and Sultan Osman marched at the head of an army which is said to have amounted, including the Tartars, to 400,000 men, with the view of conquering Poland, which sent to oppose that overwhelming force only 35,000 Poles and 40,000 Zaporogue Cossaks. The Polish army, under the command of Chodkiewich and Lubomirski, occupied a fortified camp near the banks of the Dneister, and resisted all the attacks of the enemy. Peace was concluded on the 7th of October 1621, on condition that everything should remain in the same state as before the war. In the meantime the Swedes took Riga and many other towns in Livonia, but a truce restored a part of their conquests. War with Sweden was renewed in 1625; but Gustavus Adolphus, unable to obtain any success, proposed, on conditions favourable to Poland, a truce of thirty years, during which the dispute about the succession to the Swedish throne should be settled; but Sigismund, seduced by a delusive promise of assistance from Spain, rejected those offers, and was obliged to conclude, in 1629, a truce of six years, on much less advantageous terms.

Sigismund III. died in 1632, in the sixty-sixth year of his age, and his son, Vladislaus IV., was elected without opposition. Sigismund's reign of forty-five years was an uninterrupted succession of errors, the immediate effect of which was however in a great degree prevented by the many eminent persons whom Poland produced during his reign; but the seeds of the future calamities of that country were sown by that king. A strong Roman Catholic, he thought more about the conversion of his opponents than about the interests of his country. Protestantism, which was prevalent in many parts of Poland, was almost entirely destroyed by his efforts, and he effected it not by open oppression, which was rendered impossible by the constitution of the country, but by a cunning system of secret persecution, and by every possible means of seduction. Several bishops of the Greek Church having subscribed to a union with Rome (1598), the opponents of that union, which was supported by the king and the priests, were exposed to much persecution, which scattered the seeds of discontent and future rebellion among the inhabitants of the south-eastern provinces of Poland, and prepared the way for great calamities. Being entirely under the guidance of the Jesuits, the devoted promoters of the interests of Austria, his external policy was constantly subservient to that power, and often at the cost of the interests of Poland. His private character was respectable.

SIGNORELLI, LUCA, a celebrated Italian painter, born at Cortona in 1439, was the son of Egidio di Ventura Signorelli, by the sister of Lazzaro Vasari: he was the pupil of Piero della Francesca, with whom he worked at Arezzo, where he lived with his uncle Lazzaro Vasari.

Vasari mentions many of Luca's works, few of which however still exist; but the altar-piece of St. Onofrio, painted in 1484, is still in the cathedral of Perugia, and there are two other pictures in the cathedral of Volterra; there are also still some pictures by him at Orvieto, Rome, Cortona, at Siena and in its neighbourhood, and in the Florentine gallery. His most celebrated work is the fresco of the Last Judgment in a chapel of the church of the Madonna or cathedral at Orvieto. The painting of this chapel of the Madonna di San Brizio was commenced in 1447 by Fra Giovanni da Fiesole, who however painted only part of the ceiling, and it was completed many years afterwards by Luca Signorelli. The contract concerning the continuation of these frescoes by Signorelli is dated April 5, 1499; he undertook the completion of the ceiling for 200 ducats, and the walls for 600 ducats, besides free lodging, and two measures of wine and two quarters of corn every month. The ceiling was finished in 1500; when the walls were finished is not known, but as the ceiling was done apparently within the first year, and this may from the amount of the remuneration be fairly estimated at about one quarter of the whole, the chapel was probably completed by 1503. The frescoes comprise the history of Antichrist, the Resurrection of the Dead, Hell, and Paradise; and such is the vigour and boldness displayed in these works, especially in the invention and the naked figure and their foreshortenings, that Vasari and many others have pointed to Signorelli as the immediate precursor of Michel Angelo. Vasari says that Michel Angelo always expressed a high admiration of the works of Signorelli, and observes that all may see that he made use of the inventions of Luca in the Last Judgment in the Sistine Chapel, especially in the forms of the angels and demons, and in the arrangement.

Luca Signorelli was one of those who competed for the prize of Sixtus IV. in the Sistine Chapel, which was won by Cosimo Roselli. He retired in his old age to Cortona, where his Italian fame was rivalled by the personal respect that was shown him. He is represented by Vasari as having been a man of very high character, and he adds that he always lived more like a nobleman than an artist: he died in 1521, aged eighty-two. The frescoes of the cathedral are described and in part engraved in Della Valle's 'Storia del Duomo d'Orvieto,' Rome, 1791. The design, though full of power, is hard, and the colouring wants harmony.

SIGO'NIO CA'ROLO was born at Modena, about 1520. He was a pupil of Franciscus Portus, who taught him Greek. He afterwards studied medicine and philosophy at Bologna, and he also visited the university of Pavia. In 1546 he was invited back to Modena to fill the chair of Greek literature, which had become vacant by the departure of Portus. In 1552 he accepted the chair of belles-lettres at Venice, where he became acquainted with Panvinio, who, like himself, was a diligent student of antiquity. His reputation having become widely spread by various works on classical antiquity, he had invitations both to Rome and Padua, at which latter place he accepted the chair of eloquence in 1560. At Padua he again met with Robortello, with whom he had already had a dispute on the names of the Romans, and the disputes between these two scholars, being renewed, were carried to such a pitch that the senate of Venice found it prudent to silence the combatants. [ROBORTELLO.]

Sigonio left Padua in the year 1563 for a place in the university of Bologna, where he received a handsome salary, and was made a citizen. His reputation attracted numerous students to Bologna. Roman antiquity was his special subject, and his instruction was characterised both by comprehensiveness and accuracy. He also occupied himself with middle-age history, and with this object he visited the great libraries and collections of Italy. It was at the request of Pope Gregory XIII. in 1578, that he commenced the ecclesiastical history, of which his friend Panvinio had formed the plan. Sigonio having discovered some fragments of Cicero's 'De Consolatione,' undertook to restore the work, which he completed and published as a genuine work of Cicero. The fraud was detected and exposed by Riccoboni, one of his pupils; but Sigonio, instead of confessing the fact, endeavoured to reply to the arguments of his opponent. So well indeed has he succeded in imitating the manner and expression of Cicero, that the work 'De Consolatione' long passed for genuine, notwithstanding the criticism of Riccoboni; and Tiraboschi, who maintained this side of the question, was only convinced by seeing some unpublished letters of Sigonio, in which he acknowledges himself to be the author. Sigonio retired to the neighbourhood of Modena, where he died in 1584. His numerous writings were collected by Argelàti, Milan, 1732-1737, in 6 vols. folio, to which is prefixed a Life of Muratori. All his works on matters of antiquity are also

contained in the 'Thesaurus Antiquitatum Græcarum et Romanarum' of Graevius and Gronovius.

The following, which are among the principal works of Sigonio, will indicate the general character of his labours: 'Regum, Consulum, Dictatorum ac Censorum Romanorum Fasti, una cum Actis Triumphorum à Romulo rege usque ad Tiberium Cæsarem; in fastos et acta triumphorum explicationes,' fol, Modena, 1550: there is also a second edition of this work, Venice, 1556; 'De Antiquo Jure Civium Romanorum Libri Duo; de Antiquo Jure Italiæ Libri Tres; de Antiquo Jure Provinciarum Libri Tres,' fol, Venice, 1560; 'De Republica Atheniensium Libri Quinque; de Atheniensium et Lacedæmoniorum Temporibus Liber Unus,' 4to, Bologna, 1564; 'De Judiciis Romanorum Libri Tres,' 4to, Bologna, 1574; 'De Occidentali Imperio Libri xx., ab anno 281 ad 575,' fol., Bologna, 1577; 'Historiæ Ecclesiasticæ Libri xiv.;' this work comes down to the year 311, but it was the intention of the author to continue it to 1580.

Sigonio was one of the great scholars to whom we owe much of our knowledge of antiquity, and particularly of Roman history. His industry was unwearied, and his learning was sound and comprehensive. He wrote the Latin language with ease and correctness, and his style is simple and perspicuous. Modern scholars have often been more indebted to Sigonio than they have been willing to allow, and the results of his labours have been used by one person after another, and sometimes without making any discrimination between what is right and what is wrong. Heineccius was largely indebted to him, as will appear from examining his 'Syntagma.' It would require a minute investigation to ascertain how far some of the more recent views of the Roman polity have been suggested by the writings of Sigonio. His remarks on the Agrarian laws, though far from being marked by sufficient clearness and precision, are still worth reading.

*SIGOURNEY, LYDIA HUNTLEY, one of the most prolific and popular of the female poets of America, was born November 1, 1791, at Norwich, in the state of Connecticut: her maiden name was Huntley, her marital name, according to a practice which obtains pretty widely in the United States, being superadded to instead of superseding her maiden name. While yet a child she displayed her fondness for poetry and facility for rhyming; but she first appeared before the public as an authoress with a volume of 'Moral Pieces in Prose and Verse,' in 1815. Having for awhile supported herself by keeping a school for young ladies, she in 1819 married Mr. Sigourney, a merchant at Hartford, in her native state. In 1822 appeared her most ambitious poem, 'The Aborigines of America,' a descriptive poem in 5 cantos. Her chief subsequent works have been a prose sketch, 'Connecticut, Forty Years Since;' 'Poetic Sketches;' 'Zinzendorf;' 'Minor Poems;' 'Poetry for Children;' 'Pocahontas,' one of her most elaborate poems; 'Olive Leaves;' 'Scenes in my Native Land;' 'Water Drops;' 'Myrtis;' 'Letters to Mothers;' 'Letters to Young Ladies;' and 'Prose Tales.' In 1840 Mrs. Sigourney came to Europe, and stayed some months in England, where the popularity of her poetry insured her a very cordial reception. On her return, she published (in 1842) a warm-hearted account (in prose and verse) of her visit, under the title of 'Pleasant Memories of Pleasant Lands.' In 1850 she published a poem, 'Faded Hope,' occasioned by the death of her only son. In 1854 she published 'Past Meridian.' Mrs. Sigourney has been pretty generally called the American Hemans; and the tenderness and grace of her poetry, its purity of feeling and religious sentiment, can scarcely fail to remind the reader of the poetry of that excellent lady, though it can scarcely perhaps be justly compared with it in vigour and originality of thought, or in splendour of diction. The illustrated edition of her collected poems, in royal 8vo, is noteworthy as a handsome specimen of American typography and American art.

SIKE, or SIECKE, HENRY, an Oriental scholar of some repute, who lived in the latter half of the 17th and the beginning of the 18th centuries. He was a native of Bremen, and a professor of Oriental languages at Utrecht, and afterwards at Cambridge. It appears that owing to some misdemeanour he was to be subjected to punishment, and in order to escape from this disgrace, he put an end to his life by hanging himself in 1712. The only work of any note which he published is the 'Evangelium Infantiæ Christi, adscriptum Thomæ,' 8vo, 1697, a very curious apocryphal gospel. It is reprinted in Fabricius's 'Codex Apocryphus Novi Testamenti,' tom. i., pp. 127-212. Sike also founded, with L. Kuster, at Utrecht, the literary periodical called 'Bibliotheca Novorum Librorum,' to which he contributed several papers. (Saxii *Onomasticon Literarium*, v. 490, &c.)

SI'LIUS ITA'LICUS, CAIUS. The place of this poet's birth is unknown. It has sometimes been stated that his name is derived from Italica (near Seville) in Spain, and that this was the birthplace of himself or of his ancestors; but to this conjecture we must oppose the silence of Martial, who frequently mentions Silius without speaking of his Spanish origin. The name also ought in that case, according to analogy, to be Italicensis. Silius was of an illustrious plebeian family. He studied oratory, in which Cicero was his pattern; and he also aspired to make himself a poet on the model of Virgil. He is said to have possessed himself of a country-house that had belonged to Cicero, and of one that had belonged to Virgil. (Martial, 'Epig.,' xi. 48.) In the year A.D. 68, in the last year of the reign of Nero, he was consul with M. Valerius Trachalus Turpilianus; and some time after he was governor of the province of Asia, which he is said to have administered in a creditable manner. He was a friend of Vitellius, and appears to be the Silius Italicus who is mentioned by Tacitus. ('Hist.' iii. 65.) There was, says Pliny ('Ep.,' iii. 7), a rumour that he had acted the part of an accuser or informer under the reign of Nero; but while he enjoyed the friendship of Vitellius he conducted himself with prudence. He finally retired to his estate in Campania, where he devoted himself to poetry and philosophy. Silius was fond of objects of art, and he enriched his residence with statues, paintings, and books. When his old age became troubled with infirmities, he hastened his death by starvation, in which he followed the fashion of those times, when suicide was not uncommon. Silius was a Stoic. The time of his death is fixed at A.D. 100, when he is said to have completed his seventy-fifth year. He was married, and had two children. He enjoyed, says Pliny, unmingled happiness to the day of his death, with the exception of the loss of his younger child.

The only extant work of Silius Italicus is an epic poem on the second Punic war, in seventeen books, entitled 'Punica.' This poem, which may be called an historical epic, comprises the chief events of the war from the commencement of the siege of Saguntum (i. 268), to the defeat of Hannibal in Africa and the triumph of Scipio Africanus. The materials of Silius seem to be chiefly taken from Polybius and Livy, and the poem has consequently a kind of historical value. As a work of art, it has been variously estimated, but the judgment of the younger Pliny ('Ep.' iii. 7) seems to us to be correct: "Silius wrote with more industry than genius." His poem is in fact a very laboured composition, and the labour is apparent. Numerous episodes interrupt the continuity of the narrative. Silius falls short of his model, Virgil, in simplicity and clearness; and he endeavours to make up for force and precision by rhetorical ornament and long-drawn description. Instead of making a picture by a few striking touches, he fills it with detail till the whole is trivial. His invention is poor. There are few passages which excite our sympathies. In short, the poem is a rhetorical history in verse. All his contemporaries however did not judge so unfavourably of him. Martial on several occasions speaks very highly of him, and compares him with Virgil ('Ep.' iv. 14; vi. 64; vii. 63; "perpetui nunquam moritura volumina Sili;" viii. 66; ix. 86; xi. 49, 51): he also celebrates his eminence as an orator. According to Martial, in an epigram written after Silius had enjoyed the consulate, he did not attempt to imitate Virgil till he had acquired distinction as an advocate. Martial mentions the court of the Centumviri as one of the places in which he practised: Pliny the younger also practised in this court. [PLINY.]

The poems of Silius seem to have been forgotten after his death, if we may judge from the silence of subsequent writers as to them. Sidonius Apollinaris is the only writer who mentions them. Poggio is said to have discovered a manuscript of Silius in the library of the convent of St. Gallen, in Switzerland, which was printed at Rome, 1471, folio. Another manuscript was afterwards found at Cologne by Ludwig Carrio, from which the text of Silius was improved. It was to supply the loss of the 'Punica' that Petrarca, as it is said, wrote his 'Africa.' It has been conjectured that Petrarca had a copy of Silius, which he made use of, and carefully suppressed. Such conduct would be quite inconsistent with the character of Petrarca, and one would suppose that a comparison of the two poems would soon determine whether there is any foundation for such a statement.

There are numerous editions of Silius. The editio princeps is that of Rome already mentioned. There is an edition by Drakenborch, Utrecht, 1717, and Mitau, 1775; by Ernesti, Leipzig, 1791-2; and by Ruperti, with a preface by Heyne, Göttingen, 1795-98.

There is an English translation by Thomas Ross, London, 1661, 1672, folio; and a French translation by Le Febvre de Villebrune, Paris, 3 vols. 12mo, 1781.

SILVA Y PIGUEROA, GARCIA DE, was born of illustrious parents at Badajoz, in 1574. At the age of fifteen his father sent him to court, where he entered the household of Philip II. as page. He then joined the Spanish army in Flanders, where he greatly distinguished himself, and obtained the command of a company. Having subsequently shown some talent for diplomacy, he was despatched by Philip III. on an embassy to Shah Abbás, king of Persia, who was willing to conclude a treaty of commerce with Spain. Silva embarked for Goa, where he arrived in 1614; but the governor of that place, who was a Portuguese, fearing lest Silva's mission should lead to an inquiry into the administration of the Spanish possessions in India, threw every impediment in his way, and refused to provide him with a vessel and money to prosecute his journey, as he was ordered to do. Impatient at the delay, Silva embarked on board a native vessel and sailed for Ormuz, which port he entered on the 12th of October, 1617. Thence he sailed to Bandel (Bender Abassi) in the dominions of the Shah, where he was well received. He reached Ispahán on the 18th of April, 1618, by the then usual route of Lar and Shiráz. After a short residence in the latter place, Silva started for Kazwín, or Casbin, where Shah Abbás was then holding his court, who received him with every mark of distinction, but would not hear his message until he had himself returned to Ispahán, where he directed Silva to wait till his arrival. Accordingly, after a stay of two months at Kazwín, the Spanish envoy returned to Ispahán, where Shah Abbás arrived shortly after, in July, 1619. He granted Silva an audience; but though he manifested a wish to conclude a commercial treaty, and

to be upon friendly terms with Spain, the Shah refused to subscribe to two conditions stipulated by the ambassador of Philip III., namely, that he should restore some fortresses belonging to Ormuz, which he had lately seized; and that he should exclude all other European nations from trading with his dominions. The negociations for the treaty being thus suspended, Silva left Ispahán on the 25th of August 1619, and returned by the same route to Goa, where he landed in November 1620. From Goa he sailed to Spain, where he died in 1628.

During his residence in Persia Silva wrote an itinerary of his travels, with an account of such events as came within his observation; and a sketch of the manners and customs of the inhabitants of that empire. This work was never printed in the original Spanish, though a French translation appeared in 1667, under the title of 'L'Ambassade de Don Garcias de Silva Figueroa en Perse, contenant la Politique de ce Grand Empire, les Mœurs du Roi Shah Abbas, et une relation exacte de tous les Lieux de la Perse et des Indes où cet Ambassadeur a été l'espace de huit années qu'il y a demeuré,' par M. Wicqfort, 4to. Paris, 1667, It is the best old account of Persia that we possess, and is much commended by Chardin. During his residence in Goa, Silva also made an abridgement of Spanish history, which appeared at Lisbon soon after his death: 'Breviarium Historiæ Hispanicæ,' Lisbon, 1628, 4to. A Latin letter of his, dated Ispahan, 1619, and addressed to the Marquis of Bedmar, in which he gave a short account of his travels, was also published at Antwerp: 'Garciæ Silva Figueroa, Philippi III. Hispaniarum Indiarumque Regis, ad Persarum Regem Legati, de Rebus Persarum Epistola,' Antw., 1620, 8vo.

SIMEON OF DURHAM, an English historical writer who lived about the beginning of the 11th century. He was a teacher of mathematics at Oxford, and was afterwards precentor in Durham cathedral. He wrote a history of the Kings of England from 616 to 1130, for which he was at great pains to collect materials, especially in the North of England, where the Danes had established themselves. The work was continued to 1156 by John, prior of Hexham. Simeon of Durham is supposed to have died soon after 1130, when his history terminates. This work is included in Twysden's 'Anglicanæ Historiæ Scriptores Decem.' Simeon also wrote a history of Durham cathedral, which was published in 1732: 'Historia Ecclesiæ Dunhelmensis, cui præmittitur T. R. Disquisitio de Auctore hujus Libelli; edidit T. Bedford,' Lond., 1732, 8vo.

SIMEON SETH (Σιμεῶν Σήθ), or SIMEON SETHUS, or SIMEON THE SON OF SETH, the author of several Greek works still extant, lived at Constantinople towards the end of the 11th century. He held there the office of πρωτο-βεστάρχης, or 'Master of the Wardrobe,' in the palace of Antiochus, whence originated his title *Magister Antiochiæ*, and this gave occasion to the false opinion that he was born at Antioch. His office appears to have given him the charge of the imperial jewels, which were kept in the palace named after the Eunuch Antiochus, who was consul A.D. 431. (Du Cange, 'Glossar. Med. et Inf. Græcit.,' tom. i., p. 194, ed. Lugd., 1688, and 'Constantinop. Christ.,' lib. ii., cap. 16, § 5, p. 163, ed. Lutet. Paris, 1680.) Having taken the part of the unfortunate patrician Dalassenus against the usurper Michael of Paphlagonia, the latter banished him from Constantinople, A.D. 1038. He retired to Thrace, and founded on Mount Olympus a monastery, in which he composed several works, and peaceably ended his days. (Georg. Cedreni 'Histor. Compend.,' p. 737, ed. Paris, 1647). Sometime after the foundation of this monastery, Michael Dukas having ascended the throne, A.D. 1071, Simon Seth dedicated to him his work entitled Σύνταγμα περὶ Τροφῶν Δυνάμεων, 'Syntagma de Cibariorum Facultate.' This contains an alphabetical list of eatable things and their properties, according to the opinions of Greek, Persian, Agarenian (or Arabian), and Indian physicians; and is the more valuable as at that time the trade with the East, and the seeking after foreign and costly articles of food at Constantinople, were very extensive. It is compiled chiefly from the treatise of Michael Psellus on the same subject, and shows us that the Greeks were beginning already to learn Materia Medica from the Arabians, to whom in return they imparted their theories. Simeon Seth also goes through the medicines then in use in alphabetical order, and he explains their mode of action according to the elementary qualities of Galen, and their different degrees. He says that Asparagus had been for some time introduced as an article of food (p. 6, ed. Gyrald.), and that it possesses great medicinal virtues. He is the first who speaks of yellow Amber (ἄμπαρ) which comes from a town in India, and which is the best; and also of Ambergris, which is an animal production, coming from fish (p. 8). Apricots (βερίκοκκα), he says, are indigestible and produce poorness of blood (p. 9). His work contains the first description of Camphor, which he says is the resin of a very large Indian tree; that it is cold and dry in the third degree; and that it is used with much advantage in acute diseases, especially in inflammations (p. 35). He is also the first who speaks of Musk, of which the best is of a yellow colour, and comes from a town to the east of Khorasan; the black musk comes from India: the properties attributed to this medicine are the same as those given to it in the present day (p. 41). The best Cinnamon comes from Mosul (p. 32). This work was first published, Basil., 1538, Gr. and Lat., 8vo, ed. Lilius Greg. Gyraldus, ap. Mich. Isingrinium. The Latin translation was improved and published separately, 8vo., Basil., 1561, ed. Domin. Monthesaurus, ap. Pet. Pernam. The best edition was published Paris, 8vo, 1658, Gr. and Lat., ed. Mart. Bogdan, ap. Dion. Bechet et Lud. Billanium.

Another of his works, entitled Σύνοψις καὶ Ἀπάνθισμα Φυσικῶν τε καὶ Φιλοσόφων Δογμάτων, 'Compendium et Flores Naturalium et Philosophorum Placitorum,' is still in manuscript in several European libraries. A long account of it (extracted from Allatius, 'De Simeonum Scriptis') is given by Fabricius ('Billoth. Gr.,' tom. xi. p. 323-326, ed. Harles).

But Simeon Seth is better known in the history of literature than in that of medicine, as having translated from the Arabic into Greek the work known under the name of 'Pilpay's Fables,' in which "fifteen moral and political sentences" (says Gibbon, 'Decline and Fall,' chap. 42) "are illustrated in a series of apologues; but the composition is intricate, the narrative prolix, and the precept obvious and barren." [PILPAY.] He is also said to have translated from the Persian a fabulous history of Alexander the Great, which at present exists, says Warton ('Hist. of English Poetry,' vol. i. p. 129), under the adopted name of Callisthenes, and is no uncommon manuscript in good libraries; but it is by no means certain that Simeon Seth is the author of this work. It is entitled Βίος Ἀλεξάνδρου τοῦ Μακεδόνος καὶ Πράξεις, 'De Vita et Rebus Gestis Alexandri Macedonis;' and a long passage from the beginning of the work is quoted by Abr. Berkel in the notes to Stephanus Byzantinus (in v. Βουκεφάλεια), and by Fabricius, 'Biblioth. Gr.,' tom. xiv., p. 148-150 (ed. Vet.). This fabulous narrative is full (as might be expected) of prodigies and extravagancies, some specimens of which are given by Warton. Of all the romances on the subject of Alexander the Great, this was for some centuries the best known and the most esteemed; and it was most probably (says Warton) very soon afterwards translated from the Greek into Latin, and at length from thence into French, Italian, and German. The Latin translation was printed at Colon. Argentorat., 1489; perhaps before, for in the Bodleian Library there is an edition in 4to, without date, supposed to have been printed at Oxford, by Fred. Corsellis, about the year 1468. It is said to have been made by one Æsopus, or by Julius Valerius; supposititious names, which seem to have been forged by the artifice or introduced through the ignorance of scribes and librarians. This Latin translation however is of high antiquity in the middle age of learning; for it is quoted by Gyraldus Cambrensis, who flourished about the year 1190. It was translated into German by John Hartlieb Moller, a German physician, at the command of Albert, duke of Bavaria, and published at August. Vindel., fol, 1478. Scaliger also mentions ('Epist. ad Casaubon,' 113, 115) a translation from the Latin into Hebrew by one who adopted the name of Joseph Gorionides, called Pseudo Gorionides.

SI'MMIAS was a native of Thebes, and is said to have been a disciple of Philolaus. He was a friend of Socrates (Plat., 'Crito,' p. 45, B), and is introduced by Plato as one of the speakers in his 'Phædon.' (Diogenes Laertius, ii. 16, 124) mentions the titles of twenty-three dialogues which were in his time attributed to Simmias, (Suidas, v. Σιμμίας), but none of his works have come down to us.

A second SIMMIAS, a grammarian, was a native of Rhodes, and probably lived about the year B.C. 300. He is said to have written a work on languages, consisting of three books, and a collection of miscellaneous poems, consisting of four books. (Suidas, v. Σιμμίας; Strabo, xiv. p. 655.) Some of his poems, which however are of little value, are contained in the 'Anthologia Græca.' (Compare Athen., vii. p. 327; xi. p. 472 and 491.)

A third SIMMIAS, who lived about the commencement of the Olympiads, wrote a work called Ἀρχαιολογία τῶν Σαμίων, of which nothing has come down to us. Suidas confounds this historian with Simmias the grammarian.

SIMNEL, LAMBERT. [HENRY VII.]

* SIMON, JOHN, a distinguished surgeon, and medical officer of the General Board of Health. He was educated for the medical profession at King's College. He became a member of the Royal College of Surgeons in 1838, and was appointed shortly after assistant-surgeon to King's College Hospital, and demonstrator of anatomy in the medical school of King's College. In 1844 he was nominated a Fellow of the College of Surgeons under their new charter. In 1845 he obtained the Astley Cooper prize of 300*l.* for the best essay 'On the Physiology of the Thymus Gland.' He likewise contributed a paper to the 'Philosophical Transactions' 'On the Comparative Anatomy of the Thyroid Gland.' He is also author of articles in the 'Cyclopædia of Anatomy and Physiology,' and of several papers on various surgical subjects in the 'Medical Times' and the 'Lancet.' On the reconstruction of the medical school at St. Thomas's Hospital he was invited to take the chair of pathology, and to become surgeon to the hospital. It is however in connection with his duties as a medical officer of health, that he is best known. He was the first medical man who held this important position in this country, being appointed medical officer to the city of London in 1848. His annual reports on the sanitary condition of this part of the metropolis have attracted general attention. The ability and energy he displayed in this new public sphere induced the government to offer him the position of medical officer to the General Board of Health. In this position he has published several reports on sanitary questions, which have fully maintained the reputation he had acquired as medical officer of health in the city of London.

SIMON MACCABÆUS, or MATTHES, surnamed THASI, was the second son of Mattathias, and brother of Judas Maccabæus and Jonathan Apphus. Mattathias, when dying, recommended him to his brethren as their counsellor (1 Macc., ii. 3). He distinguished himself on several occasions during the lives of Judas and Jonathan. (1 Macc., v. 17; x. 74; 2 Macc., viii. 22; xiv. 17). Under the latter he was made, by Antiochus Theos, governor over the coast of the Mediterranean from Tyre to the frontier of Egypt (1 Macc., xi. 59); and here he took the fortified towns of Bethsur and Joppa, and founded Adida, in the plain of Sephela. (1 Macc., xi. 65; xii. 33, 38.)

After the treacherous seizure of Jonathan by Trypho [JONATHAN APPHUS], Simon was chosen by the people as their chief (1 Macc., xiii.); and, according to Josephus ('Antiq.,' xiii. 6, 6), as high-priest also. After putting Jerusalem in a state of defence, he marched out to meet Trypho, who did not venture to give him battle, and who was soon after compelled to retreat into winter-quarters in Gilead, where he murdered Jonathan and his two sons. Simon recovered his brother's corpse, and interred it in his father's sepulchre at Modin, and built over it a magnificent mausoleum, which was standing in the time of Eusebius. About this time (B.C. 143) Trypho had murdered Antiochus, and proclaimed himself king. Simon immediately declared for his competitor, Demetrius Nicator, with whom he made a very favourable treaty, whereby Simon was recognised prince and high-priest of the Jews, all claims upon whom for tribute Demetrius relinquished, and consented to bury in oblivion their offences against him. Thus the Jews became once more free and independent, and they began to reckon from this period (170 Aer. Seleuc.; B.C. 143-142) a new civil era, which is used on the coins of Simon as well as by Josephus and the author of the First Book of Maccabees (1 Macc., xiii. 41.). The last remains of their bondage to the Syrians were removed in the next year by the surrender of the Syrian garrison in the citadel of Jerusalem.

The succeeding period of peace was employed by Simon in extending and consolidating his power, and improving the condition of his people. He made a harbour at Joppa, established magazines and armouries, improved the laws and administered them with vigour, restored the religious rites, and renewed the treaties of alliance which Jonathan had made with the Romans and Spartans. (1 Macc., xiv., xv.) In the year B.C. 141, the people met at Jerusalem, and registered a public act recounting the services of the house of Mattathias, and recognising Simon and his heirs as perpetual prince and high-priest of the Jews: and this act was afterwards confirmed by Demetrius. (1 Macc., xiv. 35.) After the capture of Demetrius by the Parthians, his successor Antiochus Sidetes renewed the treaty with Simon, allowed him to coin money, and declared Jerusalem a free and holy city. Soon afterwards however Antiochus not only refused to ratify this treaty, but demanded of Simon the surrender of several fortified places, including the citadel on Mount Zion, or the payment of 1000 talents. Simon refused these demands, and Antiochus sent a large army into Palestine, which was soon however driven back by John Hyrcanus and Judas, the sons of Simon (B.C. 139-138). For the next three years the Jews again enjoyed a season of tranquillity, during which Simon occupied himself in inspecting and improving the state of the country. In the course of his tour he visited his son-in-law Ptolemæus, at the castle of Doc, where he and his two sons Mattathias and Judas were treacherously put to death by Ptolemæus, who aimed at the principality of Judæa (B.C. 135). He was succeeded by his surviving son John Hyrcanus. [HYRCANUS, JOHN; ASMONÆANS; MACCABEES.]

The coinage of Simon is the first of which we have any historical account among the Jews.

(Josephus, *Antiq.*; Prideaux, *Connection*; Jahn, *Hebrew Commonwealth*; Winer, *Biblisches Realwörterbuch*.)

SIMON MAGUS, that is, the 'magician,' is mentioned in the Acts of the Apostles as having imposed upon the people of Samaria by magical practices. When Philip the Deacon preached the gospel at Samaria, Simon was among those who received baptism at his hands. But when Peter and John came down to Samaria, and Simon perceived that the Holy Ghost was received by those upon whom they laid their hands, he offered them money if they would give him the same power. Peter vehemently rebuked him, and he showed some appearance of penitence (Acts viii. 9-24); but the early Christian writers represent him as afterwards becoming one of the chief opponents of Christianity. According to them he was the founder of the Gnostic heresy, and was addicted to magical practices and to abominable vices. After travelling through several provinces, endeavouring as he went to spread his errors and to damage Christianity as much as possible, he came to Rome, where it is said that he worked miracles which gained him many followers, and obtained for him the favour of Nero. At last, as he was exhibiting in the emperor's presence the feat of flying through the air in a fiery chariot, which he was enabled to perform by the aid of dæmons, the united prayers of Peter and Paul, who were present on the occasion, prevailed against him, and the dæmons threw him to the ground. There are also other marvellous stories about his life and doctrines. (Calmet, *Dictionary*; Winer, *Biblisches Realwörterbuch*; Lardner, *Credibility*.)

SIMON MATTHES. [SIMON MACCABÆUS.]

SIMON, RICHARD, was born at Dieppe, in Normandy, May 13, 1638. After he had finished his studies, he entered into the Congregation of the Oratory, and became lecturer on philosophy at the College of Juilly. Being summoned by his superiors to Paris, he applied himself to the study of divinity, and made great progress in oriental learning. There being a valuable collection of oriental manuscripts in the Oratory of Rue St. Honoré, Simon was directed to make a catalogue of them, which he did with great skill. In 1668 he returned to Juilly, and resumed his lectures on philosophy, and two years after published his defence of a Jew whom the parliament of Metz condemned to be burned on the charge of having murdered a Christian child: 'Factum pour le Juif de Metz,' &c., Paris, 1670. In the following year, with a view to show that the opinions of the Greek Church are not materially different from those of the Church of Rome with respect to the Sacrament, he published his 'Fides Ecclesiæ Orientalis,' 8vo, Paris, 1671, and 4to, 1682. This work, which is a translation of one of the tracts of Gabriel, metropolitan of Philadelphia, with notes, Simon gave as a supplement to the first volume of the 'Perpetuity of the Faith respecting the Eucharist,' whose authors he accused of having committed many gross errors, and not having sufficiently answered the objections raised by the Protestant minister Jean Claude, in his 'Reponse au Traité de la Perpétuité de la Foi sur l'Eucharistie.' [CLAUDE, JEAN.] This involved him in a controversy with the writers of Port-Royal, and laid the foundation of that opposition which he afterwards met with from the learned of his own communion. His next publication, which came out under the assumed name of Recared Simeon, was a French translation of the work of Leo of Modena: 'Cérémonies et Coutumes qui s'observent aujourd'hui parmi les Juifs,' 12mo, Paris, 1674. A second edition appeared in 1681, under the name of the Sieur de Simonville, containing also a supplement respecting the Caraites and the Samaritans, and a comparison between the ceremonies of the Jews and the discipline of the Church. In 1675 he published the 'Voyage de Mont Liban,' from the Italian of Dandini, with notes, and about the same time his 'Factum du Prince de Neubourg, abbé de Feschamps, contre les Religieux de cette Abbaye,' in which work, as was usual with him, he took an opportunity to attack the Benedictines. But the work which rendered him most famous is his 'Histoire Critique du Vieux Testament,' which immediately after its publication (8vo, Paris, 1678) was suppressed on the ground that it contained doctrines dangerous to religion and to the Church. The work, however, was so much admired for its learning and criticism, that it was reprinted the year after, and translated into Latin at Amsterdam, 1681, and into English at London, 4to, 1682, by John Hampden. After the publication of his 'Histoire Critique,' Simon left the Congregation of the Oratory, and repaired to Belleville, a village near Caux, where he held a curacy; but in 1682 he resigned his office and removed to Dieppe, and thence to Paris to renew his studies and make arrangements for the publication of other works. In 1684 he published at Frankfurt 'Histoire de l'Origine et du Progrès des Revenues Ecclésiastiques,' under the name of Jerome à Costa, of which a second edition appeared at the same place in 2 vols. 8vo, 1709. In the same year (1684) he printed in London his 'Disquisitiones Criticæ de variis per diversa Loca et Tempora Bibliorum Editionibus,' which was immediately translated into English. In 1688 he published at Frankfurt, under the name of John Reuchlin, 'Dissertation Critique sur la Nouvelle Bibliothèque des Auteurs Ecclésiastiques par Du Pin,' in which he defends some opinions contained in his 'Histoire Critique,' which had been controverted by Du Pin. His next publication was 'Histoire Critique du Nouveau Testament,' 4to, Rotterdam, 1689, an English version of which appeared the same year at London. Besides the above, Simon was the author or editor of many other works. He was unquestionably a man of profound learning and great acuteness, and he contributed in no small degree to lessen the authority of his own church; but a love of controversy, in all its bitterness, and too great a propensity to depreciate and abuse those who happened not to acquiesce in his opinions, rendered him equally obnoxious to Protestants and Roman Catholics. He died at Dieppe, in April, 1712, in the seventy-fourth year of his age.

SIMO'NIDES was a native of Iulis, in the island of Ceos, and was born about B.C. 556. His father's name was Leoprepes, and his grandfather's Simonides, who was also a poet.

Simonides is said to have obtained great fame as a poet at an early age. He appears to have remained in Ceos till about B.C. 525, when he removed to Athens, where he was honourably received by Hipparchus, and became acquainted with Anacreon and Lasus (Plato, 'Hipparch.,' p. 228; Ælian, 'Var. Hist.,' viii. 2). After the murder of Hipparchus, he took refuge with the Aleuadæ and Scopadæ in Thessaly, whose praises he celebrated in some of his poems (Theocrit., xvi. 34, &c., with the Schol.; compare Plato, 'Protagor.,' p. 333). How long Simonides remained in Thessaly is not known; but after the battle of Marathon (B.C. 490) we find him again at Athens. For the next ten years he appears to have lived chiefly at Athens, and to have been actively engaged in the pursuit of his art. After the banishment of Themistocles and the death of Pausanias, with both of whom he lived on intimate terms, he retired to Hieron's court at Syracuse (Ælian, 'Var. Hist.,' ix. 1; iv. 15), where he died, B.C. 467, in his ninetieth year.

Most of the poems of Simonides are lost; but enough have come down to us to enable us to form some opinion of the merits of his poetry, and to justify the panegyrics which the ancient writers bestow

upon him. He was one of the most distinguished of the elegiac poets, and particularly excelled in the pathetic, as we see in his 'Lament of Danæ' and in other remains of his poetry. He is stated to have had the superiority over Æschylus in an elegy which he composed in honour of those who died at Marathon, when the Athenians instituted a contest of the chief poets. But some of Simonides's best poems are epigrams, which species of poetry he carried to greater perfection than any of his predecessors. The Persian war gave constant employment to his muse, as he was frequently employed by the different states of Greece to adorn with inscriptions the tombs of those who fell, and the votive offerings which were dedicated in the various temples. We still possess several of his epigrams belonging to this period. Of these one of the most celebrated is upon the Spartans who fell at Thermopylæ: "Stranger, tell the Lacedæmonians that we are lying here in obedience to their laws;" and another upon the Athenians who fell at Marathon: "Fighting in the van of the Greeks, the Athenians at Marathon destroyed the power of the glittering Medians." Simonides also celebrated the sea-fights of Artemisium and Salamis in two larger poems, which are often referred to by ancient writers, but of which no fragments have come down to us.

The remains of the poems of Simonides have been published by F. G. Schneidewin, under the title of 'Simonidis Carminum Reliquæ,' Bruns., 8vo, 1835. The Greek letters Ξ, Ψ, Ω, are said to have been invented by Simonides, who is also stated to have converted the sign of the aspirate H into a long e.

Simonides of Ceos must not be confounded with Simonides, of Amorgus, which is an island not far from Paros. The latter was a contemporary of Archilochus, and flourished from B.C. 693 to 662. He wrote iambics, in which he attacked private persons, and of which a few fragments have come down to us. He also wrote a satirical poem upon women in the iambic metre, which is still extant. The fragments of his poems have been published by Welcker, Bonn, 1835.

(Muller's *History of the Literature of Greece*, p. 125, &c., 140; Bode's *Geschichte der Lyrischen Dichtkunst der Hellenen*, vol. i., p. 318, &c.; vol. ii., p. 122, &c.)

SIMPLI'CIUS, a native of Tibur, succeeded Hilarius as bishop of Rome, in 467. He had a controversy with Acacias, Patriarch of Constantinople, about precedence. Simplicius dedicated several churches at Rome to particular saints, and he also framed several regulations concerning the discipline of the clergy of Rome. He died in 483.

SIMPLI'CIUS was a native of Cilicia, and lived in the reign of Justinian. He had been trained in the study of philosophy by Ammonius, and appears to have been engaged in teaching at Athens when Justinian issued the decree which imposed perpetual silence on the few yet remaining votaries of heathen science and superstition in that city. Simplicius and six of his philosophic friends, who were resolved not to abandon the religion of their forefathers, left Athens, to seek in a foreign land the freedom which was denied to them at home. They went to Persia, where Chosroes then reigned, expecting to find all their hopes realised; but when they saw the actual state of affairs in the East, they repented of the steps which they had taken, and declared that they would rather die on the borders of the empire than enjoy the favours and the wealth which the barbarian monarch might bestow upon them. They returned to their country; and Chosroes, in a treaty which he at the time concluded with the Greek emperor, stipulated that the seven philosophers who had visited his court should be exempt from the penal laws which Justinian enacted against his pagan subjects. Simplicius and his friends, after their return, lived in peace and retirement at Athens, where they devoted the remainder of their lives to the study of philosophy, enjoying the reputation of being wise and virtuous men.

Simplicius wrote Commentaries on Aristotle's Categoriæ, Physica, De Cœlo, and De Anima. One of his objects in these commentaries is to reconcile the Platonic and Stoic systems with the Peripatetic school, to which he himself belonged. They are the most valuable of all the extant Greek commentaries on Aristotle; for Simplicius possessed a profound knowledge of his author, as well as of other philosophical writers of antiquity; and as he frequently quotes the opinions of ancient philosophers whose works are no longer extant, his commentaries are a fruitful source for those who wish to study the history of ancient philosophy. His commentaries are printed in some of the early editions of Aristotle; they are also contained in 'Scholia in Aristotelem, collegit Ch. A. Brandis,' Berlin, 1836, &c.

Simplicius also wrote a Commentary on the Enchiridion of Epictetus, which for its pure and noble principles of morality has commanded the admiration of all ages. The best separate edition of this commentary is that by Schweighäuser, with a Latin translation, in 2 vols., Leipzig, 1800. It has been translated into English by Dr. G. Stanhope, London, 8vo, 1704; into French by Dacier, Paris, 1715: and into German by Schulthess, Zürich, 1778.

SIMPSON, THOMAS, a distinguished English mathematician, was born at Market-Bosworth in Leicestershire, August 20, 1710. He appears even in his boyhood to have had a strong inclination for acquiring information by reading and conversation; but his father, who was a weaver, intending that he should follow that occupation, endeavoured to divert him from a pursuit which interfered with the labour of his hands. The impulse of genius however prevailed over the remonstrances of the parent, and the youth, having quitted his father's house, went to reside at Nuneaton, where, in the exercise of his trade, he obtained the means of subsisting, and during the interval of leisure he indulged his taste for the acquisition of knowledge.

Young Simpson was led to the study of mathematics by having accidentally obtained possession of a copy of Cocker's 'Arithmetic,' to which was annexed a short treatise on algebra; and, similarly to what is related of Tycho Brahé, it is said that he applied himself to astronomy from admiration of the science in consequence of the occurrence (in 1724) of a great eclipse of the sun at the time, which had been predicted. It is added that an itinerant pedlar and fortune-teller instructed him at the same time in the mysteries of judicial astrology, and this art he occasionally practised during several years.

While yet a stripling he married a woman about fifty years of age, the widow of a tailor and the mother of two children, of whom the younger was his senior by two years; all the family however appear to have lived together in harmony, Simpson working at his trade by day, and increasing his income by keeping a private school in the evenings. In 1733 he went to reside at Derby, where he continued to follow the united avocations of weaver and schoolmaster, and where he found means to increase his knowledge of mathematics. With arithmetic, geometry, and algebra he was already acquainted; and now, having obtained a loan of Stone's translation of the Marquis de l'Hôpital's 'Analyse des Infinimens Petits,' he was enabled by the force of genius and unremitting application to make himself master of the direct and inverse method of fluxions. Being thus qualified he began in or before the year 1735 to write answers to the mathematical questions in the 'Ladies Diary,' and even to propose questions for solution in that work. Some of the questions have a certain degree of intricacy, and they afford evidence that, at this time, the scientific attainments of Simpson, considering his means, must have been very extensive.

In the year 1735 or 1736 Simpson came to London and took lodgings in Spitalfields, where at first he both worked at the loom and gave instruction as he had done in the country; but his great abilities becoming known to the world, and being perhaps more conspicuous from the obscurity of his situation, he was enabled to give up his trade and devote himself wholly to science. Having brought his family to the metropolis, he established himself there as a teacher of the mathematics, and employed his leisure hours in extending his researches into the highest branches of the science.

On the death of Mr. Derham, Mr. Simpson was, in 1743, appointed professor of mathematics in the Royal Military Academy at Woolwich; and this post he held during nearly all the rest of his life. He is said to have been successful in acquiring the friendship and esteem of his pupils; and while exerting himself diligently in fulfilling his public duties, he found time to compose numerous works on the most abstruse points in the mathematical and physical sciences.

In 1746 he was admitted a fellow of the Royal Society, and on account of the mediocrity of his circumstances he was excused the payment of the admission fee and the annual subscriptions: several of his mathematical papers were printed in the 'Transactions,' but most of them were afterwards republished in the volumes of his works. In 1760, when the present bridge at Blackfriars was about to be built, Mr. Simpson was consulted with other mathematicians concerning the form which would be most advantageous for the arches; he appears in consequence to have taken some pains in investigating the conditions of the stability of vaults, and to have given the preference to those of a hemi-cylindrical form, but he did not live to complete the work, and the results of his researches have never been made public.

As Mr. Simpson advanced in life, he became gradually a prey to melancholy, which appears to have been increased by the influence of bad habits; his mental faculties were at length so far impaired that he became incapable of performing the duties of his professorship, and in the beginning of the year 1761 he was prevailed on to retire to his native town. The fatigues of the journey increased his disorder, and he died May 14, in that year, in the fifty-first year of his age.

Considering the circumstances attending Simpson's early life, and the laborious occupation in which he was afterwards engaged, it is not without surprise that we contemplate the number of works which he wrote, and the profound research those works display. His first publication, which came out in 1737, was entitled 'A New Treatise of Fluxions,' in which the direct and inverse methods, as they were called, are demonstrated with considerable precision and perspicuity, and agreeably to the manner of Newton: the work also contains several useful applications of the calculus to subjects in natural philosophy and astronomy. Thirteen years afterwards, that is, in 1750, he published 'The Doctrine and Applications of Fluxions,' which he dedicated to the Earl of Macclesfield, and which, though it embraces the same subjects as form the body of the 'Treatise,' must from the numerous improvements it contains, be considered as a separate work.

In 1740 Simpson published 'A Treatise on the Nature and Laws of Chance,' besides 'Essays on several subjects in Pure and Mixed Mathematics,' and two years afterwards 'The Doctrine of Annuities and Reversions,' with tables showing the values of single and joint lives. These works were followed, in 1743, by 'Mathematical Dissertations

on Physical and Analytical Subjects,' among which will be found an investigation of the figure of a planet revolving on its axis, and of the force of attraction at the surfaces of bodies which are nearly spherical; also a theory of the tides and of astronomical refractions. These dissertations were dedicated to Martin Folkes, Esq., the president of the Royal Society.

'An Elementary Treatise on Algebra' was published in 1745; 'The Elements of Geometry,' in 1747; and in the next year 'A Tract on Plane and Spherical Trigonometry,' with the 'Theory of Logarithms.' With the 'Elements of Geometry' are given notes in which are suggested improvements on some of the demonstrations of Euclid; but in making occasional observations on the notes given in the first edition of Dr. Robert Simson's 'Euclid,' for example on the note to the first proposition of the eleventh book, he has fallen into some slight inaccuracies which have been remarked on in the succeeding editions of the latter work. A second edition of Thomas Simpson's 'Geometry' was published in 1760.

In the year 1752 he published 'Select Exercises in Mathematics,' in which are given many geometrical and algebraical problems, with their solutions, and a theory of gunnery; but his last and most valuable work was that which is entitled 'Miscellaneous Tracts' (1754). This consists of eight separate papers, four of which relate to pure mathematics, and the others to physical astronomy. The first paper contains investigations for determining the precession of the equinoxes and the nutations of the earth's axis; the second contains equations for correcting the place of a planet in its orbit on the hypotheses of Bullialdus and Seth Ward; and the third is on the manner of transferring the motion of a comet from a parabolical to an elliptical orbit. In the fourth paper are explained the advantages, in point of accuracy, which arise from using a mean of several astronomical observations instead of one single observation. The fifth contains the determination of certain fluents; the sixth, the resolution of algebraic equations by means of surd divisors; and the seventh, a general rule for the resolution of isoperimetrical propositions. The eighth paper contains the resolution of some important problems in astronomy; the propositions in the third and ninth sections of the first book of Newton's 'Principia' are demonstrated, and the general equations are applied to the determination of the lunar orbit.

In order that the merit of this last paper may be rightly appreciated, it is necessary to observe that about the year 1745 the modern analysis was first applied to the determination of the elements of the orbits of the earth, moon, and planets; these bodies being supposed to perturbate each other's motions by their mutual attractions, as well as to be subject to the general attraction of the sun. In the prosecution of the research, the mathematicians Clairaut, D'Alembert, and Euler particularly investigated the effect of the sun's attraction in causing a progression of the apogee of the moon's orbit, which progression, being a remarkable consequence of perturbation, was considered as a test of the correctness of the general principle and law of attraction which had been assumed by Newton. The first efforts of M. Clairaut showed an amount of progression in the period of a revolution of the moon about the earth, equal to about half only of that which had been determined from astronomical observations ('Mémoires de l'Académie,' 1747); and it is remarkable that both D'Alembert and Euler obtained at the same time a like erroneous result. This circumstance at first caused some doubts to be entertained of the truth of Newton's hypothesis, that the force of attraction varies inversely as the square of the distance: but the process employed by the three mathematicians being one of successive approximations only, it was afterwards discovered by Clairaut that, on continuing the process, the second step in the approximation produced a quantity nearly equal to that which had been obtained by the first step; and thus the computed progression was found to coincide with the results of observation. Now Simpson, employing a differential equation of motion like that which had been used by the foreign mathematicians, obtained the values of its terms by means of indeterminate coefficients; a method which entirely avoided the inaccuracy resulting from the species of approximation which they had adopted; and thus he arrived at once at the true value of the progression.

The 'Tracts' were not published till seven years after Clairaut's 'Mémoire' came out, and it appears that, in the interval, that mathematician during a visit to England had an interview with Simpson; the latter states however, in the preface to his 'Tracts,' that previously to having had any communication with M. Clairaut, he had discovered that the movement of the moon's apogee could be accounted for on the Newtonian law of gravitation. There is therefore no reason to doubt that Simpson had the merit of arriving at a determination which served to confirm the truth of that law by a process entirely his own: the whole investigation exhibits profound mathematical skill, and fully entitles him to the character of having been one of the ablest analysts, for all the purposes of practical science, of which the country can boast.

Mr. Simpson continued during the whole of his life his contributions to the 'Ladies' Diary,' of which work he was the editor from 1754 to 1760.

*SIMROCK, KARL, was born on August 28, 1802, at Bonn, in the Prussian Rhein Provinz, where his father kept a music shop. His early education was received in the Lyceum established in Bonn by the French, when it formed a part of the Confederation of the Rhine. After it again became a portion of the Prussian monarchy, he entered, in 1818, the University there, and studied law, which study he continued at the University of Berlin in 1822, and in 1823 entered the service of the Prussian government in the law department. His study of the law had, however, not diminished his attachment to the study of ancient German poetry and legends, and in 1827 he published a translation of the 'Niebelungenlied,' which has gone through several editions: to this, in 1840, he added translations of 'Twenty Songs of the Niebelungen,' which Lachmann had pronounced to be genuine. In 1830, he published a translation of the 'Armen Heinrich' (Poor Henry), of Hartmann von der Aue; and soon after, an original poem written on the first intelligence of the French revolution in that year, occasioned his dismissal from the Prussian service. Since that time he has devoted himself entirely to his favourite pursuit, for which his poetical talents, his German predilections, and his deep philological knowledge of the language used by the national poets in the middle ages, peculiarly fitted him. His information however is not confined to this branch of literature or to his own tongue. In 1831, in conjunction with Echtermayer and Henschel, was published, 'Quellen des Shakspeare in Novellen, Mährchen, und Sagen,' ('Sources of Shakspeare's Plots in Novels, Tales, and Legends'). In this he had the greatest share, and the remarks on the plots, in which he traces them to their remotest sources (sometimes rather fancifully), and produces strong presumptive proof that Shakspere's knowledge of languages must have been much more extensive than has been generally supposed, was wholly his own. They have been translated into English, edited by Mr. Halliwell, and published by the Shakspere Society in 1850. In 1832 also he published a single volume entitled 'Der Novellenschatz des Italiener' ('The Novel-Treasure of the Italians'). In conjunction with Wackernagel, he completed, in 1833, a translation, with explanations, of 'Gedichte Walthers von der Vogelweide' ('Poems by Walter of the Birdmeadow,' though Vogelweide is here a proper name), of which the valuable remarks at the end of the second volume are all Simrock's. In 1835, he wrote an original poem called 'Wieland der Schmied. Deutsche Heldensage' ('Wayland the Smith, a German heroic poem'). It consists of twenty-four adventures of the old German hero, written in the ballad style; to which were added a few ballads and romances founded on other legends, all deeply impressed with the spirit of the ancient lays, and of great excellence. They were received with great favour: as were also his 'Rheinsagen aus dem Mundo des Volks und Deutscher Dichter; für Schule, Haus, und Wanderschaft' ('Legends of the Rhine, from the Mouths of the People and from German Poets; for Schools, Families, and for Travelling'), of which a third edition was published in 1841. It follows the course of the Rhine from its mouth upwards, illustrating the places by the legends connected with them, some of which are ancient, but the most either by himself or other modern German writers. In 1839, he also wrote 'Das Malerische und Romantische Rheinland' ('The Picturesque and Romantic Rhineland'), a description of the district for the use of travellers and others. He next resumed, and carried out to the extent of many small volumes, 'Die Deutscher Volksbucher' ('Books for the German People'), originally commenced by Marbach, which he continued from 1839 to 1847. The collection contains a large number of German tales and legends, and many which appear to be a common property of Europe, such as 'Patient Grisel,' 'Tristan and Isolde,' &c. In 1842, he published a translation of 'Parzival und Triturel,' by Wolfram von Eschenbach. And in order to give a poetical representation of German heroic poetry, partly by translations and partly by his own productions, he commenced in 1843, 'Das Heldenbuch' ('The Book of Heroes'), of which several volumes have been published. The first contained a translation of 'Gudrun;' and the fourth, fifth, and sixth 'Das Amelungenlied,' an original poem which was opened in his 'Wieland.' In 1844, a collection of his own poems, ballads, and romances were published, which have become extensively popular. Indeed, few poets have ever on so large a scale so thoroughly imbued themselves with the spirit of ancient poetry, and so successfully imitated its simplicity and energy.

In 1850, he was created Professor of the German language and literature in the University of Bonn. In 1851, he published a most successful translation of the 'Lieder des Edda' ('Lays of the Edda'); a 'Handbuch der Deutschen Mythologie,' in 1852; and an 'Altdeutsches Lesebuch in neu deutscher Sprache' ('Reading Book of old German Authors in Modern Language'), in 1854.

SIMSON, ROBERT, one of the many mathematicians who have given a lustre to the universities of Scotland, was a son of Mr. John Simson, of Kirton Hall in Ayrshire, and was born in October 1687. About the year 1701 he was sent to the University of Glasgow, where he acquired that proficiency in the learned languages which he retained during all his life, and at the same time he made considerable progress in moral philosophy and theology, being destined by his father for the church. Young Simson soon however found a pursuit more congenial to his taste in the study of mathematics, and chiefly of the ancient geometry: to this subject he applied himself at first as a relief from what he considered as a more laborious occupation, and it became at length almost the sole employment of his life.

In 1710 Mr. Simson made a visit to London, where he remained

about a year, and where he became acquainted with Dr. Halley, Mr. Caswell, Dr. Jurin, and Mr. Ditton; from the conversation of the last gentleman, who was then mathematical master of Christ's Hospital, he gained, not as a pupil, but as a friend, a considerable accession to his knowledge of science.

On the resignation of Dr. Robert Sinclair, Mr. Simson was appointed, in 1711, to succeed him as professor of mathematics in the University of Glasgow. He then applied himself to the duties of his office, and regularly gave lectures on five days in each week during the session of seven months. This practice he continued for nearly fifty years; but in 1758, being then seventy-one years of age, he was obliged to employ an assistant, and three years afterwards the Rev. Dr. Williamson, who had been one of his pupils, was appointed his successor.

In 1735 Dr. Simson published in 4to a 'Treatise on Conic Sections,' and a second edition in 1750: in this work the investigations are conducted agreeably to the spirit of the ancient geometry, and propositions are introduced expressly that it might serve as an introduction to the treatise of Apollonius on the same subject.

By the advice, it is said, of Dr. Halley, Simson early directed his attention to a restoration of the works of the Greek geometers, and his first effort was made on the porisms of Euclid; a branch of the ancient analysis which is only known from the short account in the works of Pappus. In this difficult task however he succeeded, but his 'Tract' on the subject was not published till after his death. Having acquired a sort of key to that analysis, he undertook a restoration of the 'loci plani' of Apollonius, and this he completed about the year 1738. The work was first published in 1746, and Dr. Simson acquired by it the reputation of being one of the most elegant geometers of the age. Another subject on which the peculiar talents of Dr. Simson were exercised, was the 'sectio determinata' of Apollonius, and this also he was so fortunate as to restore. The work appears to have been commenced at an early period of his life, but it was only published, along with the Porisms, after his death.

A perfect edition of the principal part of Euclid's 'Elements' was the next object of Dr. Simson's labours. Numerous errors were known to exist in the Greek copies, and the correction of these was a task worthy of a scholar who had made the ancient geometry almost exclusively his study. An edition of the 'Elements' and of the 'Data' was published in 4to about 1758, and the work has always enjoyed a high character both for precision in the definitions and accuracy in the demonstrations. It is probable that the British mathematician has even corrected errors which existed in the original text, though his high regard for Euclid has led him to assume that all those which he has discovered have arisen from the negligence or unskilfulness of the ancient editors or copyists. Having been very generally used for the purposes of elementary instruction, many editions of this work have since been published.

After his retirement Dr. Simson employed himself chiefly in correcting his mathematical writings; but though he had several works nearly fit for publication, he printed none except a new edition of Euclid's 'Data.' He was seriously ill only during a few weeks previously to his death, which took place October 1, 1768, in the eighty-first year of his age.

In 1776 Earl Stanhope published, at his own expense, and for private circulation, the above-mentioned restorations of Euclid's books of Porisms, and of the two books of Apollonius 'De Sectione Determinata:' together with these works the same nobleman published a tract on the limits of ratios and another on logarithms, both of which had also been written by Dr. Simson. An edition of the works of Pappus was found among the Doctor's manuscripts, and was sent by his executors to the University of Oxford.

Dr. Simson, though devoted to geometry, was well acquainted with the modern analysis, and the latter was occasionally the subject of his college lectures; it is however to be regretted that so much of his time was spent in the effort to restore the precise works of the ancients, when it might have been more profitably employed in forming a connected system of their analysis, and in showing its application to the solution of problems relating to physical science. He was never married, and the greater part of his long life was spent within the walls of the college; his hours of study, his exercises, and even his amusements being regulated with great precision. In his disposition he was cheerful and sociable; and his conversation, which was animated, abounded with literary anecdote and good humour, though he was subject, when in company, to occasional fits of absence. He was a man of strict integrity and pure morals, and he appears to have had just impressions of religion, though he never allowed the subject to be introduced in mixed society.

SINCLAIR, SIR JOHN, Bart., third son of G. Sinclair, Esq., heritable sheriff of Caithness, was born at Thurso castle, in the county of Caithness, in the year 1754. He embraced the profession of the law, and was called to the English bar in 1782, having been admitted a member of the faculty of advocates in Scotland in the year 1775.

In 1780 he was chosen member for his native county, and sat in the house during several successive parliaments, sometimes for Caithness, sometimes for other places. He was created a baronet in 1786, and in 1810 was honoured with a seat at the board of privy council. He was likewise a member of several learned societies, and became extensively known by his writings, which, for more than fifty years, issued rapidly from the press. His death took place at Edinburgh, on December 21, 1835, in the eighty-second year of his age.

Sir J. Sinclair did much for the improvement of his country. He established a very useful society in Scotland in 1791 for improving wool, and his exertions led to the formation of the Board of Agriculture in 1793, of which he was the first president. Among the most important of his numerous works may be mentioned his 'Statistical Account of Scotland;' 'History of the Revenue of Great Britain;' and 'Account of the Northern Districts of Scotland.' The first of these is an extraordinary work, and displays an almost incredible amount of labour and research.

*MISS CATHERINE SINCLAIR, born in 1800, the sixth daughter of Sir John, after acting during her father's life as his secretary, distinguished herself after his decease by becoming his biographer. She has since acquired an extensive popularity by writing a large number of novels and tales, chiefly religious in tone; among others, 'Modern Accomplishments,' 'Modern Society,' 'The Journey of Life,' 'The Business of Life,' 'Modern Flirtations,' 'Beatrice,' &c., most of which have had a very large circulation. She has also written notices of a tour in Wales, 'Scotland and the Scotch,' 'Shetland and the Shetlanders,' a work called the 'Kaleidoscope,' several children's books, and various others of a miscellaneous character.

SINDIA, FAMILY OF. Two members of this family, Madhajee Sindia and Dowlut Row Sindia, occupy so conspicuous a place in the history of India, that a brief notice of them seems necessary in this work. The origin of this celebrated family of Mahratta chiefs and princes is comparatively modern. The family were sudras, of the peaceful tribe of koombee, or cultivators. The first who distinguished himself as a soldier was

RANOJEE SINDIA, who was originally a potail, or head man of a village. The Paishwa Bajerow, who succeeded his father Biswanath Row in 1720, appointed Ranojee to the humble office of bearer of his slippers. A circumstance which seemed to show his fidelity and attachment to his master is said to have led to his promotion. Bajerow one day found him asleep on his back, with the slippers firmly clasped to his breast, and was so much pleased as to appoint him immediately to a station in his body-guard. Ranojee Sindia was active and enterprising, and he was rapidly promoted. In 1743 he had risen to the highest rank of Mahratta chiefs; for when Bajerow came into Malwa in that year, Ranojee signed a bond which was required by the emperor of Delhi, Mahomed Shah, as a surety for the good conduct of his master the Paishwa. Before Ranojee died he had obtained the hereditary government of one-half of the extensive province of Malwa. By his wife, who belonged to his own tribe, he had three sons, Jeypah, Duttagee, and Juttabah; and by a Rajpoot woman he had two sons, Tukajee and Madhajee, of whom

MADHAJEE SINDIA became the head of the family. The date of his birth is uncertain; it was probably about 1743; he was present at the battle of Paniput in 1761 when the Mahrattas were defeated by Ahmed Shah Abdallah and his Afghans, in union with the Rajpoot and Mohammedan princes of northern Hindustan. In this disastrous battle one-half of the Mahratta army, which amounted to 200,000 men, are said to have been slain. Madhajee Sindia was pursued by an Afghan horseman for many miles, who at length overtook him, and left him for dead in a ditch, after having wounded him with his battle-axe in the knee in such a manner as to render him lame for life. The Sindia family, as well as the other Mahratta chiefs, were for a time deprived of all their possessions in Malwa and Hindustan proper; but this was not of long continuance. The Paishwa Bajerow died in 1761, and was succeeded by his son Madhoo Row, under whom, on the death of Mulhar Row Holkar in 1764, Madhajee Sindia became the most powerful of the Mahratta chiefs. Besides being the principal leader of the household-horse of the Paishwa, he had a large army of his own; and the return of Ahmed Shah to Cabul, and the contests among the Mohammedan princes under the weak Emperor Shah Alim II., in a few years afforded opportunity to him and his brother Tukajee Sindia to recover their former hereditary government and possessions in Malwa and northern Hindustan.

In 1770, on the invitation of Nujeeb ud Dowlah, who was the minister of Shah Alim, Madhajee Sindia, Bassajee Row, and Tukajee Holkar entered Hindustan proper with their armies, for the purpose of expelling the Sikhs, who had invaded the emperor's territories. This was soon accomplished; and on the death of Nujeeb ud Dowlah in 1771, Madhajee Sindia obtained possession of Delhi, whither he invited Shah Alim to return from Allahabad, where he had been living under the protection of the British since 1755. In December the same year the emperor was crowned with great pomp in his capital. He was not however the less in subjection. Madhajee compelled him to sign a commission by which he appointed the Paishwa vicegerent of the empire; and the Paishwa, by a like commission, appointed Madhajee his deputy.

In 1772, and again in 1773, with his two colleagues Bassajee and Holkar, Sindia invaded and ravaged Rohilcund, and was preparing to cross the Ganges, when the murder of the young Paishwa Narrain Row, the usurpation of the office by his uncle Ragoba, and the appearance of the British and the nabob of Oude, who had been invited to assist the Rohillas, caused him to return to Poona. A confederation of Mahratta chiefs was got up against Ragoba, who, after a reign of a

few months, was compelled to fly. Sevajee Madhoo, the posthumous son of Narrain Row, was appointed Paishwa, and Ballajee Pundit, better known as Nana Furnavese, was elected dewan, or minister. The British, on the condition of his ceding to them certain territories, came to the assistance of Ragoba, which occasioned a war between them and the Mahrattas. This war, twice interrupted by treaties which were not completed, continued till 1782, when the treaty of Salbhye was concluded, by which Madhajee Sindia was confirmed in all his possessions, the places taken from him by the British were restored, and he was recognised by them as an independent prince.

Madhajee Sindia had now time and opportunity to prosecute his plans of aggrandisement. In 1785 he again appeared at Delhi, and by the murder of two of the imperial ministers once more got the emperor into his power; he also conquered Agra and Alyghur, and obtained possession of nearly the whole of the Doab. About this time he engaged in his service a Frenchman, De Boigne, who became of the most essential service to him; for by his assistance he formed an army consisting of troops regularly disciplined, he fought pitched battles, besieged fortresses previously deemed impregnable, gradually subjected raja after raja to contribution, and added district after district to his possessions, till he became master of nearly all the territory south-west from the banks of the Ganges to the Nerbudda. The battle of Meerta, gained by De Boigne in 1790 over the collected forces of Joudpoor, had made Sindia master of that principality as well as of the weaker state of Odeypoor; to these conquests was added soon after that of Jypoor, which was followed in 1792 by the defeat of the troops of Junkajee Holkar, when four corps of regular infantry belonging to Holkar's army, which were commanded by a French officer, were almost utterly destroyed. Sindia himself had returned to Poona in 1791, where he died in 1794.

Madhajee Sindia's life was one of incessant activity; he was engaged in a series of contests in which he displayed great talent and untiring energy, and by which his power and possessions were gradually extended, consolidated, and confirmed. His habits throughout the whole of his career were those of a plain soldier; he was never seduced by luxury, and he despised the trappings of state. Though occasionally guilty of violence and oppression, his life was for the most part unstained by cruelty; his disposition was mild, and he was desirous of improving the countries which he conquered. Towards the British and those states which were unconnected with the Mahratta government he conducted himself as an independent prince, but in matters relating to the Paishwa he paid the most scrupulous attention to all the forms of humility, of which (as related by Sir John Malcolm) he made a curious display when Sevajee Madhoo Row, at the termination of his minority in 1791, entered upon the duties of his office, and Sindia came to Poona to pay his respects to him.

Madhajee Sindia had no sons. His brother Tukajee had three, of whom the youngest, Anund Row, became the favourite of his uncle, who adopted Dowlut Row Sindia, the son of Anund Row, as his heir.

Dowlut Row Sindia, at the death of his grand-uncle, was only thirteen years of age. He was opposed by the widows of Madhajee, who set up another prince in opposition to him, and he was not established in his power till after several battles had been fought. He married, soon after his accession, the daughter of Sirjee Row Gatkia, an artful and wicked man, who became his minister, to whom is doubtless to be ascribed much of the rapacity and cruelty which marked the early part of Dowlut Row's reign. The seizure and imprisonment of Nana Furnavese, the murder of several Brahmins, the plundering of Poona and the neighbouring places under pretence of paying the expenses of his marriage, and the aiding of Casee Row Holkar in the murder of his brother Mulhar Row, are among his early atrocities; in addition to which it should be mentioned, that when Sirjee Row Gatkia defeated Jeswunt Row Holkar in 1801, he plundered the city of Indore, set fire to the best houses, and murdered many of the inhabitants; in 1802 however Holkar defeated Sindia, and re-established himself in Malwa. But the interference of the British at length put a stop to his career of spoliation and bloodshed. The Paishwa Bajerow, having been defeated by Jeswunt Row Holkar in 1802, fled to Bassein, and placed himself under the protection of the British, by a treaty, the chief conditions of which were, that he should cede to them the island of Salsette, and they should restore him to the office of Paishwa.

After many fruitless negociations with Sindia and the Raja of Berar, the British resident left the court of Sindia, August 3, 1803, and war was commenced on the 8th by an attack on the fortress of Ahmednuggur by Major-General Wellesley, which he soon took, and followed up on the 25th of September 1803, by the battle of Assaye, when he gained a complete victory over the confederated forces of Sindia and the Raja of Berar, which were under the command of the French general Péron, and greatly more numerous than his own. In Hindustan Proper, General Lake, on the 29th of August 1803, defeated Sindia's forces in the Doab, took the strong fort of Alyghur, and afterwards the cities of Delhi and Agra. In the short period of five months was included a series of the most brilliant and decisive victories; the battles of Delhi and Laswaree, of Assaye and Arghaum, the reduction of the strong forts of Ahmednuggur, Alyghur, Agra, Gwalior, Asserghur, and Cuttack, besides a number of inferior conquests. The two Mahratta chiefs were compelled to sue for peace separately. Sindia's brigades, which had been trained under De Boigne and Péron, and which amounted to at least 40,000 well-disciplined infantry, were destroyed; 500 guns, cast in the foundries which Madhajee had established, were taken; and by the treaty of December 1803 he was compelled to cede to the British the Upper Doab, Delhi, Agra, Saharunpoor, Meerut, Alyghur, Etawah, Cuttack, Balasore, the fort and territory of Baroach, &c., amounting altogether to more than 50,000 square miles. By a treaty of defensive alliance, February 27, 1804, he engaged to receive a British auxiliary force in those dominions which he was suffered to retain, which were still large, and which were considerably increased, after the subjugation of Holkar, by the territory of Gohud and the strong fort of Gwalior, which were given up to him by the treaty of Muttra, November 23, 1805, one of the conditions of which treaty was, that his father-in-law Sirjee Row Gatkia should be for ever excluded from his councils.

Dowlut Row Sindia, though he retained for a considerable time no friendly feeling towards his British allies, by whom he had been so severely humbled, never again ventured into a direct contest with them; and after he was freed from the influence of his father-in-law, he became by degrees better disposed towards them; so that in the war of 1818, by which the Mahratta power was entirely destroyed, he prudently kept aloof, though the Paishwa urgently called upon him for his assistance. The consequence was that he retained his territories, and continued on friendly terms with the British till his death, which took place March 21, 1827. He left an army of about 14,000 infantry, 10,000 cavalry, and 250 pieces of ordnance, with territories worth about 1,250,000*l.* per annum.

(Malcolm, *Political History of India*; Malcolm, *Central India*; Mill, *British India*.)

SINGLETON, HENRY, was born in London, 1766. His father died while he was an infant, and he was brought up by an uncle, William Singleton, a miniature-painter, who gave him instruction in drawing: the etchings of Mortimer also were favourite studies with him. At the age of eighteen he obtained the first silver medal for drawing in the Royal Academy; and in 1788 he obtained the gold medal for the best historical painting: the subject was Dryden's 'Ode on Alexander's Feast.'

Singleton painted portrait and history. The first remarkable picture which he produced was a large portrait piece of all the Academicians assembled in the Council Chamber; this picture was painted in 1793. Singleton was for more than half a century a constant exhibitor in the Royal Academy, and he exhibited many attractive pictures, both portraits and historical pieces, but it was not until 1807 that he put down his name as a candidate for the honours of the academy; he was however passed over, and he did not make a second attempt.

Singleton was versatile and ready in invention, though his style of drawing was uniform; and both his pictures and his designs are very numerous; he was much employed by publishers. West has been heard to say—"Propose to Singleton a subject, and it will be on canvas in five or six hours." The range of his works is very great, and comprises figure-pieces of almost every class; many of them have been engraved, and some on a large scale. Among his best works are Christ entering Jerusalem; Christ healing the Blind; John Baptizing; Coriolanus and his Mother; and Hannibal swearing enmity to the Romans; the Storming of Seringapatam; the Death of Tippoo Saib; and the Surrender of Tippoo's Sons; of all of which there are engravings of a large size. In his later years he was almost wholly employed upon an extensive series of illustrations from Shakspere, which are his principal works: the series includes several designs from each play, and many of them appear to be taken from the favourite dramatic representations of Shakspere which in Singleton's time were so abundant. He died on the 15th of September, 1839.

SIRI, VITTO'RIO, born at Parma in 1625, became a priest, and afterwards went to Paris, where he found favour with Louis XIV., who appointed him his almoner and historiographer. Siri wrote a journal in Italian, entitled 'Mercurio Politico,' which he continued for many years, and as Louis acted for a long period the principal part on the political stage of Europe, he was flattered at having by him a writer who contributed to spread his fame in a foreign language. Siri however was not a fulsome flatterer, and although he often praised Louis, he did not always spare his ministers and other powerful men of that and the preceding reign; and this freedom passed unheeded chiefly from the circumstance of his writing in a language foreign to France, and which was not understood by the people in general. Besides the 'Mercurio Politico,' the collection of which consists of fifteen thick volumes, Siri wrote another journal, entitled 'Memorie Recondite,' which fills eight volumes. Le Clerc ('Bibliothèque Choisie,' vol. iv., p. 138) observes that both these works contain a vast number of valuable authentic documents. The general style of the writer is however prolix and heavy. Siri died at Paris in 1685. (Corniani, *Secoli della Letteratura Italiana*.)

SIRI'CIUS, a native of Rome, succeeded Damasus I., as bishop of that city, A.D. 384, under the reign of Valentinian II. We have several letters by him written to various churches on matters both of dogma and of discipline. Some of them are in condemnation of the Priscillianists, Donatists, and other heretics; one is directed to Anycius, bishop of Thessalonica, on matters of jurisdiction; another to

Himerius, bishop of Tarracona, which is one of the oldest instances of a bishop of Rome sending mandates to other churches to be received as ecclesiastical laws. Siricius is also one of the first bishops of Rome who wrote concerning the celibacy of the clergy. He directed that a priest who married a second wife after the death of the first should be expelled from his office. (Platina, 'Lives of the Popes;' Dupin, 'Nouvelle Bibliothèque, Vie de Sirice.') The council of Nicæa had already decreed that all clerks who had been married before they took orders should be allowed to retain their wives according to the ancient tradition of the church, but that priests and deacons should not marry after their ordination. Siricius died in 398.

SIRMOND, JACQUES, was born at Riom, in France, October 22, 1559. Having completed his studies at the Jesuits' college at Billom, the first which that society had in France, he adopted the rule of St. Ignatius, and prepared himself, by a diligent study of the ancient languages, for fulfilling the duties of a teacher. When he had finished his noviciate, his superiors required him to proceed to Paris as professor of rhetoric, in which city he remained till 1790, when he repaired to Rome, on the invitation of the Père Aquaviva, General of the Society of Jesuits, who chose Sirmond as his secretary. In this employment he continued sixteen years, during which he examined diligently the manuscripts in the Vatican library, as well as the inscriptions and other remains of antiquity, of which Rome possessed such an abundant supply.

In 1608 the Père Sirmond returned to Paris, and soon afterwards commenced a visitation of the libraries and archives of the convents, and was thereby enabled to save from destruction a great number of documents of the highest value for the history of the middle ages. Sirmond's first publication was the 'Opuscules' of Geoffroi, abbé de Vendôme, in 1610; from which time he continued to add to his reputation by other publications almost every year. Pope Urban VII. invited him to return to Rome, but Louis XIII. retained him in France, and in 1637 made him his confessor. Having left the court on the death of Louis XIII., in 1643, he recommenced his literary labours, which had been somewhat interrupted by attention to the duties of his late dignified office, and continued with unabated ardour to occupy himself in the same way till his death, October 7, 1651, when he was 92 years of age.

Sirmond's 'Ouvrages' were collected and published in 1696, in 5 vols. folio. The first three volumes contain the 'Opuscules' of those Fathers and other ecclesiastical writers which had been published by Sirmond, with prefaces and notes; the fourth volume contains his Dissertations; and the fifth volume contains the works of Théodore Studite. This edition of Sirmond's Works is by the Père la Baume, and is preceded by a Life of Sirmond by the editor, his Funeral Oration by Henri de Valois, and a list of Sirmond's Works in manuscript as well as printed. In this edition are included the Works of Enodius bishop of Pavia, of Sidonius Apollinaris, of Eugenius bishop of Toledo, the Chronicles of Idatius and Marcellinus, the Collections of Anastasius the Librarian, the Capitularies of Charles-le-Chauve and his successors, the works of St. Avit, of Théodulphe bishop of Orleans, &c. Father Sirmond published other ecclesiastical writers besides those included in the above edition, among which are 'L'Histoire de Reims,' by Flodoard, the 'Lettres de Pierre de Celles,' the 'Œuvres' of Radbert, of Theodoret, of Hincmar archbishop of Reims, &c. Sirmond published also a Collection of the Councils of France, 'Concilia Antiqua Galliæ,' Paris, 1629, folio.

SISIN'NIUS, a Syrian by birth, succeeded John VII. as bishop of Rome, A.D. 707, and died twenty days after his election. He was succeeded by Constantine.

SISMONDI, JEAN CHARLES LEONARD SIMONDE DE, was the son of a Protestant minister of the canton of Geneva; he belonged to an ancient family of Tuscan origin, which has become extinct by his death. His ancestors, who were attached to the Ghibelline party, were expelled from Pisa in the 14th century, and took refuge in France, where they remained till the revocation of the Edict of Nantes, when they settled at Geneva. Sismondi was born at Geneva on the 9th of May, 1773. He was first placed at the College of Geneva, where he acquired a sound knowledge of classical literature. From the college he was removed to the Auditoire, where he was enabled to pursue a more extended course of study. His education being completed, he was compelled by the change of fortune which befel his family, owing to the events of the French revolution, to enter as clerk in the counting-house of the firm of Eynard and Co. at Lyon. Filial obedience induced him to undertake a duty to which he was unfitted by his previous habits, and which the highly cultivated disposition of his mind rendered scarcely supportable. The moral training, however, which he underwent in mastering the difficulties of his new situation, and in the regular discharge of its duties, produced an effect which, in after life, he acknowledged to have been eminently beneficial; to it he was also accustomed to ascribe his taste for the science of political economy, which predominates in his historical writings. The revolutionary troubles, which overtook the city of Lyon in 1792, compelled Sismondi to return to Geneva: this city, however, having become annexed to the French republic, proved no asylum from political persecution; his father and himself, though they had carefully abstained from interference in public affairs, were imprisoned; but, as no charge could be brought against them, they were soon after liberated. In February 1793, he accompanied his family to England, where they intended to settle; but the dilapidated state of his father's fortune rendered their residence in London one of privations to which they had not been accustomed, and, after a year's residence in different parts of England, they returned to their native city. This sojourn in England Sismondi turned to profitable account; besides acquiring a sound knowledge of the language, and studying the English constitution, he examined our commercial and agricultural system, and was thus enabled, when in after-life he published his peculiar views on political economy, to speak from actual knowledge of the merits and defects of the internal policy of England. His return to Geneva afforded him the painful opportunity of studying the science of politics in a far ruder school; it was his lot to behold the peaceful commonwealth where his fathers had enjoyed liberty of conscience and freedom of speech, suffering under the despotism of what was, by courtesy, termed a popular rule. The frenzy of revolutionary feeling had spread over the city of Geneva, and had converted its quiet money-making citizens into turbulent and suspicious demagogues. In the hope of finding a more quiet abode, and in order to afford a shelter to a friend, M. Caila, who had been proscribed by the revolutionists, the family of Sismondi removed to Châtelaine. The capture of their unfortunate friend, and his immediate execution in their presence, rendered their residence at Châtelaine as distasteful as it was dangerous. Having sold the estate they possessed there, they determined upon emigrating to the country of their ancestors, and arrived at Florence in October 1795. They invested the produce of the estate which they had sold in purchasing a small farm at Valchiusa, near Pescia, a spot selected by the young Sismondi. Here he divided his time between the active superintendence of his farm and the preparation of a work which he had projected during his travels, 'Recherches sur les Constitutions des Peuples Libres.' These researches were the groundwork of his subsequent historical writings; and though the 'Researches' themselves were never completed, the ideas which were adopted in them were reproduced in their leading principles in his 'Etudes sur les Constitutions des Peuples libres' published in 1836.

In 1801 appeared at Geneva the first published work of Sismondi, which he had written during the latter part of his stay in Italy; it was entitled, 'Tableau de l'Agriculture Toscane.' To his study of this subject may perhaps be attributed the prominence which, in his writings on political economy, he gives to agriculture. Eminently practical in its details, this interesting treatise discards even the appearance of theory, and contents itself with portraying in true but lively colours the actual state of the country and the manner of life of its inhabitants. The year previous to the publication of this work, Sismondi and his parents had again returned to Geneva, where they lived on the remnant of a once large property, which his father had sacrificed to his confidence in the financial measures of Necker. [NECKER, JAMES.] He published, in 1803, his essay on political economy, with the title 'De la Richesse Commerciale, ou Principes d'Economie Politique appliquée à la Législation du Commerce.' This work he afterwards entirely remodelled, and, in 1819, published it under the title 'Nouveaux Principes d'Economie Politique.' The views of Adam Smith are almost implicitly followed in this treatise, and, as they happened to coincide with the popular notions on the subject, they brought the writer into repute. The vacant chair of political economy in the university of Wilna was soon after offered to him by Count Plattner, who came purposely to Geneva to urge in person his proposal. Though the offer was advantageous in a pecuniary point of view, and the acceptance of it on that account urged upon him by his parents, it was declined by him from his dislike to teaching. It was at this period that Sismondi began to apply himself in earnest to historical investigations, and, by the advice of his mother, a woman of cultivated mind and sound understanding, to devote himself chiefly to the study of history.

His residence at Geneva, though it was enlivened by his enjoying the intimacy of several literary persons, such as Benjamin Constant and Madame De Stäel, could not deliver him from the desponding feelings which are so common to the young author, and, at the suggestion of his excellent mother, he was induced, in 1805, to accompany Madame De Stäel in a tour through Italy. Sympathy of literary tastes had produced the sincerest friendship between these two distinguished writers; the influence of the scenes they visited together in that classical country, and the poetic charm cast upon them by the conversation of the authoress of 'Corinne,' [STÄEL, ANNE GERMAINE DE], fixed the determination of Sismondi to consecrate the past glories of the land of his ancestors in the page of history. The first-fruits of his historical studies appeared in the first two volumes of his 'Républiques Italiennes,' which were published at Zürich, in 1807. His publisher, Gesner, is stated to have dealt hardly with him, and the publication of the subsequent volumes, the last of which appeared in 1818, was transferred to Treuttel and Würtz. A new and more complete edition, in sixteen volumes, appeared during the years 1825 and 1826, both at Paris and Brussels. In the composition of this his first and most important historical work, Sismondi has been blamed for not having made a sufficient use of public archives and private collections; he is, however, acknowledged to have carefully consulted every printed book from which he could derive information. It is to this

conscientious examination of authorities, and the absence of political prejudices, that the value of the 'Républiques Italiennes,' as a faithful historical record, is chiefly due. The style is pleasing and attractive, but, though a good French scholar, he never hesitates to use an unauthorised or even ungrammatical phrase in order to convey his meaning with greater precision. The part of the work, which is generally considered to be most defective, is that which treats of the development of the republican constitutions and the modifications which they afterwards experienced; for the full accomplishment of this portion of his task, Sismondi is said not to have possessed sufficient legal knowledge. While engaged in writing this history he was likewise employed as a contributor to the 'Biographie Universelle,' which was publishing in Paris under the editorship of Michaud. The biographies which he contributed to this valuable work were those of the principal historical personages of Italy, for the composition of which the researches he was then making in Italian history eminently fitted him. Sismondi was accustomed regularly to read the manuscript pages of his history to his mother, and, with the humility of filial obedience, to lend an attentive ear to the corrections she suggested. To her pious care he has gratefully acknowledged himself not a little indebted for the eminence he attained as an author: in his desponding moments she was ever a present comforter, and the rough path to literary fame was smoothed by her counsels and cheered by her example. In 1811 he delivered at Geneva a course of lectures upon the Literature of the South of Europe, which were printed at Paris in 1813, and a third edition, in four volumes, was published in 1829. It comprises an introductory history of the decline of the Latin language and the formation of the languages of Southern Europe, and presents us with a history of Italian, Spanish, and Portuguese literature to the end of the eighteenth century. The portion of this work which treats of the literature of Spain and Portugal is the most imperfect, as the information which it contains is derived from secondary sources. This work has been translated into English by Mr. Thomas Roscoe, and forms two volumes of Bohn's Standard Library.

In 1813 Sismondi visited Paris, which at that time presented an interesting study for a political observer; he there formed an acquaintance with an illustrious brother historian, M. Guizot, who, when, in 1819, he became minister of public instruction, made him the offer of a valuable professorship at Paris, which however he declined. During the Hundred Days a series of letters, which he published in the 'Moniteur,' on the French Constitution, attracted the attention of Napoleon I., who requested an interview with the author. The interesting details of this interview were immediately after reported by Sismondi to his mother, and an abridgment of them may be seen in the 'Quarterly Review' (vol. 72, p. 318-321).

In 1819 Sismondi began his longest, and, as it is by some considered, his best work, 'L'Histoire des Français,' which occupied him till the close of his life. It was not at first the intention of the author to bring down this history to a later period than the Edict of Nantes, which terminates the twenty-first volume; he was induced to continue it, on a more abridged scale, to the period of the Revolution, but he carried it no further than the year 1750. His principal motives for undertaking this important work were, the connection of French history with Italian, and the fact that French literature possessed no history of the kind which could be looked upon as a work of authority. To these motives may be added the great interest which Sismondi evinced in the affairs of a country which he had adopted as his own. He has not, however, allowed his bias in favour of France and the French to interfere with the investigation of truth and the declaration of it. So little indeed did he seek to gratify in it the national vanity, that he has not hesitated to expose the weak foundation on which had rested undisturbed for centuries many traditional incidents in the history of France, which, as they responded to the popular feeling, had been fondly cherished in the memory of the people.

The history is divided into eleven periods: the first three treat of the early races of French kings, the Merovingian, Carlovingian, and early Capetian races, to the accession of Louis IX.; the fourth brings it down to the death of Charles IV., 1328; the fifth, from the accession of Philip le Valois to Charles V., 1422; the sixth, from 1422 to 1515; the seventh, and most interesting, presents us with the reign of Francis I., and is a beautiful specimen of historical portraiture, in which the colours, though lively and pleasing, are never exaggerated; the eighth embraces the period of the religious wars of France, which are treated of with an impartiality scarcely to be looked for in a Genevan Protestant; the ninth is the reign of that favourite of French kings, the first of the Bourbons, and here, more perhaps than in any other part of his writings, may be seen the honest spirit by which he was actuated; indeed in his endeavour to be impartial, he has perhaps sometimes been unnecessarily severe on the character of Henri IV. The last three periods embrace the history of France under the Bourbons to the latter period of the reign of Louis XV.

In the year 1830 Sismondi published, in 'Lardner's Cabinet Cyclopædia,' an abridgment, in English, of his 'Républiques Italiennes;' a French edition of this work appeared in Paris in 1832, under the title 'Histoire de la Renaissance de la Liberté en Italie.'

The last and least known of his historical works is entitled 'Histoire de la Chute de l'Empire Romain et du Déclin de la Civilisation.' This work, which was published at Paris in 1835, embraces the history of 750 years, from A.D. 250 to 1000.

The other writings of Sismondi are, 1, 'Julie Sevère,' an historical novel in imitation of Sir Walter Scott, in which he describes the condition of Gaul at the time that Rome was a prey to the barbarians; it was published at Paris in 1822: 2, 'Études sur les Sciences Sociales,' published at Paris in 1836; this work contains a collection of articles which he had previously contributed to various periodicals: 3, 'De la Vie et des Écrits de Th. Mallet,' 8vo, 1807.

The above is a brief account of the writings of Sismondi; but it would be doing injustice to his memory to omit some of the details of his private life and character which have been recorded by his biographers. Surrounded by a circle of all that was most distinguished in literature, he was conspicuous among them for the amiability of his disposition and the devotedness of his friendship. Though he never reached a state of affluence, he was liberal in contributing to the necessities of the poor, and he is said to have spent considerable sums in the furtherance of causes which had political freedom for their object. Fond of society, he never allowed his inclination to enjoy it to trespass upon the time he had marked out for study, usually nine or ten hours a day. The time he allotted to this object was never broken in upon, except to assist a friend or to alleviate misfortune. As a public character he displayed considerable firmness in the maintenance of his political opinions, and he was careless of the unpopularity which this conduct often entailed upon him.

About the year 1840 he felt the first symptoms of the cruel malady to which he fell a victim, which was a cancer in the stomach. A short journey which he made to England appears to have aggravated his disease; but his sufferings, though intense, scarcely interrupted his application to study, and he may almost be said to have died with the pen in hand. Indeed three days before his death, which occurred on the 25th of June, 1842, he was occupied in correcting the last proof sheets of his 'Histoire des Français.'

Sismondi married, in 1819, Miss Allen, sister to the late Mr. Allen of Cressilly, member of parliament for Pembrokeshire, and to the second wife of Sir James Mackintosh.

SIXTUS I. is recorded as bishop of Rome after Alexander I., about the beginning of the second century of our era, but the precise epoch is not ascertained, and nothing more is known of him.

SIXTUS II. succeeded Stephen I., A.D. 257. He is said to have been by birth an Athenian, and a philosopher of the Academy until he became a convert to Christianity. He suffered martyrdom in the persecution of the Christians under the Emperor Valerianus, in 258.

SIXTUS III. succeeded Celestine I., in 431. He endeavoured, though with little success, to settle the dispute between Cyril, bishop of Alexandria, and John, bishop of Antioch, concerning the Nestorians. Several of his letters are contained in Constant's collection. He died in 440.

SIXTUS IV. (Cardinal Francesco della Rovere), a Franciscan monk, succeeded Paul II. in 1471. He greatly enriched his nephews, or sons, according to some, one of whom was afterwards pope under the name of Julius II. He seized Città di Castello from its lord, Niccolò Vitelli, and took Forli, Imola, and other places. He afterwards supported the conspiracy of the Pazzi against Lorenzo de' Medici, and his nephew Cardinal Riario was present in the church when Giuliano, Lorenzo's brother, was assassinated. The conspiracy however failed of its principal objects, for Lorenzo was saved, and the conspirators were put to death, including Salviati, archbishop of Pisa, who was one of the leaders. Riario was saved by Lorenzo's interposition, and merely confined for a time. Sixtus, on hearing the news, excommunicated Lorenzo, and all the magistrates of Florence and their abettors, for having hung the archbishop. The clergy of Florence took the part of Lorenzo, and being assembled in convocation or synod held for the occasion, they signed an act of accusation grounded upon depositions and statements of facts proving Sixtus to have been accessory to the conspiracy and the murder of Giuliano. This curious document, the original of which, in the hand-writing of Gentile d'Urbino, bishop of Arezzo, exists in the archives of Florence, is given by Fabroni and Roscoe in their respective biographies of Lorenzo. The expressions used by the clergy of Florence, in speaking of the head of the church, are stronger than any of those used half a century later by Luther and the other reformers. Another document, drawn up by Bartolomeo Scala, chancellor of the republic of Florence, corroborates the statements in the Florentine synod, by giving an historical memorial of all the proceedings of that celebrated conspiracy. Pope Sixtus induced Ferdinand, king of Naples, to join his troops to the papal forces against Florence, but the Florentines braved the storm, until Lorenzo took the bold resolution of proceeding to Naples alone, to plead the cause of his country before King Ferdinand, in which he succeeded. Sixtus, being forsaken by his ally, and alarmed at the same time at the progress of the Turks, who had landed at Otranto, was fain to agree to a reconciliation with the Florentines. In 1482 Sixtus entered into another intrigue with the Venetians, for the purpose of depriving Duke Ercole of Este of his dominion of Ferrara, which he wished to bestow upon Count Girolamo Riario, another of his nephews. This led to a war, in which the king of Naples and the Florentines supported the Duke of Ferrara against the pope and the Venetians. The emperor however interposed, threatening to call

together a general council of the church, upon which Sixtus thought it advisable to detach himself from the Venetians, and make a separate peace with the duke of Ferrara. He then advised the Venetians to do the same, and as they disregarded his counsel, he solemnly excommunicated his late allies. In 1484 however the Venetians made peace also, and a few days after Sixtus died. He was one of the most turbulent and unscrupulous in the long list of pontiffs.

SIXTUS V. (Cardinal Felice Perotti of Montalto) succeeded Gregory XIII. in 1585. His first care was to purge the city and neighbourhood of Rome of the numerous outlaws which the supineness of his predecessors had encouraged. He resorted to summary means, he employed spies and armed men, and he soon extirpated by the sword and the halter the noxious brood. The name of 'Papa Sisto,' as connected with his summary justice, has continued proverbial at Rome to the present day. Being a shrewd politician, he disliked the overgrown power of Spain, and was not displeased at the staunch opposition which Philip II. received from Elizabeth of England, whom Sixtus however formally excommunicated as a heretic. He embellished Rome with numerous and useful structures, among others the present building of the Vatican library (Bocca, 'De Sixti V. Edificiis,' in his 'Bibliotheca Vaticana.') He published a new edition of the Septuagint, 1587, and one of the Vulgate with improvements, 1590; and he himself edited the works of St. Ambrose, and is said also to have superintended an Italian translation of the Bible, which was condemned by the Spanish Inquisition, between which body and Sixtus there was little sympathy. Sixtus died in August 1589. His life has been written by Leti, Tempesti, Robardi, and others. As a temporal prince he was distinguished in his age.

SJÖBERG, ERIK, a Swedish lyric poet of considerable note, is better known under the assumed name of Vitalis, which was the signature to his earliest poems, and which he intended to convey the notion of 'Vita-lis,' 'Life is a struggle.' In his own case the motto was but too well borne out. He was born on the 14th of January 1794, in the parish of Ludgo in Sodermanland or Sudermania, and his parents were unequally matched, his father being a common labouring man, and his mother the daughter of a clergyman. The child was of a weakly constitution. It soon became evident that he would not be fitted for hard work, and as he grew up he manifested a love for books and learning. His father thwarted his inclinations, but fortunately for the boy, the schoolmaster of Trosa took an interest in him, and in 1806, when he was removed from his school wrote to some relations of Erik's mother, that the boy was of uncommon capacity, and ought to be encouraged. A small subscription was raised, and Erik was sent to the gymnasium or grammar-school of Strengnas. A friendship was soon struck up between him and one of the other boys named Nicander, which with some interruptions lasted through life, and their names are still constantly associated in the history of Swedish literature. They were students at Upsal together in 1819, Sjöberg having gone to the university in 1814, when Bruzelius a bookseller projected a new 'Ladies' Calendar,' or as it would be called in England an annual, to compete with that of Atterbom, published by Palmblad [PALMBLAD], which had met with distinguished success. Nicander wrote in the new annual under the signature of August, and Sjoberg under that of Vitalis; and its appearance produced a sensation. From that time they were both poets of note, but their success brought them little pecuniary advantage. Sjöberg was in the habit of walking the streets of Upsal in the coldest weather without a greatcoat, and Palmblad tells us that the practice which was attributed by the ladies to a poetical whim, was owing to sheer poverty, and to a sensitive pride which rendered it impossible for a friend to offer assistance without the certainty of having it resented as an affront. In 1822, however, the Crown Prince of Sweden, the present King Oscar, on a visit to the university of Upsal, had his attention called by Professor Geijer [GEIJER], to the circumstances of Vitalis, and offered him a pension of 200 rix-dollars for his support at the university till he should have taken his degree in philosophy. The poet was prevailed upon to accept it as coming from a public source; but in the following year, from some scruples which were in his mind concerning it, he threw it up, though as deeply steeped in poverty as ever. In 1824 he left the university, and afterwards settled at Stockholm in the dreadful position of a Swedish author seeking to earn his livelihood by his talents. After issuing a few poems and some translations from Washington Irving, and suffering all the evils of extreme poverty, he was attacked by consumption, which had long threatened him, and on the 4th of March 1828, he died in an hospital.

His poems were collected and published in 1828, after his death, by Geijer, with a prefatory memoir, from which and from a memoir by Palmblad, in his 'Biographical Dictionary of eminent Swedes,' the foregoing facts have principally been taken. Palmblad observes that all that Vitalis wrote was either above or below mediocrity. His happiest efforts were in comic verse, and he was remarkable for the freedom of sarcasm in which he indulged with regard to his friends, while with regard to himself he was always sensitive in the extreme. Some of his satire was directed against Nicander, and led to a temporary estrangement, and some against Palmblad, who had not forgotten it and does not appear to have forgiven it when he wrote his biography.

* SJÖGREN, ANDREAS JOHANN, an eminent philologist, whose labours have chiefly been devoted to the elucidation of the Finnish family of languages, is by birth a Finn, but first had his attention called to that particular study by Rask the Dane [RASK]. Sjögren was born in the parish of Ithis, in Finland, on the 8th of May, 1794, studied first at Lowisa and Borgo, and then at the university of Abo, and in 1819 went to reside at St. Petersburg as a private tutor. His first work 'On the Finnish Language and Literature,' written in German, appeared at St. Petersburg in 1821; two years afterwards he became librarian of the Romanzov or Rumiantsov public library; and in 1824, he undertook a journey of scientific and literary investigation to Finland, the fruits of which appeared in his 'Notes on the Parishes in Kemi-Lappmark' (Helsingfors, 1828), written in Swedish. A disorder in one of his eyes, for which he was advised to visit the mineral springs of the Caucasus, took him to the south, and during his absence, which lasted from 1835 to 1838, he is said to have mastered the Tatar, the Turkish, the Persian, the Armenian, the Georgian, the Circassian, and the Ossetic languages. His 'Ossetic Grammar and Vocabulary,' in German, occupying a quarto volume, published in 1844, is considered a model of works of the kind. The whole structure of a language which had but five printed books in its literature, is traced with a minute care and accuracy which seem to leave nothing for a subsequent observer. The alphabet used in these five books is, it may be remarked, discarded by Sjögren, who has invented a new alphabet for the Ossetic, consisting of the Russian alphabet, with some additional characters to express familiar sounds. On the publication of this important work, its author, who was already an "adjunct" in the St. Petersburg Academy, was appointed special member for the philology and ethnography of the Finnish and Caucasian nations, and a month after director of the Academical Ethnographical Museum. He has since been a frequent contributor to the 'Bullétin' and 'Mémoires' of the Academy, in which he has made public some interesting researches in the language of Livonia, the product of his journeys to that country in 1846 and 1852.

*SKARBEK, FREDRIK FLORIAN, COUNT, an eminent Polish writer of fiction and political economy, was born on the 15th of February, 1792, at Thorn, studied from 1805 to 1810 at Warsaw, and completed his studies at Paris. In 1818, at the age of twenty-six, he was appointed Professor of Political Economy at the University of Warsaw, and soon afterwards published works in Polish on 'Political Economy' (4 vols, 1820-21); 'The Theory of Finance' (1824); and the 'Elements of National Economy.' In 1829 he composed a work on the same science in French, the 'Theory of Social Wealth,' ('Théorie des Richesses Sociales' 2 vols, Paris, 1829). His reputation among the general Polish public was however chiefly acquired by his 'Tales and Humorous Writings' ('Powiesci i Pisma Humorystyczne'), of which a collection in 6 vols. was published at Breslau in 1840. In the dedication of one of them, 'Tarlo,' addressed to his friend Lukas Golebiowski the historian, he says, that having rigidly allotted its occupation to every hour of the day, and finding that he was often unable to spend those hours intended for 'recreation' in the society of his friends, he resolved on employing them in novel writing, and that these volumes were the result. The tales are lively and interesting in spite of the sober and mechanical character of their origin; and it must be remembered that the best English novels of our time have been produced with a degree of mechanical regularity that till it was achieved would have seemed impossible; that they have been settled beforehand to extend to a certain number of pages with a certain number of lines in each page, and with a definite break at certain intervals, and that these irksome conditions have been fulfilled over and over again without any sign of effort. 'The Journey without an Object,' 'The Small Pleasures of Life,' and 'The Adventures of Dodosynski,' are three of Skarbek's most interesting tales; and he has also gained some reputation as a dramatic poet. Before the Polish insurrection of 1830, he had distinguished himself by his labours with regard to pauperism and the improvement of prison discipline; and since the re-establishment of Russian domination in Poland, he has, holding high office in the government, entirely remodelled the system of the houses of detention of Warsaw, Kalish, Plock, and Siedletz, the prisons at Warsaw and Sieradz, the houses of refuge and workhouses in Warsaw and elsewhere, and the institution for the reform of juvenile criminals. In 1842 he was appointed President of the Insurance Societies of Poland, and in 1844 President of the Benevolent Institutions.

SKARGA POWESKI, PIOTR, or PETER, the most eminent preacher whom Poland has ever produced, still retains, after the lapse of a quarter of a thousand years, the title which was given him by his contemporaries, of the Polish Chrysostom. Born in 1536 at Grodziec, a town of Masovia, he took holy orders in 1563, and went to Rome in 1568, to enter the then newly established order of Jesuits. It was after this that he became eminent for pulpit oratory, and the return of Poland to Catholicism is attributed in a great degree by the Roman Catholics to the extraordinary eloquence of Skarga. For twenty-five years he was court preacher to King Sigismund III., to whose violent measures against them the Protestants are more disposed to attribute the decline of Protestantism in Poland. It was in 1612, the culminating point of the reign of Sigismund, when the Poles were in possession of Moscow, that Skarga, who had previously retired from public life, expired in a cell of the house of the Jesuits at Cracow. The Jesuits in general are notorious in the history of Polish literature for the

corrupt taste which they introduced, and the fatal decline of the language under their influence; but Skarga is, on the contrary, the great example of excellence in prose in the period to which he belonged. His work, entitled 'Zywoty Swietych' ('Lives of the Saints'), is regarded as a model of style; it has run through more than twenty editions, and is as popular a book in Poland as Foxe's 'Book of Martyrs' used to be in England. The last edition of his 'Sermons,' in 6 volumes 8vo, was issued by Bobrowicz at Leipzig in 1843. A complete translation of them into Latin by Pieniazek was published at Cracow in 1691. That Skarga was not very scrupulous as to accuracy in respect of facts is shown by a passage in one of these sermons relating to England, in which he states that the Puritans (Puritanowie), who he says out-numbered the Calvinists, did not hold the resurrection of the dead or the immortality of the soul. A long list of works from his pen is given by Niesiecki in the 'Herbarz Polski,' of which three are in Latin and the rest in Polish.

SKELTON, JOHN, an English poet of an ancient Cumberland family, was born somewhere about 1460, but whether in Cumberland or Norfolk is not certain, though the latter county seems the more probable. Very few particulars of his life are known. The first mention of him is in the preface to Caxton's translation of the 'Æneid,' printed in 1490, where he is said to have been lately created poet-laureate in the "Unyversite of Oxenforde." This honour was a degree in grammar conferred by universities, and not, as is now the case, an office in the gift of the crown. (Warton, 'Hist. Eng. Poetry,' in the account of Skelton; and Malone, 'Life of Dryden,' i. 83.) Skelton was ordained deacon in 1498, by the Bishop of London, and priest the following year. ('Regis. Savage. Epis. London.,' quoted by Bishop Kennet in his collections; Lansdowne MSS.) He was afterwards admitted to an ad eundem degree at Cambridge (where he appears to have been at one time a student, as in his 'Alma parens,' he styles himself "quondam Alumnus" of Cambridge), and allowed to wear the dress ('habitus') given him by the king. This we must suppose to have been some badge of royal favour bestowed on him by Henry VII., to whose son the Duke of York, afterwards Henry VIII., he was tutor, being esteemed so great a classical scholar as to obtain from Erasmus the praise of being "Britannicarum Literarum Decus et Lumen." ('Epistle to Henry VIII.,' prefixed to his 'Epigrams,' 294, 4to, Basil., 1518.) In 1504 we find from his own statement in his poems that he was rector of Diss in Norfolk and curate of Trompington in Cambridgeshire.

In the reign of Henry VIII., if not during the lifetime of his predecessor, he was appointed orator regius, as he styles himself in the title to several of his poems, being, according to Warton, a graduated rhetorician employed in the service of the king, though whether with any salary does not appear; in one place he is called Regius Orator ('Poems'), in a passage referring probably to the battle of Guinegate, 1513.

Skelton became noted for his coarse but bold invective against Cardinal Wolsey and the clergy in general, but according to tradition, not easily traceable to its source, his own conduct as a priest was far from being creditable. He was esteemed, observes Wood ('Athenæ Oxon.'), in his parish and the diocese more fit for the stage than the pew or pulpit; he is said to have been suspended by the Bishop of Norwich, having been guilty of "certain crimes, as most poets are." (Wood, 'Ibid.') But there is really no authority whatever for these aspersions on Skelton's private or priestly character. He is accused by Fuller of having kept a concubine; but it is affirmed that he was really married (Delafield, 'Anecdotes of celebrated Jesters,' &c., manuscript Bodl., quoted by Bliss, 'Ath. Oxon.'), though he was afraid to publicly own his marriage; a piece of cowardliness for which he is said to have expressed remorse on his death-bed. There appears to be reason to believe that Skelton had in fact some of the free notions respecting the marriage of the clergy and some other subjects entertained by the Reformers. The severe attack upon Wolsey in the poem, 'Why come ye not to Court?' drew upon him the resentment of that great ecclesiastic, who ordered him to be arrested. Skelton took sanctuary at Westminster, under the protection of Abbot Islip, to whom, in 1512, he dedicated the 'Præconium Henrici Septimi.'

He died in this retreat, June 21, 1529, and was interred in the churchyard, with the inscription, "J. Skeltonius Vates Pierius hic situs est. Animam egit 21 Junii, An. Dom. MDXXIX."

Skelton was much thought of in his day. We have already quoted the praise bestowed on him by Erasmus; and "of the like opinion," says Wood, "were many of his time. Yet the generality saw that his witty discourses were biting, his laughter opprobrious and scornful, and his jokes commonly sharp and reflecting." Among the nobility his patron was Algernon Percy, fifth earl of Northumberland, and he has written a long elegy on the death of that nobleman's father.

Skelton attempted several kinds of poetry, but the larger and better part of it is of a humorous or satirical character; about all of which there is a heartiness, and a sense of enjoyment that are as evidently natural as they are pleasant. In his lightest and briefest snatches of mirthful rhymes, as well as in his longer pieces, there is nothing of formality apparent; every part overflows with an artless freedom and gaiety. His serious poetry, on the other hand, is elaborate, and stately, and dull. Not so dull however as has been represented; but certainly not of a kind to be read for the pleasure it affords. He is wanting in elevation of sentiment, and in pathos. Passages of a rugged grandeur often occur, but nowhere any which affect the feelings or arouse the passions. His directly religious poems are few; but they are not wanting in a religious sobriety and even solemnity of tone. His elegies are more forced and less impressive. The chief of his poems are his drama or morality of 'Magnificence,' another called the 'Bouge of Court,' the 'Crowne of Lawrell,' 'Why come ye not to Court?' a satire against Wolsey; the 'Boke of Colin Clout,' 'Ware the Hawk,' 'The Tunning (or brewing) of Elinor Rumming,' 'Phillip Sparrow,' ("an exquisite and original poem," as Coleridge very truly calls it), &c. In other poems Henry VIII.'s foreign enemies, particularly the Scotch, are the victims of most bitter attacks. According to Caxton in the passage quoted above, Skelton translated the Epistles of Cicero, Diodorus Siculus, and various Latin writers. The structure of his verse is irregular and sometimes tuneless; but there occur passages of rare beauty and harmony. His Latin compositions are written with considerable elegance. Skelton appears to have been one of the earliest authors in this country who addressed themselves to the nation at large, rather than to the nobility or to any particular class. Hence perhaps the often grotesque combination in his works of classical allusions and phraseology, and of doggrel for the unlettered multitude. And hence too he has claims on our regard other than as a poet. The nature of his writings led him to treat of popular manners, of which he has left us some lively pictures sketched with the free hand of an original and a keen observer, and which are especially valuable as belonging to a period midway between Chaucer and Shakspere. A bold, popular satirist, he was thoroughly imbued with the prejudices of his time; and if he does not go beyond his term, he clearly reflects it. Such a writer must not be overlooked by one who would judge of that age; but he also deserves regard for the share which he had in imparting fixedness to our language, which at the close of the 15th century was in an exceedingly unsettled state.

The Poetical Works of Skelton should be read in the admirable edition of the Rev. Alexander Dyce (2 vols. 8vo, 1843), who for the first time brought the whole of them together, and illustrated them with a body of valuable notes, and also an outline of the life of Skelton separating from it as far as practicable the calumnies with which it had come to be overlaid.

SKINNER, STEPHEN, M.D., a skilful physician and a very learned philologist, was born in 1623 in London or the neighbourhood. He studied in the University of Oxford, where he was a commoner of Christ Church; but the Civil War coming on, he left Oxford without taking a degree, and travelled abroad, occasionally remaining some time at the foreign universities. In 1646 he returned to Oxford, and took the usual academical degrees; after which he again went abroad, living in France, Italy, Germany, and the Netherlands; frequenting the courts of princes and the halls of the universities, being highly esteemed both for his learning and his general deportment. He took the degree of M.D. at Heidelberg, and afterwards at Oxford, in 1656. He then settled at Lincoln, where he engaged in the practice of medicine with great success; but his career was short. In the beginning of autumn in 1667, febrile complaints were very prevalent in Lincolnshire, and he, among others, was fatally attacked. He died on the 5th of September in that year, at the age of forty-four, to the great regret of his friends, to whom the innocence of his life and the cheerfulness of his disposition had endeared him.

His early decease was a great loss also to the world, for he was applying his vast stores of philological knowledge to the illustration of his native language; and had made no inconsiderable progress in a work which was designed to serve as an etymological dictionary of the language. This manuscript came after his death into the hands of Thomas Henshaw, Esq., of Kensington, who had a disposition to the same kind of studies, and who made additions to it. He also superintended the publication of it, which was effected in 1671, in a folio volume, under the title of 'Etymologicon Linguæ Anglicanæ.' Dr. Skinner's work has the great disadvantage of having been left unfinished by the author, who, it may be presumed, would have struck out, as well as added, as his knowledge advanced and the general principles of philology became more distinctly perceived by him, which would probably have been the case had he proceeded in his work. As it is, it is to be regarded rather as containing anecdotes of the language than as a systematic body of English etymologies; but it contains numerous valuable suggestions, and many later English etymologists have made use of his labours. The etymological part of Dr. Johnson's Dictionary is mainly derived from Skinner and Junius.

SKOVORODÂ (known in the Ukraine under the name of Gregory Sawicz, or Gregory the son of Sava) was born about 1730, of poor parents, in a village near Kiew, where his father was subdeacon or parish clerk. He was admitted at the age of twelve years into the ecclesiastical academy of Kiew, in the capacity of a servant, but was soon allowed to attend the lectures there, in consideration of the talent which he showed. After obtaining the reputation of being the best classical scholar of the place, and in vain soliciting permission to go abroad, he set out on foot, without the knowledge of his superiors, for Pesth, where he commenced the study of the German language, and in six months was able to profit by the lectures. His account of these lectures however shows them to have been very inefficient, and moreover the fame of Wolf was then at its height and attracting

students from every part of Germany to Halle. Skovorodá went to Halle, where he devoted three years to metaphysical and theological studies; and that his country might profit by the advantages which he derived from foreign learning, he made at this time translations from the Homilies of St. Chrysostom, and composed moral fables which have been handed down orally by the inhabitants of the Ukraine, the surest possible test of their popularity. After four years he returned to Kiew, but was not re-admitted into the academy, nor appointed to any post in which his energies might find exercise. Upon this he applied himself to mitigate the persecutions of the United Greeks, concerning whom a few details are necessary.

This sect had arisen in Russia from a kind of politico-religious compact between the Holy See and the sovereign of Russia about the year 1610, for the purpose of reducing Russia under the papal dominion. In order to effect this, the two powers established a medium sect, partly Romanist, partly Greek: the pope sent Jesuits to teach the necessary doctrine; and the emperor Wladislaw imposed this body of doctrine as the creed of the provinces on the border of Russia and Poland, whose situation had already exposed them to the influences of both parties. The Unites (as the members of the Greek Church who acknowledge the supremacy of the pope, are called in Russia) had already appeared in the north of Italy, in Illyria, and Croatia; but nowhere under similar circumstances. In Russia this sect became a sort of rallying-point for the members of both Churches, teaching the Russians gradually to confound distinctions of doctrine, and so to think little of the purer faith and system handed down to them by their ancestors. It has existed to the present day, and so late as 1840 the Emperor of Russia, by a dispensing power as strange as that which he exercised originally, decreed that the United Greeks should exist no more. But in the reign of Catherine II., under which Skovorodá lived, the oppression of the inhabitants of the Ukraine (who had lost the privileges guaranteed to them by Peter the Great after the battle of Poltava) had so far spoiled their disposition, as to render them willing in their turn to oppress any one who was weak enough to fear them. The United Greeks, who had from the commencement of the sect lived under the protection of the throne, were selected as the objects of their persecution. The most rational way of checking these persecutions was to destroy the spirit which gave them birth. To this task Skovorodá applied himself; in the mixed character of priest and minstrel, he proceeded from village to village through his native Ukraine, preaching the words of peace, singing the religious songs which he had composed for them, and inculcating the same truths under the attractive form of fables. Still he constantly refused to head the sect of the Unites, as his object was not to create or foster schism, but merely to give both parties the benefit of his lessons. By this time the influence which he had justly acquired, had pleaded strongly in his favour, and the academy conferred on him the vicarage of his native village. In this station he prohibited all rigour against the persecuted Unites, and endeavoured to gain them over by his doctrines, which were enforced by an eloquence unequalled in the pulpit of South Russia. This at the same time gave an impulse to the clergy of the province, which however unhappily ceased with his death. Even when ordered by the synod, he refused to use the means of persecution, and his refusal led to his ejection from the cure which his exertions had so greatly benefited. His occupation being gone, he resolved to indulge a long-felt desire to visit Rome, the nurse of doctors and confessors, and to view her who, in his eyes, had been glorious as the queen of nations. But almost immediately on his arrival in that city he was recalled by the news of fresh persecutions at home; his works however show what an impression Christian rather than Pagan Rome had left on his mind. His return again checked the fury of the opposite parties; but his exertions, though successful, were only working out his own ruin. The jealousy of the court at St. Petersburg could not allow a single individual, in a cause however humane, to stand in the way of its views. He was considered as a rebel, and orders for his apprehension were issued, which he evaded by taking refuge at the country residence of a noble who had often pressed him to become tutor to his son. This sanctuary of feudal power could not be invaded, even by the imperial authority, and he might still have lived in a diminished sphere of usefulness, but he died at the early age of forty-eight, and traditions say that he foretold his own death the day before it occurred, and dug his grave in the garden, unwilling to give this last trouble to the friends to whom he thought he had long enough been a burden.

He was the only author in Little Russia who had written in prose: his work called 'Symphonon' was a solitary instance of that kind of composition, and it has the advantage over the works written in Great Russia in being formed rather on the ancient Greek model than on that of the Latin or German languages, a style of which Lomonossof was the founder. His translations have been already noticed. Some original essays in the Latin and Russian languages, which remain, show much good taste and elegance, with a great extent of reading, qualifications which were little known in his age or country. With the exception of the common songs of war and love, all traditional songs were almost to the present day attributed by the bandurists (the troubadours of the Ukraine) to Skovorodá.

SLEEMAN, SIR WILLIAM HENRY, K.C.B., the son of Philip Sleeman, Esq., was born at Stratton, Cornwall, in 1788. In 1808, he became a cadet in the East India Company's service at Bengal. He served in the Nepaulese war of 1812 with distinction; and at its conclusion being laid up with an illness which disqualified him for active employment, he spent fifteen months at the College of Fort William, during which time he made himself master of the history and language of the natives, and prepared himself for a career of future usefulness. In 1816, he commended himself to Lord Moira (afterwards Marquis of Hastings), then Governor General of India, by conducting an inquiry into the claims arising out of the war in Nepaul, and in 1820 was appointed agent in the Saugur and Nerbudda districts. Here he employed his energies in the extinction of the atrocious systems of Thuggee and Dacoity, on which he wrote several able pamphlets; he at the same time produced a larger work, entitled 'Military Discipline in our Indian Army.' In 1842, he was commissioned by Lord Ellenborough to report on the condition of Bundelcund; and in 1849 he was promoted to the Residency at Lucknow, by Lord Dalhousie, who employed him in preparing for the reduction of Oude under British laws. As a proof of the necessity for adopting stringent measures, it should be mentioned that while resident at Lucknow, he intercepted a letter sent from the King of Persia to the King of Oude, in which the former spoke hopefully of a Persian invasion of India, and promised in that event to secure to him his throne, on condition of betraying the English into his hands. He also wrote a 'Treatise on Political Economy,' and a 'Review and Analysis of the Peculiar Doctrines of the System of Political Economy founded by Ricardo.' His most popular works, however, are his 'Diary in Oude' (1852), and his 'Rambles and Recollections of an Indian Officer' (1843), a work which has been pronounced by competent authorities to be the best adapted of all existing treatises on British India, to give an Englishman a faithful picture of the actual state of the religious, moral, and social condition of the natives of that country. He lived to see his measures with regard to Oude carried into effect by his successor, Sir James Outram, and to hear of the proclamation of Lord Dalhousie, announcing the actual annexation of that rich and important district. His health gave way towards the close of 1855, and he died at sea on his return to England, February 10, 1856, a few days after having been created a Knight Commander of the Bath, at the special request of Lord Dalhousie, to mark his distinguished services in the cause of religion and humanity by the suppression of Thuggee.

SLEIDAN, JOHN, whose original name was PHILIPSON, was born in 1506 at Sleida, near Cologne, and assumed the name of Sleidan from the place of his birth. After receiving his first instruction in the Gymnasium of his native town, he proceeded successively to the universities of Liége, Cologne, Louvain, Paris, and Orléans, in which he studied law, and attained the degree of licentiate; but feeling a disinclination to practise at the bar, he, while not neglecting his professional studies, paid great attention to classical literature. In 1535 he was recommended to Cardinal du Bellay, the French minister in Paris, whom he accompanied to the diet of Haguenau, where he displayed much aptitude for public business, and he was also for a short time the delegate of Francis I. of France to the diet of Ratisbon. Sleidan had secretly adopted the opinions of Luther, and the edicts of Francis against the partisans of Luther, compelled him to quit his service in 1542. He retired to Strasburg, where the Protestant princes of the Schmalkaldic League appointed him their historian, and the council of the town created him professor of law. In 1545 the Protestant princes next employed him in negociations with France and England, in which latter country he married. The battle of Muhlberg, gained by Charles V. in 1547, having dissolved the League of Schmalkald, Sleidan was deprived of his employment, but the town of Strasburg settled a pension on him; and in 1551 sent him as a deputy from their town to the Council of Trent, in which he displayed considerable ability. When Maurice of Saxony captured Augsburg the council dispersed, without having effected anything, and Sleidan returned to Strasburg in 1552. On the approach of the French army under Henry II. in the same year, he was sent as deputy to negociate with him as to the demand of provisions for his army and admission into the town as he had come to their assistance. The latter was refused, the town was garrisoned, and the French retreated. He continued to occupy himself with state affairs till 1555, when the death of his wife brought on a melancholy which incapacitated him for business, and he died on December 31, 1556.

During all his political avocations Sleidan's literary activity was considerable. The chief source of his reputation however arises from his 'De Statu Religionis et Reipublicæ, Carolo quinto Cæsare, Commentarii,' in twenty-five books, which was published in 1555, to which was added a twenty-sixth book, found among his papers after his death, the whole containing the history of the Reformation from 1517, when Luther began to preach, till September 1556. The work is highly valuable for the particularity and faithfulness of the details; for the trustworthy sources from which he drew his facts, as well as from his own personal knowledge of many of them; for its impartiality and fairness, which extorted a favourable judgment even from Pope Paul IV. (though an opposite opinion was given by the Emperor Charles V., who called Sleidan and P. Jovius his liars, as the one had said too much ill and the other too much good of him), and the judgment of the pope has been confirmed. The Latin also is simple and

elegant. The best edition is that by J. G. Böhm, with notes and additions by C. C. Am-Ende, Frankfurt, 1785-86. The work had no sooner appeared than it was translated into German, Italian, and French; and into English in 1560 by John Daws. In 1689 another translation by G. Bohun was published in English, with a continuation to the end of the Council of Trent in 1563. Sleidan also published in 1556 'De Quatuor Summis Imperiis, Babylonico, Persico, Græco, et Romano, Libri Tres,' which has gone through many editions, been continued by various hands, and translated. His other works were, an abridgment of Froissart's Chronicles in Latin; a translation of the Memoirs of Philip de Comines into the same language, 'Summa Doctrinæ Platonis de Republica et de Legibus,' printed in 1548; and his 'Opuscula,' which were published in 1608.

SLINGELANDT, PETER VAN, was born at Leyden in 1640, and became a pupil of Gerard Douw. He imitated very successfully the highly finished style of his master, whom in this respect he frequently equalled. His colouring is perfectly true to nature, and his chiar'oscuro admirable. Various instances are recorded of his extreme patience in finishing his works. It is related by Houbraken, that he was employed three years, without intermission, on a small picture containing portraits of the family of Meerman, and that he devoted a whole month to the finishing of a ruff. When he introduced a dog, a cat, or a mouse, which he often did, he seemed to have made a point of representing every single hair. It was to be regretted that with all this labour his design and composition are in general indifferent, and far inferior in correctness and expression to his master. His works are however highly valued, as among the best of the Flemish school, and are often mistaken for those of Mieris and Gerard Douw. Very few of this artist's performances are in the galleries of England: one is in Sir Robert Peel's collection; one in the Bridgewater gallery, distinguished, says Dr. Waagen, by the incredible minuteness of detail in the execution, in which it even exceeds Gerard Douw, though far inferior to him in other respects; two are in the private collection of George IV., both of which have been ascribed to G. Douw, and sold as his; and one in the collection of the Marquis of Bute, at Luton House. Slingelandt died in 1691, aged fifty-one.

SLOANE, SIR HANS, Bart., was born at Killileagh, in county Down, on the 16th of April 1660. Though a native of Ireland, he was of Scotch extraction, his father Alexander Sloane having been the head of a colony of Scots whom James I. settled in Ulster.

While young his health was delicate, and from his sixteenth to his nineteenth year he suffered from spitting of blood. It was however in his youth, and while living at home, that he imbibed a taste for those pursuits in the cultivation of which he afterwards attained such celebrity. As soon as his health would permit, he repaired to London, and during four years which he spent in the metropolis devoted himself to the study of medicine and the collateral sciences. Strafforth, a pupil of the celebrated Stahl, was his instructor in chemistry, and his fondness for botany brought him acquainted with Ray and Robert Boyle. In 1683 he set out for Paris, and during his stay there attended the anatomical lectures of Duverney and those on botany by Tournefort. On his departure for Montpellier he was furnished by Tournefort with introductions to all the celebrated men at that university. Here he passed a year, spending much of his time in collecting plants, and, after having travelled through Languedoc with the same purpose, returned to London late in the year 1684.

He gave many of the plants and seeds which he had collected to Ray, who described them, and acknowledged his obligations to the donor in his 'Historia Plantarum.' He now settled in London, and the young physician found in the great Sydenham a most valuable friend, who did all in his power to introduce him to practice. In 1685 he was elected a fellow of the Royal Society; and a fellow of the College of Physicians, in April 1687. His attention had been excited when young by the descriptions of the wonderful productions of tropical climates, and the offer of the appointment of physician to the Duke of Albemarle, who was going out as governor to Jamaica, afforded him an opportunity of gratifying his curiosity. He accordingly set sail with the duke on September 12, 1687, and after touching at many of the Caribbee islands, reached Port Royal on the 19th of December in the same year. The death of the duke soon after his arrival diminished Sloane's resources, and compelled him to hasten his return, though he did not leave Jamaica till he had formed in that and the neighbouring islands an immense collection of plants. He arrived in England on the 29th of May 1689, after a residence in Jamaica of only fifteen months.

The plants which he brought with him amounted to 800 species. Of these he gave his friend Mr. Courten whatever he wanted to complete his collection, and the remainder, with other objects of natural history, formed the nucleus of his museum. Success too attended him in practice. He was appointed physician to Christ's Hospital in 1694, and held the office for thirty years; and in 1695 he married a lady of considerable wealth, Elizabeth, daughter of Alderman Langley, by whom he had four children, two of whom died young, while two daughters survived their parents, and carried their wealth to the noble families of Stanley and Cadogan.

In 1693 he was chosen secretary to the Royal Society, and in 1762 was elected one of the vice-presidents. The Academy of Sciences in Paris had conferred on him the title of a foreign associate in 1708. George I. created him a baronet in 1716, and appointed him physician-general to the forces. He was elected president of the College of Physicians in 1719, and held the office till 1735. In 1727 he was appointed physician to the king, and in the same year had the honour of succeeding Newton in the president's chair of the Royal Society. He had purchased an estate at Chelsea in 1720, and retired thither in 1740, when eighty years old. His time was now passed in entertaining scientific men, and in examining the treasures he had collected. He died, after a short illness, on the 11th of January 1753, in the ninety-third year of his age.

Sir Hans Sloane was a man of a benevolent and generous disposition, and active in all schemes for doing good. During the thirty years that he held the appointment of physician to Christ's Hospital he never kept his salary, but always devoted it to charitable purposes. He was very active in establishing the dispensary set on foot by the College of Physicians for providing the poor with medical attendance and medicines gratuitously, the opposition to which on the part of the apothecaries called forth Garth's talent for satire; but he was so ready to banish the memory of a quarrel, that when he purchased his Chelsea estate in 1720, he presented the Apothecaries' Company with the freehold of their botanic garden. He did all in his power to promote the formation of the colony in Georgia in 1732, and was one of the founders of the Foundling Hospital, and drew up the plans for the management of the children.

Sir Hans Sloane directed that at his death his museum should be offered to the nation for 20,000*l.*, a sum which he says, in a codicil to his will, dated July 20, 1749, did not amount to a fourth part of its real value. This collection, in the purchase of which by government the British Museum originated, was not altogether accumulated by Sir Hans Sloane, but had been greatly increased by the bequest, in 170[illegible] of the museum of his friend Mr. Courten. At the time of his death Sir H. Sloane's cabinet contained 200 volumes of dried plants, and 30,600 other specimens of objects of natural history, besides a library of 50,000 volumes and 3566 manuscripts. His fame however does not rest merely on his collection: he contributed many papers to the 'Philosophical Transactions.' Before he was appointed secretary to the Royal Society, the publication of these Transactions had been suspended for six years; he resumed their publication, and continued to superintend it till 1712. He likewise wrote a pamphlet on sore eyes, which had considerable repute for many years. But his great work was the 'Natural History of Jamaica,' which appeared in 2 vols. fol., with many plates, of which the first volume was published in 1707, and the second twenty years after. The first volume contains an introduction comprising a description of the island, its climate, products, and the diseases of its inhabitants, followed by an account of the plants indigenous there and in other of the West India Islands: the trees and animals are described in the second volume. He mentions in his preface that the whole undertaking had been submitted to Ray, and met with his approval, though it did not receive any emendations from him. A small Latin catalogue of the plants of Jamaica had been published by him in 1696, and serves as a sort of index to the large work. Notwithstanding his diligence in studying natural history, Sir H. Sloane appears not to have fully appreciated the benefits of scientific arrangement; and he contents himself in his writings with referring plants to genera and species already known, and made no attempt to improve the defective classification of that day.

SMART, CHRISTOPHER, was born at Shepburne in Kent, on the 11th of April 1722. He was educated at Durham and Maidstone schools, and at Pembroke Hall, Cambridge, where he was sent on the 30th of October 1739. Here he distinguished himself by his classical attainments; he was elected Fellow of Pembroke Hall, July 3, 1745. He gained the Seatonian prize for five successive years: the subjects of the prize poems were respectively, the Eternity, the Immensity, the Omniscience, the Power, and the Goodness of the Supreme Being. In 1753 he quitted Cambridge on his marriage with Miss Ann Maria Carman, and afterwards resided in London, endeavouring to make a livelihood by trifling literary undertakings. He became engaged in an altercation with Sir John Hill, who criticised his poems; and Smart in revenge published a satire called the 'Hilliad.'

In 1754, in consequence of pecuniary embarrassment and other mortifications, he became deranged, and continued in this condition, with intervals more or less lasting of sanity, till his death, on the 18th of May 1770, in the rules of the King's Bench, where he had been confined in his latter years. Smart translated the Psalms, Phædrus, and Horace into prose; and in 1752 published a small collection of poems, to which he made subsequent additions. His productions have sunk into deserved oblivion. He seems to have been a weak improvident man, not destitute of good qualities, such as gained the favour of several of the nobility, and the friendship of Garrick and Johnson, the latter of whom has written an account of him. His poems were printed in 1791.

SMEATON, JOHN, was born, according to most authorities, on the 28th of May, 1724, at Austhrope, near Leeds, in a house built by his grandfather, and long afterwards inhabited by his family. His father was an attorney, and brought him up with a view to the legal profession. Our information respecting the domestic history of Smeaton is exceedingly scanty; it amounts to little more than that he very early displayed a taste for mechanical pursuits; delighting, it is

said, even when a child in petticoats, to observe mechanics at work, and to question them respecting their employments. One of his biographers states that his toys were the tools of men; and that, while yet little more than an infant, he was discovered one day on the top of his father's barn, fixing something like a windmill. But passing over such symptoms of precocity, the evidence of which must always be received with caution, we find him, at the age of fourteen or fifteen, constructing a machine for rose-engine turning, and producing neat ornamental boxes, &c. for his friends. He appears to have been but little older when he cut, in a lathe of his own manufacture, a perpetual screw in brass, according to the design of his intimate friend Mr. Henry Hindley of York, with whom he joined enthusiastically in mechanical pursuits. By the age of eighteen years he had attained much practical skill in mechanical operations, and had furnished himself with many tools for performing them.

About this time, in the year 1742, in pursuance of his father's design, young Smeaton came to London, and attended the courts of law at Westminster Hall; but finding the bent of his mind averse to the law, his father yielded to his wishes, and allowed him to devote his energies to more congenial matters. The next circumstance in his history related by his biographers is his taking up the business of a mathematical-instrument maker, about the year 1750, when he was residing in lodgings in Great Turnstile, Holborn. In 1751 he tried experiments with a machine that he had invented for measuring a ship's way at sea; and in 1752 and 1753 was engaged in a course of experiments "concerning the natural powers of water and wind to turn mills and other machines depending on circular motion." From the latter investigation resulted the most valuable improvements in hydraulic machinery. In the construction of mill-work, Smeaton, during the whole of his useful career as a civil engineer, stood deservedly high; and, by his judicious application of scientific principles, he increased the power of machinery impelled by wind and water as much as one-third. The results of these experiments were published in 1759, after he had been able to give them a practical trial; and their value obtained for him the Copley gold medal of the Royal Society in that year. Smeaton had previously, in 1753, been made a member of the Royal Society; and he had made some communications to the 'Transactions' even before that date. In 1754 he visited Holland and the Netherlands; and the acquaintance he thus obtained with the construction of embankments, artificial navigations, and similar works, probably formed an important part of his engineering education.

In 1756 Smeaton commenced the great work which, more than any other, may be looked upon as a lasting monument of his skill—the Eddystone Lighthouse. Two lighthouses had been erected on the Eddystone rock, before the admirable structure of Smeaton; of which the first was swept away in a storm, and the second, which was formed of timber, was destroyed by fire in December, 1755. The immediate re-erection of the beacon being highly important, Mr. Weston, the chief proprietor, lost no time in applying to the Earl of Macclesfield, then president of the Royal Society, for advice as to the person who should be intrusted with the difficult task. The previous structures had been designed by non-professional men; and it was felt now, to adopt the language of Smeaton's narrative, that to erect another "would not so much require a person who had merely been bred or had even rendered himself eminent in this or that given profession; but rather one who from natural genius had a turn for contrivance in the mechanical branches of science." The earl immediately perceived that Smeaton was the man required, and therefore recommended him. Although a great portion of the lease under the provisions of which the lighthouse had been erected was expired, and their interest in the undertaking was consequently limited to a comparatively short time, the proprietors liberally entered into Smeaton's views respecting the superior advantages of a more durable material than timber; and determined on the adoption of his plans for a stone structure of the greatest possible strength. The cutting of the rock for the foundation of the building was commenced on the 5th of August, 1756; the first stone was landed upon the rock June 12, 1757; the building was finished on the 9th of October, 1759, and the lantern lighted for the first time on the 16th. During this time there were 421 days' work done upon the rock.

Smeaton appears to have been by no means fully employed as an engineer for several years after the completion of the Eddystone lighthouse; for in 1764 he became a candidate for the office of a receiver of the Derwentwater estate, the funds of which were, after its forfeiture in 1715, appropriated to Greenwich Hospital. On the last day of that year, chiefly, as he states in his account of the Eddystone lighthouse, through the friendship of the Earl of Egmont and Earl Howe, lords of the admiralty, he was appointed to this office. In this engagement he was happy in being associated with Mr. Walton, the other receiver, who took upon himself the management of the accounts, leaving Smeaton at leisure to devote his attention to improvements and to professional engagements. While he held the receivership he greatly improved the estate, the mines and mills of which required the superintendence of such a man to make them of their full value. Increasing business induced him, in 1775, to desire to relinquish this engagement, but he was prevailed on to retain it about two years longer.

Of the many useful works executed by Smeaton, Ramsgate harbour perhaps holds, next to the Eddystone lighthouse, the most prominent place. This work was commenced in 1749, but was carried on with very imperfect success until it was placed under his superintendence in 1774. This harbour, being inclosed by two piers, of about 2000 and 1500 feet long respectively, affords a safe refuge for ships where it was much needed, vessels in the Downs having been exposed to imminent risk during bad weather before it was constructed. Smeaton laid out the line of the great canal connecting the western and eastern shores of Scotland, from the Forth to the Clyde, and superintended the execution of great part of it. To his skill, in all probability, the preservation of old London bridge for many years was attributable. In 1761, in consequence of alterations made for the improvement of the navigation, one of the piers was undermined by the stream to a fearful extent. The bridge was considered in such danger that no one would venture to pass over it; and the engineers were perplexed. An express was therefore sent to Yorkshire for Smeaton, who immediately sunk a great quantity of stones about the endangered pier, and thereby preserved it. The Calder navigation was one of the great works which he succesfully accomplished; and he provided with much skill for the effect of the impetuous floods to which that river is subject. The Spurn lighthouse at the mouth of the Humber, some important bridges in Scotland, and many other works of like character might also be mentioned.

About 1783, Smeaton's declining health rendered it necessary for him to avoid entering upon many new undertakings. He then devoted much attention to the publication of an account of the Eddystone lighthouse, which was to have been followed by a 'Treatise on Mills,' and other works embodying his valuable experience as an engineer. The former of these was the only work he lived to complete; and it is a volume of great and permanent interest, detailing in the most minute and simple manner every circumstance worthy of record concerning the history or the construction of the lighthouse. It is dedicated to George III., who had taken much interest in the structure; and in the dedication, in explaining the circumstances which had deferred the appearance of the narrative so long after the completion of the building, the author observes, "I can with truth say, I have ever since been employed in works tending to the immediate benefit of your Majesty's subjects: and indeed so unremittingly, that it is not without the greatest exertion that I am enabled even now to complete the publication." He had made some progress in this work before 1763; but it appears to have been laid aside for about twenty years, and was not published until 1791. On the 16th of September 1792, while walking in his garden at Austhorpe, Smeaton was seized with an attack of paralysis; and on the 28th of October he died.

About the year 1771 several friends of Smeaton, engaged in kindred pursuits, formed themselves into a society, which may perhaps be looked upon as the first public recognition of the useful body of men who have since, under the name of Civil Engineers, done so much in developing the resources of this country. Untoward circumstances led to the dissolution of this society previous to Smeaton's death, but steps were taken to re-organise it before that event took place. The new Society shortly took steps for the publication in a collected form of Smeaton's numerous professional reports; but the work was not completed until 1812. It is in three quarto volumes, to which a fourth was subsequently added, consisting of his miscellaneous papers communicated to the Royal Society, &c. The Society alluded to is mentioned in the first volume of the 'Transactions of the Institution of Civil Engineers' as still existing. The introduction to this volume contains a high eulogium on the talent of Smeaton as an engineer. Alluding to the Eddystone lighthouse, it observes: "This, Smeaton's first work, was also his greatest; probably, the time and all things considered, it was the most arduous undertaking that has fallen to any engineer, and none was ever more successfully executed. And now, having been buffeted by the storms of nearly eighty (now nearly a hundred) years, the Eddystone stands unmoved as the rock it is built on—a proud monument to its great author. Buildings of the same kind have been executed since, but it should always be borne in mind who taught the first great lesson, and recorded the progressive steps with a modesty and simplicity that may well be held up as models for similar writings. His 'Reports' are entitled to equal praise; they are a mine of wealth for the sound principles which they unfold and the able practice they exemplify, both alike based on close observation of the operations of nature, and affording many fine examples of cautious sagacity in applying the instructions she gives to the means within the reach of art." The deliberation and caution always exercised in the works of Smeaton are well worthy of imitation; and to this may be attributed the almost unexampled success of his undertakings. So highly was his judgment appreciated, that he has been called the "standing counsel" of his profession, and he was constantly appealed to by parliament on difficult engineering questions.

His improvements of wind and water mills have been mentioned already. The atmospheric steam-engine of Newcomen was the subject of similar experiments, attended with the like results; although the more important improvements of Watt threw Smeaton's efforts in this way comparatively into the shade. His improvements consisted chiefly in the proportions of the components of the machine; yet they effected so great a saving of fuel, that Boulton and Watt excluded them from their ordinary agreement—which was, to receive for the use of their

patent right one-third of the coal saved by their machine in comparison with those previously used. The low state of the mechanic arts in England led Smeaton, during the early part of Watt's career, to doubt the possibility of his machines being made with the required accuracy.

Smeaton also introduced many improvements in mathematical apparatus, and had an ardent love for science. He was particularly attached to astronomy, and had an observatory at Austhorpe, where, even during the most active part of his career, he occasionally resided.

In person he was of middle stature, broad and strong made, and of good constitution. His manners were simple and unassuming. His temper was warm, but not overbearing; and his social character unimpeachable. Very little is recorded of his private history; but his daughter Mary Dixon, in a letter prefixed to his 'Reports,' gives a pleasing account of his character as a husband, parent, and friend. He was by no means grasping or avaricious, as many anecdotes related of him seem to show. The Empress Catharine of Russia was at one time very desirous of engaging his services, and offered him his own terms; but the Princess Daschkov, by whom the request was communicated, found him to be, as she said, a man who had no price.

SMEDLEY, REV. EDWARD, was born about 1789, and was the son of the Rev. Edward Smedley, who died in 1825, after having been one of the ushers of Westminster school for nearly half a century. The elder Smedley was the author of 'Erin, a Geographical and Descriptive Poem,' published by subscription in 1810. His son was admitted a king's scholar at Westminster in 1800; and thence he removed in due course to Trinity College, Cambridge. He took his degree of B.A. in 1809, as tenth Junior Optime, and, having obtained one of the Member's Classical Prizes in 1810, and again in 1811, was then elected a Fellow of Sidney College. He obtained no fewer than four of the Seatonian Prizes for English poems; the first on the Death of Saul and Jonathan, 1814; the second, on Jephtha, 1815; the third, on the Marriage at Cana, 1827; the fourth, on Saul at Endor, 1828. In 1829, he was collated by Bishop Tomline to a prebend in the cathedral church of Lincoln, the value of which, however, was only 14*l.* a-year; and this was the only ecclesiastical preferment he ever obtained. Besides his Seatonian prize poems, he was the author of a poem entitled 'Prescience,' and of some others; and also of a 'History of the Reformed Religion in France,' in five vols., 12mo., and of one volume of a History of France, published under the superintendence of the Society for the Diffusion of Useful Knowledge. At the time of his death he was editor of the 'Encyclopædia Metropolitana;' and he contributed several articles on French biography and English and Roman literature to the earlier volumes of the 'Penny Cyclopædia.' His death took place at Dulwich on the 29th of June, 1836.

*SMEE, ALFRED, surgeon, distinguished for his acquaintance with electricity and its practical applications. He was educated for the medical profession, and became a member of the Royal College of Surgeons of England in 1840. He is also surgeon to the Bank of England, to the General Dispensary, Aldersgate-street, and to the Central London Ophthalmic Hospital, and was formerly a lecturer at the Aldersgate-street School of Medicine. He has devoted much time to the study of the laws of galvanism, and a galvanic arrangement suggested by him is familiarly known as Smee's battery. He is one of the earliest experimentors on electro plating, and has written a work on the subject, entitled 'Electro-Metallurgy.' Since then he has devoted himself to the theoretical application of the laws of electricity to the phenomena of life. His views are embodied in a work entitled 'Electro-Biology.' He attributed the potato disease to the attacks of an aphis, and in a work on 'The Potato-Plant—its Uses and Properties,' has developed this theory. He is a copious writer, as the following list of his more remarkable books and papers will indicate:—'Vision in Health and Disease;' 'Accidents and Emergencies;' 'Principles of the Human Mind;' 'Instinct and Reason;' 'Detection of Steel Needles impacted in the Body;' 'Process of Thought adapted to Words and Language;' 'Lectures on Electro-Metallurgy, delivered at the Bank of England;' 'Lecture on the Human Mind at Different Periods of Life.' Mr. Smee was elected a Fellow of the Royal Society in 1841.

SMIRKE, ROBERT, R.A., during his later years the Nestor of the Royal Academy, of which he was a member for fifty-three years, was born in 1751. Originally a painter of coach-panels, he was one of the most distinguished of the English *genre* painters, and had indeed no great rival before the time of Wilkie. His subjects are various, but his favourite author was Cervantes; a great proportion of his pictures are from Don Quixote. Though so long a member of the Academy, he sent few pictures to its exhibitions, and only three before his election as a member, which were Narcissus, and the Lady and Sabina, from Comus, in 1786; and the Widow in 1791. He was elected an Academician in 1792, the year that Reynolds died, and he gave as his presentation picture Don Quixote and Sancho. He contributed two pictures also in this year to the Academy exhibition: The Lover's Dream, and Musidora, from Thomson's Spring and Summer. In 1793 he exhibited Lavinia, from the Autumn of the same poet. Smirke designed much for booksellers, and for annuals and such works, and he was one of the contributors to Boydell's Shakspeare. He painted several pictures from Shakspere, as Catherine and Petruchio, Juliet and her Nurse, Prince Henry and Falstaff—"This chair shall be my state, this dagger my sceptre, and this cushion my crown:"—The Seven Ages; and others. From Don Quixote he painted Sancho's Audience of the Duchess; The Countess Dolorado discovering the cause of her grief to Don Quixote; The ceremony of beard-washing performed by Don Quixote at the Table of the Duke; Don Quixote addressing the Princess Dulcinea; and The Combat between Don Quixote and the Giants interrupted by the Innkeeper. The last time he exhibited was in 1813: the picture was styled Infancy. In other classes, the following pictures are among his best works:—Infant Bacchus; Psyche; the Plague of Serpents; the Angel justifying Providence, from Parnell's Hermit; the Gipsy; the Fortune-tellers, &c. &c. He died at his house in Osnaburgh-street, Regent's-park, January 5, 1845, in his ninety-fourth year. Smirke was the contemporary of Sir Joshua Reynolds—he was the father of the present Sir Robert and Mr. Sydney Smirke, the architects.

*SMIRKE, SIR ROBERT, R.A., eldest son of the preceding, was born in 1780. Under his father he received a careful training in art; and having adopted the profession of an architect, he after the usual preparatory studies, made a tour in Italy, Sicily, Greece, and Germany, whence he returned in 1805. His attention was mainly directed to the remains of ancient art, and some of the results of his investigations appeared in Donaldson's 'Antiquities of Athens,' and elsewhere. He also published shortly after his return to England, 'Specimens of Continental Architecture,' folio, Lond., 1806. He was fortunate in early finding influential friends and patrons, through whose good services and his own ability he obtained, while still a young man, rare opportunities of distinguishing himself. His first work (1808-9) was Covent Garden Theatre, an important undertaking to be intrusted to so young a man, but one which, despite of some faults, was worthily carried out. This building was especially noteworthy as almost the first important specimen of the Grecian Doric order in the metropolis, and as having given a marked impulse to the architectural improvements of London. Externally the chief features of this building were a noble tetrastyle Doric portico, and the sculptures in relief by Flaxman. The interior of the theatre was entirely altered in 1847, under the care of Mr. Albano, in order to adapt it to the purposes of the Italian Opera. Its destruction by fire March 5, 1856, need hardly be mentioned. The walls and the portico were suffered to stand for about a year, when they were removed, and Smirke's theatre is now a thing of the past.

Smirke's next building was the Mint, erected in 1811, which, like the theatre, is a Grecian Doric edifice, but unlike that has a rusticated basement. It is a neat unpretending but substantial-looking pile of three stories, having a centre with attached columns supporting a pediment, and wings. A still more important work was the new Post-Office, St. Martin's-le-Grand, commenced in 1823, and completed in 1829. This vast pile has a frontage of 390 feet, but, though an insulated building, it is the St. Martin's-le Grand façade alone which makes any pretension to architectural display; and this is confined to the three porticoes, one at each end of four columns, and one in the centre of six columns, surmounted by a pediment: these porticoes are of the Ionic order. The building has, on the whole, undoubtedly a good deal of grandeur of character, but it is still far from satisfactory. He also erected during the progress of the Post Office, and in the same order (Grecian Ionic), the College of Physicians, and the Union Club, Trafalgar square; and the club-house at the corner of Charles-street, Regent street, for the United Service Club: being found too small for that club, it was, however, sold to the Junior United Service Club, and recently, being (like Sir Robert's more pretentious club-house, the Carlton) thought too sombre a pile for its purpose, it has been pulled down, and replaced by one of a more ornate character. In 1830-31, Sir Robert completed the Library (Gothic), the extension of King's Bench Walk (Grecian), and other improvements in the Inner Temple. He also, in 1831, erected King's College, as the eastern wing of Somerset House. The extensive rebuilding and restoration of York Minster, rendered necessary by the fire of 1829, were from his designs and conducted under his superintendence, and form his chief work in the Gothic style. In 1834, he completed the Carlton Club, like most of his works a pseudo-classic structure, but one even more than usually heavy and unattractive in appearance. It is, however, unnecessary to notice it further, as it has been made to give place to the building of his brother noticed below. His next club-house, the Oxford and Cambridge University, completed in 1838, was executed in connection with his brother, Mr. Sydney Smirke, and is of a much more florid character than any of the structures executed under Sir Robert's sole direction.

The work on which Sir Robert's fame will however chiefly depend, is the British Museum, with the exception of the Palace of Westminster the greatest architectural work erected in London in the present century. It was commenced in 1823; but owing to various causes beyond the control of the architect, its progress was even slower than the massive character of the building rendered necessary, and the portico was not completed till 1847. Of this immense pile, too well known to require description, it will be enough to say that it is of the Grecian Ionic order, carried out externally with great severity, and is the largest and most imposing Grecian structure in the metropolis. The grand front, the only one of the external fronts upon

which any architectural embellishment is expended, is 370 feet long, and consists of a central portion with advanced wings. The forty-four columns of the façade are five feet in diameter at the base, and 45 feet high, and rest upon a stylobate five feet and a half high. The tympanum of the pediment is occupied by a group in alto-rilievo, from the chisel of Sir R. Westmacott. The building as originally constructed inclosed an open quadrangle, 320 feet by 240 feet, and each of the façades of the quadrangle had a certain amount of architectural character. But this open space has been now pretty well filled up by the new Reading Room and connected buildings, and the quadrangle fronts are almost entirely concealed. It has been the lot of the British Museum to be subjected to a great amount of adverse criticism both as regards the æsthetic character of the building and the fitness of the interior arrangements for the purposes for which it was designed. The public taste has outgrown the period when objection was silenced by the statement that a work was classic in character; but it may be that the re-action against classic art is excessive, or at any rate it may fairly be doubted whether the adoption of an ornate, ecclesiastical Gothic, or renaissance style would not, after the novelty had worn off, have proved less satisfactory for the purpose of a public museum of archæology and natural history than the more severely simple Grecian one adopted by the architect. At the same time the question as to the actual style of the architecture ought, of course, to be regarded as subsidiary to that of the adaptation to its purpose of the building itself, in the size, height, lighting, number and arrangements of its apartments; and in this respect it is to be feared that the British Museum is far from satisfactory: but this is a failing which it has in common with most, if not all, of our great public buildings.

Sir Robert Smirke was elected R.A. in 1812; and was for some years treasurer of that institution, but resigned the office in 1850. He was one of the architects to the Board of Works and Public Buildings for several years prior to the abolition of the office in 1831, when he received the honour of knighthood.

*SMIRKE, SYDNEY, A.R.A., is like his elder brother, Sir Robert Smirke, a distinguished architect. In 1834 he published 'Suggestions on the Architectural Improvements of the West of London;' but he first made his name known to the public as an architect in 1835-37 by the erection, in conjunction with his brother, of the Oxford and Cambridge University Club-house in Pall-Mall. In this building, of which the design of the north or Pall Mall front was understood to be the production of Mr. Sydney Smirke, he showed, by giving to it a florid Corinthian character, that he was by no means disposed to become a servile adherent of the severe classicism which had for so many years been associated with the name of Smirke. About the same time he erected a church in Leicester, and conducted extensive alterations and enlargements of Bethlehem Hospital. In 1842 he superintended the completion of the restorations of the Temple Church, of which he published an account, 'Architecture of the Temple Church,' 4to. His next works were a church at Bickerstaffe, in Lancashire, which he erected for the Earl of Derby; and the office of the 'Morning Post' newspaper, and Exeter Change in Wellington-street, Strand, London. A more important work was the Conservative Club-house, erected on the site of the Thatched House Tavern, St. James's street, in 1844-45; but in this work Mr. Smirke was associated with Mr. Basevi the architect of the Fitzwilliam Museum, Cambridge [BASEVI, GEORGE]; and we have no means of apportioning the respective shares of the two architects: in the interior was largely introduced that polychromatic decoration of which Mr. Smirke has since shown himself so decided an adherent.

In 1845 Mr. Smirke erected a new portrait-gallery at Drayton Manor, for the late Sir Robert Peel. In 1847 he commenced the new Carlton Club, Pall-Mall. For this building he slightly modified the well known design by Sansovino of the Library of St. Mark, at Venice, a work much more ornate in character than any previously adopted for a London Club house, and it has been carried out in all its richness of decoration. At first only half the design was erected as an addition to the original Carlton, constructed by Sir Robert Smirke, which was made to look singularly gloomy by the contrast; but in 1855 Sir Robert's building was replaced by the other half of his brother's Italian edifice, and the whole is now complete. A novelty was introduced in this façade in the shape of pillars of polished Aberdeen granite, but from the building standing on the shady side of the street, the anticipated richness of effect was hardly attained. Another of Mr. Smirke's works, the New Buildings in the Temple, also placed him in something like antagonism to the architectural taste of his brother, they being in connection with, and partly an extension of, those noticed above as erected by Sir Robert Smirke in 1830, and Mr. Smirke made the antagonism the more palpable by the adoption of the Elizabethan or Tudor style, while the buildings of Sir Robert were of course Grecian; an incongruity by which both have suffered.

Except the restorations of Lichfield Cathedral, Mr. Smirke's recent works, so far as they have been brought under public cognisance, have been chiefly in connection with the British Museum, of which he has succeeded his brother as architect. And here, to pass over various modifications of his brother's design, his great work has been the New Reading Room, by general consent the most successful of recent public works. The suggestion for the erection of a great circular reading-room in the inner quadrangle of the British Museum, was made by Mr. Panizzi, keeper of the department of printed books, and now principal librarian of the Museum, but the designs for carrying the suggestion into effect were made by Mr. Smirke. The building is constructed principally of iron; and the dome, the largest in existence with the exception of that of the Pantheon at Rome, which is 142 feet, this being 140 feet in diameter, is admitted to have evinced the highest order of constructive skill. It was executed too with remarkable rapidity, the first standard being only fixed in January 1855, and "the framework and scaffolding upon which the dome rested were removed on the 2nd of the following June. No subsidence or 'set' of material was observed on the wedges being removed. The entire dome was roofed in and the copper covering laid in September 1855." The building was completed for use in May 1857. The interior arrangements, fittings, &c., were designed by Mr. Panizzi; and the complete adaptation of the work to its object, and its consequent complete success, is unquestionably due in a great measure to Mr. Panizzi's constant superintendence of its progress, and his cordial and unreserved co-operation with the architect. This however can in no wise be regarded as detracting from the merits of the architect, of whose constructive ability and artistic skill it is a noble monument.

SMITH, ADAM, the only child of his parents, was born at Kirkaldy, June 5th 1723, a few months after the death of his father, who was comptroller of the customs at that place. He was brought up with great tenderness by his surviving parent, and sent to the grammar-school of his native town. From 1737 to 1740 he pursued his studies at the University of Glasgow. Being designed for the Church of England, he left Glasgow, and proceeded as an exhibitioner on Snell's foundation to Balliol College, Oxford, where he spent seven years. Mathematics and natural philosophy, with ancient and modern languages, were his favourite studies at this University. Having abandoned the idea of taking orders, he returned to Scotland; and in 1748 went to reside at Edinburgh, where, for the next three years, he read lectures on rhetoric and belles-lettres, under the patronage of Lord Kames. In 1751 he was elected professor of logic in the university of Glasgow; and in the following year was appointed to the chair of moral philosophy, which he filled for the next thirteen years. The third division of his lectures included various subjects, which he subsequently so ably treated in the 'Wealth of Nations.' His talents in the chair have been highly praised, and his lectures were generally delivered extempore. During his residence at Glasgow, he published his 'Theory of Moral Sentiments;' the first edition appeared in 1759; and the sixth, which contains considerable additions, shortly before the author's death. The fundamental principle of this work is, that sympathy forms the foundation of morals; that "the primary objects of our moral perceptions are the actions of other men; and that our moral judgments with respect to our own conduct are only applications to ourselves of decisions which we have already passed on the conduct of our neighbours." (Dugald Stewart.) This theory being now little thought of, it is unnecessary to enter into further details. To the second edition of the above work was prefixed a dissertation on the origin of languages, which was afterwards published separately, under the title of 'Considerations concerning the First Formation of Languages, and the Different Genius of Original and Compounded Languages.' It is praised rather for its ingenuity than the soundness of its conclusions.

In 1763 Mr. Smith resigned the professorship, in consequence of an invitation to accompany the Duke of Buccleugh on his travels. The University of Glasgow conferred upon him the honorary degree of LL.D., a title which he never assumed in private life. He left London with his noble pupil in January, 1764, and proceeded to Toulouse, where they resided eighteen months. They next visited various parts of the South of France, spent two months at Geneva, and proceeded to Paris at the end of 1765, where they remained ten months; and after an absence of nearly three years, returned to England. At Paris Mr. Smith became intimately acquainted with Turgot, Quesnay, Necker, D'Alembert, Helvetius, Marmontel, and other distinguished persons. Had Quesnay lived, it is said that the 'Wealth of Nations' would have been dedicated to him. Soon after his return to England, Smith proceeded to Kirkaldy, where, with the exception of occasional visits to Edinburgh and London, he resided until 1776, engaged in his great work. He mixed with the best literary society of both capitals, and was on terms of intimate friendship with Hume. When Johnson visited Scotland, he and Smith met, and behaved towards each other with marked rudeness. The 'Wealth of Nations' appeared early in 1776. To the third edition (1784) the author made several additions; but the fourth edition (1789) contained no alterations of any kind. The two following years after the first appearance of the work were spent in London. In 1788, through the influence of the Duke of Buccleugh, Mr. Smith was appointed one of the commissioners of customs for Scotland, on which he removed to Edinburgh, where he spent the remaining thirteen years of his life. When this appointment took place, he was in his fifty-fifth year; and it has frequently been regretted that his time was not devoted to more profitable labours, for though the duties of his office were not onerous, they were sufficient to distract his attention. He had collected materials for publication, which, with the exception of some detached essays published by his executors, were destroyed by his orders a few days before his death, as he had never found time to arrange them for

the press. The closing years of his life were spent tranquilly in the society of a small circle of friends, who generally supped with him every Sunday. His mother resided with him until her death in 1784, a loss which he severely felt; and a maiden cousin, who had always superintended his domestic concerns, died four years afterwards. In 1787 he was elected rector of the University of Glasgow. He did not linger long after his domestic bereavements, but died in July 1790, aged 67. He was never married.

The private character of Adam Smith has been fully given by his friend Dugald Stewart, in the account of his 'Life and Writings,' which is prefixed to more than one edition of the 'Wealth of Nations.' His disposition was amiable and benevolent; his manners were artless and simple, and in society he not unfrequently exhibited instances of absence of mind. Dugald Stewart says :—"He was certainly not fitted for the general commerce of the world, or for the business of active life." His acts of private charity were on a scale much beyond what might have been expected from his fortune. The medallion by Tassie gives an exact idea of his profile and the general expresssion of his countenance.

The 'Wealth of Nations,' or, to give the title correctly, the 'Inquiry into the Nature and Causes of the Wealth of Nations,' is the work on which the fame of Adam Smith will permanently rest. It overthrew the errors of the mercantile theory, that money was wealth; those of the agricultural theory, that land was the only source of wealth; and established the principle that the true source of wealth was labour. Hobbes, in 1651 ('Leviathan,' chap. 24), had briefly glanced at the importance of labour in conferring value upon things; Locke, in 1689 ('Essay on Civil Government'), went further, but was evidently not fully aware of the importance of the principle which he elucidated. Mr. McCulloch, in his 'History of the Rise and Progress of the Science of Political Economy up to the publication of the Wealth of Nations,' thus sums up what Adam Smith has done for this science :—"In the 'Wealth of Nations' (he says) the science was, for the first time, treated in its fullest extent; and the fundamental principles on which the production of wealth depends, were established beyond the reach of cavil and dispute. In opposition to the French economists, Dr. Smith has shown that *labour* is the only source of wealth, and that the wish to augment our fortunes and to rise in the world is the cause of wealth being saved and accumulated. He has shown that labour is productive of wealth when employed in manufactures and commerce, as well as when it is employed in the cultivation of the land. He has traced the various means by which labour may be rendered more effective; and has given a most admirable analysis and exposition of the prodigious addition made to its powers by its division among different individuals, and by the employment of accumulated wealth, or capital, in industrious undertakings. Dr. Smith has also shown, in opposition to the commonly received opinions of the merchants, politicians, and statesmen of his time, that wealth does not consist in the abundance of gold and silver, but in the abundance of the various necessaries, conveniences, and enjoyments of life. He has shown that it is in every case sound policy to leave individuals to pursue their own interest in their own way; and that, in prosecuting branches of industry advantageous to themselves, they necessarily prosecute such as are at the same time advantageous to the public. He has shown at great length, and with a force of reasoning and amplitude of illustration that leaves nothing to be desired, that the principles of the mercantile or exclusive system are at once inconsistent and absurd; and that every regulation intended to force industry into particular channels, or to determine the species of commercial intercourse to be carried on between different parts of the same country, or between distant and independent countries, is impolitic and pernicious—injurious to the rights of individuals—and adverse to the progress of real opulence and lasting prosperity."

Adam Smith's errors lean towards the theories of the French economists. Some principles he overlooked; others he did not duly appreciate. Many of the theories which he controverted have now become obsolete, yet the manner in which he has investigated them will always please and instruct. Still it is not safe for the student to read him without a guide.

The 'Wealth of Nations' is divided into five books; but the arrangement of the subject is not on the whole considered judicious. In the first and second books the circumstances which determine the price of commodities, the rate of wages and profits, and the rent of land are discussed. The third book treats of the probable progress of a country in which individual and national industry were unimpeded by restrictions, and shows the "natural progress of opulence." The causes which had produced the then existing policy of different European countries are pointed out. In the fourth book the mercantile and agricultural systems are examined. The fifth book relates to revenues of the state, the principles of taxation, and the effect of national debts. There are several long digressions on various branches of the subject.

* SMITH, ALBERT, was born on May 24, 1816, at Chertsey, where his father practised as a surgeon, and was educated at Merchant Taylors' School. As he was destined for the medical profession, he pursued his studies at Middlesex Hospital, and became a member of the College of Surgeons early in 1838. In the same year he repaired to Paris, in order to increase his knowledge by attending the hospital of the Hôtel Dieu, and lectures, and in September he visited Chamouni. He then returned to England, and commenced practice with his father at Chertsey. But he had always felt an inclination for literary pursuits, and an equal and early developed fondness for the subject of his subsequent triumph—the scenery of Mont Blanc. The first he gratified by some contributions to the 'Medical Times,' in which appeared 'Jasper Buddle, or Confessions of a Dissecting Room Porter,' and the second by successive visits to that renowned spot. Not being entirely satisfied with his position as a surgeon, he prepared views of the scenery of the Alps, together with a descriptive lecture, with which he visited most of the small towns in the vicinity of the metropolis during 1839 and 1840. In 1841 he settled in London, and commenced writing for the magazines, in which appeared, amongst a variety of miscellaneous articles, several of his novels. 'The Adventures of Mr. Ledbury,' 'The Scattergood Family,' 'The Marchioness of Brinvilliers,' 'Christopher Tadpole,' and 'The Pottleton Legacy,' all of which were published subsequently as separate works, were decidedly successful, and have gone through more than one edition, though more distinguished by a rattling good humour, and a talent for relating practical jokes, than by the higher attributes of correct taste and delineation of character. During 1847-49 he wrote a series of sketches, comprising the Natural Histories of 'Stuck-up People,' 'The Ballet Girl,' 'The Gent,' 'The Flirt,' 'The Idler upon Town,' and 'Evening Parties.' In 1849 he visited the East, and on his return published 'A Month at Constantinople,' in which the exaggerated notions respecting its romance and its beauty were cleverly ridiculed; and in 1850 he produced an entertainment called 'The Overland Mail,' wherein he was the only performer, and in which, with the aid of scenery, he described that route. He also in this year wrote two or three operatic burlesques, but we have not attempted to enumerate all his multifarious productions. In the autumn of 1851 he revisited the scene of his early predilection, and succeeded, with much difficulty, which he has himself described, in gaining the summit of Mont Blanc; a feat since become one of every day occurrence. On March 15, 1852, he produced, at the Egyptian Hall, his entertainment of 'The Ascent of Mont Blanc,' wherein his rapid but distinct utterance, his humour, the well-selected and well-painted scenery, and his careful attention to the comfort of his auditors, enabled him to achieve an unprecedented success. It has continued, by successive variations, to remain a favourite to the present time (June 1857); his readiness in adapting and incorporating allusions to the passing events of the day, giving to it a variety that forms a considerable portion of its attraction. Since the commencement of this entertainment Mr. Smith has ceased, in a considerable degree, to pursue his literary avocations, his slight 'Story of Mont Blanc,' which has some personal interest, being the only work he has since published; with an occasional letter to the newspapers, to which however his name has not been appended, containing smart and pleasant, though somewhat exaggerated, descriptions of the social state of London.

SMITH, ANKER, who received his unusual name by way of fanciful allusion to his being an only son, the "hope" of his parents ("anker" being an old way of spelling anchor), was born in London in 1759. He was educated in the Merchant Taylors' School, and was articled, in 1777, to his uncle, Mr. John Hoole, a solicitor. The unusual neatness of his writing led Mr. Hoole to try his skill at drawing with a pen. He therefore copied two line engravings in pen and ink; and so admirably was the second executed, that James Heath is said to have mistaken it for a print. In consequence of this indication of talent, young Smith was articled to an engraver named Taylor, in the year 1779, but he quitted him in 1782, by which time he had surpassed his instructor. He then became an assistant of James Heath, in whose name he executed many works, among others, the Apotheosis of Handel, which is said to be entirely his own. About the year 1787 Smith received his first independent employment as an engraver, being then engaged upon the plates to illustrate Bell's edition of the 'British Poets.' About the same time he was introduced by Hoole, the translator of Tasso (who was brother to the gentleman of that name before alluded to), to Alderman Boydell, by whom he was commissioned to engrave Northcote's picture of the Death of Wat Tyler. For this engraving he was, in 1797, elected an associate of the Royal Academy.

The engravings of Anker Smith are much esteemed for their beautiful execution and correct drawing; although, from the circumstance of his working much for book publishers, his name is less known than it deserves to be. His private character was unimpeachable; and his modesty, piety, and correct judgment secured him many friends. In 1791 he married. He died of apoplexy, in June 1819, leaving his widow, four sons, and a daughter. Of his sons, the second, named Frederick William, who became a pupil of Chantrey, gave great promise of eminence in the art of sculpture, but died in 1835, at the age of thirty-eight years; and the two younger embraced that of painting. Mr. Smith had several sisters, one of whom was mother to Sir W. C. Ross, R.A., miniature-painter to her Majesty.

* SMITH, LIEUT.-COLONEL CHARLES HAMILTON, a well-known writer on subjects connected with the natural history of animals. One of his earliest papers is in the 13th volume of the Linnæan Transactions, entitled 'Observations on some Animals of America allied to the genus *Antilope*.' The volume on 'Dogs' in Jardine's 'Naturalist's Library,' was written by Colonel Smith, and

contains a great quantity of interesting matter on these animals. The volume in the same series of books devoted to 'Horses,' was written by him, and the introduction to the volume on *Mammalia*. A third volume, on the 'Races and Varieties of Man,' was also from the pen of Colonel Smith.

*SMITH, SIR HENRY GEORGE WAKELYN, Bart., was born in 1788, at Whittlesea, in the Isle of Ely, where his father was in practice as a surgeon. Having received such an early education as he could obtain at the grammar-school of his native town, he entered the army in 1805 as second lieutenant in the Rifle Brigade, and took part in the siege, storming, and capture of Monte Video, under the late Sir S. Auchmuty, and in the attack on Buenos Ayres under Brigadier-General Crawfurd. He was also present at the capture of Copenhagen, under Lord Cathcart. He was afterwards employed with the troops in Spain under Sir John Moore, and took an active part in the Peninsular war from the battle of Vimiera down to the embarkation of the troops at Corunna. Returning again to the Peninsula in 1809, he took part in the action on the bridge of the Coa near Almeida, where he was severely wounded, and commanded a company in the pursuit of Massena from the lines of Lisbon, and in one or two subsequent actions of less importance. Having been appointed to the command of a brigade of the Light Division, he was present at the battle of Fuentes de Onoro, and at the sieges and stormings of Ciudad Rodrigo and Badajoz, the battles of Salamanca, Vittoria, Orthes, Toulouse, and at several other lesser engagements, and in fact in every important battle throughout the war, with the exception of Talavera. We next find him present at the capture of Washington under General Ross, where he was assistant adjutant-general, and was honoured for his gallant conduct on that occasion by being appointed to bear the despatches to England. His next battle-field was New Orleans, whither he proceeded as military secretary under the brave Sir Edward Pakenham, who fell in his arms mortally wounded. He was soon afterwards appointed military secretary to Sir John Lambert, under whom he took part in the siege and capture of Fort Bowyer. He returned to England in time to bear his share in the last European battle, and was assistant quarter-master-general to the Sixth Division of the army at Waterloo. He served on the staff from the year 1811, and was deputy adjutant-general successively at Halifax, Nova Scotia, and in the West Indies, whence he was transferred in 1827 to the Cape of Good Hope, and commanded a division under the late Sir B. d'Urban throughout the operations against the Kaffir tribes in 1834 and 1835. In 1839 or 1840 he was appointed adjutant-general to the forces in India, and was present in that capacity at the battles of Gwalior and Maharajpore, for which action he was nominated a K.C.B. He also took an active part in the wars against the Sikhs in the Punjab, and was in command of a division at Moodkee, and of the reserve at the subsequent battle of Ferozepore, where he nobly supported the late Sir John Littler in his charge upon the guns of the enemy. A few days later the Sikh forces crossed the river Sutlej near Loodianah, and took up their position at Aliwal. Lord Gough despatched Sir H. Smith with 7000 men and 24 guns to relieve Loodianah, and this object he succeeded in effecting. On the 28th of January 1846 Sir Henry Smith led the main charge in the battle of Aliwal, carrying that village at the point of the bayonet, and capturing all the enemy's guns to the number of 67; a success which enabled him to come to the aid of the commander-in chief, and to join in the final victory of Sobraon (February 10), which crushed the last hopes of the Sikh troops and their leaders, and gave the possession of the Punjab to the British forces. For his conduct on these occasions he was highly commended in the despatches of Lord Gough, who attributes the victory of Aliwal to his valour and judgment. The same statement was repeated by the Earl of Ripon in his place in the House of Lords, in proposing that the thanks of that house should be given to Sir Henry Smith for his distinguished services in India, and it was most fully endorsed by the Duke of Wellington. At the same time Sir H. Smith was presented with the freedom of the city of London, the thanks of the Hon. East India Company, as well as the honorary distinction of the Grand Cross of the Bath and the dignity of a baronet. He had not long returned to England when he was appointed to the colonelcy of the Rifle Brigade, and in September 1847 was nominated governor of the Cape of Good Hope. Here he conducted all the operations of the Kaffir war of 1851-52, and brought them by force of arms to such a successful issue that Kreili was compelled to sue for peace, pledging himself to keep within the Indwe and Kei rivers; while Sandilli acknowledged his cause to be hopeless, submitted to the governor's terms, and withdrew from Caffraria. In 1854 Sir Harry Smith (as he is usually styled) was promoted to the rank of lieutenant-general, and has held since that year the military command of the northern and midland districts. He married in 1814 a Spanish lady, the Donna Juana Maria de los Dolores de Leon, by whom however he has no issue.

SMITH, JAMES, the great propagator of the system of deep ploughing and thorough draining, was born at Glasgow on the 3rd of January 1789. His father had been in business at Glasgow, in which he acquired some property, but died when his son was only two months old, leaving him in the charge of his mother, who was a daughter of Mr. Buchanan, of Carston in Stirling. After her husband's death Mrs. Smith resided with her brother, who was the manager of an extensive cotton manufactory at Deanston, a few miles from Stirling. James Smith received his early education at home, completing it at the University of Glasgow. On leaving the university he returned to his uncle, who had by this time removed to the Catrine Works in Ayrshire, where, in order to attain a thorough knowledge of the trade, he worked through the various grades, labouring with persevering industry for twelve hours a day, with such good effect that at eighteen he was entrusted with the entire management of the works at Deanston, into which he subsequently introduced many improvements for promoting the health of the labourers that were noticed with approval by Mr. Chadwick in his 'Report on the Sanitary Condition of the Labouring Population of Great Britain,' published in 1841.

But Mr. Smith's attention had been early given to agricultural processes, and his intimate acquaintance with manufacturing machinery was made available in gratifying his predilection. The Dalkeith Farmers' Club having offered a prize of 500*l.* for a reaping-machine, Mr. Smith produced one, which, though it was not successful in obtaining the prize, was so ingenious that he was encouraged to prepare another in 1813. For this, though an accident prevented his gaining the prize, he received presents from several Scottish agricultural societies, and a gold medal from the Agricultural Society of St. Petersburg. He had the management of his uncle's farm, and many of his experiments were eminently successful; but he could not obtain his uncle's consent to carry out a full development of his theories. In 1823 however he became possessed of the farm of Deanston, about 200 acres of extremely poor land, having a soil not averaging more than four inches in depth, formed chiefly of the débris of the old red sandstone, with a subsoil partly of sandy clay and partly of a compact soil with stones, and the whole interspersed with boulder stones, producing little but rushes in the watery hollows and broom on the dryer portions. The whole of this he intersected with drains, laid at distances of 21 feet and at a depth of 30 inches. This, and a subsoil plough to stir the ground deeply without bringing the subsoil to the surface, produced an effect on the crops that proved the soundness of his theory. In 1831 he published a pamphlet on 'Thorough Draining and Deep Ploughing,' which excited immediate attention among his more immediate neighbours, but it was several years before its merits were generally acknowledged and the practice it recommended was adopted.

In 1846 Mr. Smith was appointed one of a commission to inquire into the health and sanitary condition of our manufacturing towns. One of his recommendations was the removal of the sewage for agricultural purposes: there are many difficulties to be overcome in effecting this, and Mr. Smith gave much attention to plans for overcoming them, propounding several means of singular mechanical ingenuity combined with simplicity. After considerable opposition an act of parliament was passed enabling municipalities to adopt his scheme where circumstances admitted of it. He also suggested several valuable improvements to the Agricultural Society of Ireland, of which he was an esteemed member, as he was also of the Glasgow Philosophical Society, to whose 'Transactions' he was an occasional and valuable contributor. In political economy Mr. Smith was a follower of Adam Smith, and of course opposed to protection, holding that free competition was the great spur to improvement. After a life of almost incessant activity, he died on the 10th of June 1850, somewhat suddenly, having retired to bed on the 9th apparently suffering nothing but an accustomed feebleness, and being found dead in the morning.

SMITH, JAMES and HORACE, were the sons of Robert Smith, of London, an eminent legal practitioner and Solicitor to the Ordnance. James Smith was born Feb. 10, 1775, in London, where also Horace Smith was born in 1780. James Smith, after receiving a good education in the school of the Rev. Mr. Burford, at Chigwell, in Essex, was articled to his father, and in due time was taken into partnership. He eventually succeeded his father in the business and in the appointment of Solicitor to the Ordnance. Horace Smith became by profession a stockbroker.

The first literary productions of the two brothers were gratuitous contributions to 'The Pic-Nic,' a periodical started by Colonel Greville, in 1802. 'The Pic-Nic' was soon merged in 'The Cabinet,' which maintained a struggling existence till July, 1803, when it was discontinued. When the 'London Review' was started by Cumberland, the dramatist, on the principle of each writer affixing his name to his criticism, James Smith wrote one of the articles, but the 'London Review' was unprofitable, and was soon discontinued. James and Horace Smith wrote several of the prefaces to a new edition of 'Bell's British Theatre,' which was published about this time under the sanction of Cumberland's name. They were also contributors from 1807 to 1810 to the 'Monthly Mirror,' in which periodical originally appeared the poetical imitations entitled 'Horace in London,' which were subsequently published in a small volume. Horace Smith wrote several of these parodies, but the larger number was written by James Smith.

The celebrity, however, which the two brothers enjoyed arose chiefly from the 'Rejected Addresses,' a small volume which was published on the opening of the new Drury Lane Theatre, in October 1812. The committee of management had issued an advertisement requesting that addresses, one of which should be spoken on the first

night, might be sent in by way of competition. As all the addresses sent in, except one, were to be rejected, Mr. Ward, secretary to the theatre, casually started the idea of publishing a series of supposed 'Rejected Addresses.' This was just six weeks before the opening of the theatre. The brothers eagerly adopted the suggestion, and having immediately settled what authors each should imitate, Horace left London on a visit to Cheltenham, and James remained at home. Horace having executed his portion of the task returned to London a few days before the opening of the theatre. Each then submitted his productions to the other; a few verbal alterations were made, a few lines were added, and the little book was immediately printed and published. It was received by the public with enthusiastic delight. As the 'Rejected Addresses' are humorous imitations mostly of authors well known, and as the work is still in circulation, it is perhaps worth while to mention that the imitations of Wordsworth ('Baby's Debut'), Cobbett ('Hampshire Farmer's Address'), Southey ('The Rebuilding'), Coleridge ('Playhouse Musings'), and Crabbe ('The Theatre'), are by James Smith, as well as the songs styled 'Drury Lane Hustings,' the 'Theatrical Alarm Bell' (an imitation of the editor of the 'Morning Post'), and the travesties 'Macbeth,' 'George Barnwell,' and 'The Stranger.' The rest of the imitations are by Horace Smith. The copyright, which was originally offered to Mr. Murray for 20*l*., was purchased by him in 1819, after the sixteenth edition, for 131*l*.

Besides a great number of amusing trifles which James Smith contributed to the periodical literature of the day, he was a gratuitous contributor to the earlier series of theatrical entertainments entitled 'At Home,' in which the elder Charles Mathews displayed his extraordinary powers of humorous imitation. Subsequently, for the 'Country Cousins,' the 'Trips to Paris,' 'Air-Ballooning,' and the 'Trip to America,' he received from Mr. Mathews altogether 1000*l*. "You are the only man in London," said Mathews to James Smith, "who can write what I want, good nonsense."

The brothers were both admired for their conversational powers. James Smith especially had a large circle of acquaintance, and went much into society. Though he was always a man of temperate habits, he became in middle life subject to attacks of gout, which increased in frequency and severity till he gradually lost the use of his limbs, and could only move himself by the aid of crutches. He died in London, December 24, 1839. In early and middle life he was distinguished for manly beauty both of figure and face. He was never married.

Horace Smith contributed numerous pieces of poetry, half playful, half sentimental, to the 'New Monthly Magazine,' while it was under the editorship of Thomas Campbell, the poet. He was also the author of about twenty novels, of about three volumes each, the greater part of which seem to have been little known except to the regular novel-readers of the circulating libraries. 'Gaieties and Gravities,' published in 1825, was one of the earliest of his novels. 'Love and Mesmerism,' 1845, was the latest. In the intermediate twenty years he gave to the public 'Brambletye House,' 'Tor Hill,' 'Reuben Apsley,' 'Zillah,' 'New Forest,' 'Walter Colyton,' 'Jane Lomax,' 'The Moneyed Man,' 'Adam Brown,' 'Arthur Arundel,' and others. Horace Smith died July 12, 1849, at Tunbridge Wells. He was a widower, and left two daughters.

(*Memoirs, Letters, and Comic Miscellanies in Prose and Verse*, by the late James Smith, Esq., one of the authors of the 'Rejected Addresses,' edited by his Brother, Horace Smith, Esq , 2 vols., cr. 8vo, 1840.)

SMITH, SIR JAMES EDWARD, celebrated as the purchaser of the collections and library of Linnæus, and founder of the Linnean Society, was born at Norwich, on the 2nd of December 1759. He is described as having extreme mental susceptibility, and a delicate constitution, whence he was much under the care of his mother, from whom he imbibed his taste for flowers. His father was a man of cultivated mind, and had no doubt considerable influence in forming his son's mind, especially as his education was domestic, with the assistance of masters from Norwich. This town has long been remarkable for the fondness of its inhabitants for flowers, introduced, it is believed, by the Flemish weavers, who took refuge in England from the tyranny of the Spaniards in their own country. Hence it has probably happened that botany has been a favourite pursuit in Norwich, and that so many botanists have been produced there, as may be seen in Smith's 'Biographical Notice of Norwich Botanists,' as well as in some of our living botanists. Mr. Smith was intended for some mercantile calling, but from his love of science was induced to study medicine, for which purpose he proceeded to Edinburgh in 1781, and obtained in 1782 Dr. Hope's gold medal for the best botanical collection. After his arrival in London he happened to be breakfasting with Sir Joseph Banks, from whom he learnt that the whole of the collection of books, manuscripts, and natural history of Linnæus had been offered him for 1000 guineas, but that he intended to decline it. The young student of medicine determined upon becoming himself the purchaser, though without funds for the purpose. His father, though at first refusing, afterwards consented to the purchase. The collection arrived here in twenty-six cases, in 1784, and cost 1088*l*. 5*s*. The ship conveying it had just sailed when the King of Sweden, Gustavus III., who had been absent in France, returned home, and sent a vessel to the Sound to intercept its voyage; but happily it was too late. On the death of Sir James this celebrated collection was purchased by the Linnean Society, and forms a part of their valuable stores of natural history.

A number of circumstances appear thus to have determined the future course of Sir James's life. Though he took up his residence in London, with the intention of practising his profession, it seems never to have seriously occupied his attention. Two years after he became possessed of the collections of Linnæus, he made a tour through Holland, France, Italy, and Switzerland, of which he published an account. He obtained his medical degree at Leyden. In the year 1788, with the assistance of Sir Joseph Banks, Dr. Goodenough, (Bishop of Carlisle), and some others, the Linnean Society was founded, and Dr. Smith elected its first president. In 1792 he was employed to teach botany to Queen Charlotte and to the princesses. He continued to reside in London until 1796, when he removed to Norwich, but paid a yearly visit of two months to London, when he gave a course of lectures on botany at the Royal Institution. On the 28th of July 1814, Dr. Smith was knighted by the Prince Regent at a levee, when he presented a copy of the 'Transactions' of the Linnean Society. The honour was conferred on him as institutor and president of the Society. In 1818 Sir James became a candidate for the chair of botany at Cambridge; but not being a member of the University, nor of the Church of England, he was not considered eligible by the authorities of the University. His health began to decline five or six years previous to his death, which took place on the 17th of March 1828.

The public will be chiefly interested in his works. Of those a full list is given in the 'Memoir of his Life and Correspondence,' published by his widow. These are numerous, but those by which he will be principally known and remembered are, 'English Botany,' in thirty-six volumes, with 2592 coloured figures by Mr. Sowerby; 'The Latin Flora Britannica,' three volumes, and especially 'The English Flora,' in four volumes; also 'Flora Græca,' from Dr. Sibthorp's materials, and the 'Prodromus Floræ Græcæ.' He was also author of the botanical articles and of the botanical biography in Rees's 'Cyclopædia,' from the letter C, which have always been much valued, and of numerous papers in the 'Transactions of the Linnean Society.'

Sir James Smith was moreover esteemed as a man of a kind heart, amiable dispositions, and pure moral habits. His correspondence displays great warmth of friendship towards him on the part of numerous distinguished individuals. His purchase of the Linnean collections, and his devotion to the science of botany for so many years, had considerable influence in spreading a taste for and in extending the cultivation of that science. In his exclusive attachment to the artificial classification of Linnæus in preference to the natural method, in favour of which Linnæus has expressed himself in the strongest terms, he preferred that which was valuable for a time, to that which, as perfected, becomes fitted for all times.

SMITH, JOHN PYE, D.D., LL.D., one of the most learned ministers and theological tutors of the Independent or Congregationalist denomination, was born at Sheffield, May 25, 1774. In his early years he was employed in the shop of his father, who carried on a respectable bookselling establishment in Sheffield; but always a diligent student, and becoming strongly impressed with religious feelings, he became desirous of engaging in the Christian ministry. He accordingly left business, and in his twenty-second year entered the Independent Academy at Rotherham. Here he devoted himself zealously to the studies of the place, and such was the character he attained for ability and learning that, on a vacancy taking place in Homerton Theological Academy, Mr. Smith was chosen in 1800 to occupy the post of classical tutor in that seminary. At Homerton he subsequently formed a church, of which he became pastor, and which increased so largely in numbers as to require a separate chapel. In 1807 he received the diploma of D.D. from Yale College, Newhaven, Connecticut. In 1813, Dr. Pye Smith gave up the situation of resident classical tutor, retaining at the request of the directors the post of divinity tutor. In 1835 he received the diploma of LL.D., from Marischal College, Aberdeen. Dr. Smith became again in 1843 the resident tutor at Homerton, which office he filled till the breaking up of the establishment in 1850, when New College, St. John's Wood, was formed from the junction of Homerton, Highbury, and Coward Colleges. Dr. Pye Smith, who had been for many years afflicted with deafness, then retired from active duty, and his friends and admirers testified their regard for his character by raising a sum of 3000*l*., to provide an annuity for him while he lived, the interest to be afterwards devoted to the foundation of a Smith scholarship in New College. Dr. Pye Smith died on February 5, 1851, in his seventy-seventh year. Dr. Pye Smith was held in unusual regard by all who knew him, as much for the singular simplicity, zeal, and benevolence of his character, as for his earnestness and devotion in his official duties, and his extensive erudition. He had been twice married.

Dr. Smith was a man of untiring industry, as well as of very unusual acquirements. He published numerous works on theology and on science, especially the science of geology. His great work was 'The Scripture Testimony to the Messiah,' 2 vols., 1818 and 1821. The remarkable range of reading which this work displayed, and particularly its familiarity with recent German theological literature,

then a rare attainment with English divines, and especially with those of the Nonconformist body, attracted great attention to the work, and though some of the positions of the author were regarded as questionable by many theologians who agreed with him in his general theological views, it at once took a high place, and eventually came to be pretty generally regarded as a standard work on the subject of the divinity of Christ, and as perhaps the most important work of the kind on the orthodox side of the question. In subsequent editions the work was in parts considerably enlarged, and in some respects modified; and in its final shape it may be regarded as embodying almost the whole of the erudition on the important subject of which it treats. The fourth edition was published in 1847. Among his other works, several of which were of a controversial character, may be enumerated—'The adoration of our Lord Jesus Christ vindicated from the Charge of Idolatry, a Sermon,' 1811. 'Four Discourses on the Sacrifice and Priesthood of Jesus Christ,' third edition, 1827. 'On the Personality and Divinity of the Holy Spirit, a Sermon,' 1831. 'The Mosaic account of the Creation and the Deluge, illustrated by the Discoveries of Modern Science,' 1837. 'On the Relation between the Holy Scriptures and some parts of Geological Science,' fourth edition, 1848. Dr. Pye Smith was a Fellow of the Royal Society and of the Geological Society, and took a deep interest in the philanthropic and religious movements of the day.

SMITH, JOHN RAPHAEL, son of a respectable landscape-painter, who, from the place of his residence, is commonly known as Smith of Derby, was born about the middle of the last century. His father, Thomas Smith (who died in 1769), has been stated to be one of the first artists "who explored and displayed the charming scenery of his native county," and he was unquestionably a painter of considerable ability. Several of his pictures were engraved by Vivares. He intended to make an artist of his eldest son Thomas, who had given early indications of inclination towards painting, and apprenticed the subject of this notice to a linen-draper. Time however proved that he was mistaken in his selection; for Thomas never advanced beyond mediocrity, while John Raphael forsook the counter, and became eminent as a mezzotinto engraver and also as a painter. Very little is recorded of his history, and the few circumstances which are narrated are conflicting. It appears however that he was in full practice as an artist in London about 1778. He executed many beautiful engravings from pictures by Sir Joshua Reynolds, and several from his own. Among the latter are whole length portraits of Charles James Fox and Earl Stanhope. Latterly Smith devoted himself chiefly to the production of slight crayon portraits, which he executed with great facility. Dayes, a contemporary artist, observes in his 'Professional Sketches of Modern Artists,' "The number of slight heads he has painted at a guinea are incalculable; one of the family told me he had done as many in one week as brought him forty pounds, and each of them I know he could finish in an hour." While residing in London, he became a publisher and printseller; but during the latter years of his life he travelled about the country a good deal as a portrait-painter. He died in March 1812, in his sixtieth year, according to a brief notice of his life and works in vol. iv. of the 'Library of the Fine Arts.' Unhappily his habits and character were not such as to excite respect. He was much given to low sports and practices. With a taste for such pursuits, it is not surprising to find him on intimate terms with Morland, whom he assisted in bringing into notice.

SMITH, JOHN STAFFORD, a composer of great eminence, was born about 1750, in Gloucester, of which cathedral his father was organist, and by whom he was prepared for his final instructions in music under Dr. Boyce. At an early age he was appointed one of the gentlemen of the Chapel-Royal; of which on the decease of Dr. Arnold, in 1802, he became organist. In 1805 Dr. Ayrton resigned to him the mastership of the Children of the Chapel, an office which he relinquished in 1817, when he withdrew from all his professional engagements and enjoyed a moderate but well-earned independence till his death, which took place in 1836.

At the age of twenty-three Mr. Smith gained a prize-medal from the Catch-Club, for a composition which had nothing to recommend it but that kind of grossness so much admired in "the good old times;" but the following year produced his fine glee for four voices, 'Let happy lovers fly where pleasures call,' on which a similar medal was much more properly bestowed. The same honour was with equal discrimination conferred in the three succeeding years, on his glees, 'Blest pair of Syrens,' 'While fools their time in stormy strife employ,' and 'Return, blest days.' He obtained in the whole eight of these honourable distinctions; but his very delightful glees, 'Let us, my Lesbia, live and love,' and, 'As on a Summer's day,' missed the reward due to their merits. Mr. Smith was also author of a madrigal, 'Flora now calleth forth each flower,' a work which may compete with anything of the kind extant. He published, between the year 1777 and 1785, five collections of glees, a volume of anthems, 'Musica Antiqua,' and 'Antient Songs of the Fifteenth Century,' the two last of which bear indisputable evidence of his industry and research, and now form a part of every good musical library.

SMITH, JOHN THOMAS, for many years keeper of the prints and drawings in the British Museum, was the son of Nathaniel Smith, formerly a sculptor, and afterwards a well-known printseller in Great May's Buildings, St. Martin's Lane. Nathaniel Smith had been when young the playfellow of Nollekens; and they had learned drawing together. In August 1755, Smith was placed with Roubiliac, the sculptor; and about 1759 and 1760 he and Nollekens, who had become a pupil of Scheemakers in 1750, obtained some of the best prizes of the Society of Arts. Nathaniel Smith, who gained many prizes from the Society, carved three of the heads of the river-gods which adorn the arches of Somerset House, from designs by Cipriani. The friendship existing between him and Nollekens occasioned the subject of this article, who was born on the 23rd of June, 1766, to be very early noticed by the eccentric sculptor, who, while he was yet a boy, used to take him to see various parts of London, pointing out curious vestiges of antiquity, and thus probably exciting that peculiar taste by which Smith was subsequently known. His mother dying in 1779, young Smith was invited to the studio of Nollekens, to whom his father was then chief assistant. After enjoying this privilege for three years, during which time he had much practice in drawing, he became a student at the Royal Academy. About this time he made pen-drawings in imitation of the etchings of Rembrandt and Ostade, and these through the introduction of Dr. Hinchliffe, then Bishop of Peterborough, obtained a liberal offer from Sherwin, in consequence of which Smith became a pupil of that skilful engraver. For some years after being with him, Smith was chiefly engaged as a drawing-master.

He married at the age of twenty-two years, and soon afterwards commenced the publication, in numbers, of his first work, the 'Antiquities of London and its Environs,' a collection of representations of houses, monuments, statues, and other interesting remnants of antiquity; unaccompanied by letter-press descriptions, but having short accounts, with references to Pennant and other writers, engraved under each subject. This work was commenced in January 1791, and completed in 1800; the whole series consisting of ninety-six plates of a quarto size. A complete list of the subjects is given in Upcott's 'Bibliographical Account of the Principal Works relating to English Topography,' vol. ii. p. 886. While this was in course of publication, Smith brought out his 'Remarks on Rural Scenery,' a thin quarto volume, illustrated with twenty etchings of cottages, some of which are very prettily executed.

Smith's next work for the illustration of the early architecture of the metropolis was his 'Antiquities of Westminster,' comprising the old Palace, St. Stephen's Chapel, &c., and containing engravings of 246 topographical objects, of which, at the time of its publication (1807), 122 were no longer in existence. This series of engravings is comprised in 38 plates and six wood-cuts, of which a particular account is given by Upcott, vol. ii. p. 835, et seq. "This task," it is observed by Mr. Smith's biographer, in the 'Gentleman's Magazine,' "appears to have been determined on in the year 1800; when on occasion of the Union with Ireland, it becoming necessary to remove the wainscoting for the enlargement of the House of Commons, some very curious paintings were discovered, on the 11th of August. The next day," the narrative proceeds to inform us, "Dr. Charles Gower and Mr. Smith visited the paintings. Mr. Smith immediately determined to publish engravings from them; and, permission being obtained, on the 14th he commenced his drawings. It was his custom to go there as soon as it was light, and to work till nine o'clock in the morning, when he was obliged to give way to the workmen, who often followed him so close in their operations as to remove in the course of the same day on which he had made his drawing, the painting which he had been employed in copying that very morning." Antiquaries will long esteem the name of John Thomas Smith, were it not only for the service he rendered in snatching these curious paintings from complete oblivion. The plates of the 'Antiquities of Westminster,' which comprise coloured copies of several of these paintings, are accompanied by descriptions of considerable length, a great part of which were written by J. Sidney Hawkins, F.S.A.; although, owing to a misunderstanding which led to the publication of much angry correspondence, portions of which are often bound up with the work, it was completed by Smith alone. A disastrous fire at Bensley's printing-office destroyed 400 copies of this work, and 5600 prints, occasioning a loss to Mr. Smith which he estimated at 3000*l.* In 1809 appeared sixty-two additional plates to the above work, forming a second volume, but without any description, or even a list of subjects. The latter however has been supplied by Mr. Upcott, in the work above alluded to, vol. ii. p. 839, &c.

These works were followed by another, in imperial 4to., entitled 'Ancient Topography of London,' the publication of which was commenced in October 1810, although it was not completed until 1815. This, which is considered Smith's best work, contains 32 plates, very boldly etched, in a style somewhat resembling that of Piranesi, and accompanied by descriptions of the buildings represented. The author intended to extend it somewhat further, but never did so. In 1816 Mr. Smith received his appointment as keeper of the prints in the British Museum; and in the next year published his 'Vagabondiana, or Anecdotes of Mendicant Wanderers through the Streets of London,' illustrated with about thirty portraits, and with an introduction by Mr. Douce.

The last literary production of Mr. Smith was the amusing but not very honourable or trustworthy book entitled 'Nollekens and his Times,' which appeared in 1828, and soon ran through three editions.

Smith was an executor to Nollekens, and was disappointed in not being a legatee. He therefore wrote under the influence of excited feelings, and made a discreditable use of the free access he had for so many years enjoyed to the home and studio of Nollekens. Still, although the work contains much that should not have been published, and is distinguished by a degree of high colouring which greatly impairs its veracity, it contains many curious anecdotes of artists and other distinguished men with whom Smith had come in contact in the course of a long and rather eventful life. He left in manuscript materials for a history of his own life and times, and had also collected much matter towards an account of the parish of St. Paul, Covent Garden, and for a work which he intended to call 'Walks through London;' but he did not live to complete any of these works, having died of inflammation of the lungs, after only a week's illness, March 8th 1833, in his sixty-seventh year. His wife, a son, and two daughters survived him. Mr. Smith is stated to have been of kind disposition, and inclined to encourage young artists. In his attention to the duties of his office he was exemplary; and his fund of anecdote rendered him a very amusing companion. There is a portrait of him engraved by Skelton, from a drawing by Jackson. ('Gent. Mag.,' vol. 103, part i., p. 641, &c.)

SMITH, JOSEPH, founder of the religious body commonly known as MORMONITES, but called by their founder and by themselves "The Church of Jesus Christ of Latter Day Saints."

Whether regarded as a religious, political, social, or intellectual phenomenon, the rise and progress of Mormonism is one of the most remarkable movements of modern times; and a calm survey of its origin and development, made with a view to arrive at a true knowledge of the facts, and, as far as practicable, a clear understanding of its inner spirit—to comprehend, that is, alike the system and its effects, the character of its founders, and its influence on its disciples,—could not but be serviceable as well as interesting. Such a survey we cannot of course attempt here. What will be attempted in the present article will be to give a brief notice of the founder of Mormonism, and of the system as he left it. Its subsequent development and present state will be noticed in our sketch of his successor. [YOUNG, BRIGHAM.]

Joseph Smith left behind him an autobiography; and a strange book purporting to be written by his mother has been published, under the title of 'Biographical Sketches of Joseph Smith, the Prophet, and his Progenitors for many Generations, by Lucy Smith, Mother of the Prophet.' Of those, as well as the notices of him by his adherents and opponents who profess to have obtained their information respecting him at first hand, we have made use; but we prefer to let the Prophet in a measure tell his own story as we find it in a short sketch of himself and his system, which he supplied a few months before his death to Mr. Daniel Rupp for that gentleman's 'Original History of the Religious Denominations at present existing in the United States,' 8vo, Phil., 1844, and which may consequently be taken as an authentic representation, as far as it goes, of what Smith himself wished to be believed. He says:—

"I was born in the town of Sharon, Windsor County, Vermont, on the 23rd of December 1805. When ten years old, my parents removed to Palmyra, New York, where we resided about four years, and from thence we removed to the town (township) of Manchester, a distance of six miles. My father was a farmer, and taught me the art of husbandry. When about fourteen years of age, I began to reflect upon the importance of being prepared for a future state; and upon inquiring the plan of salvation, I found that there was a great clash in religious sentiment. . . . . Considering that all could not be right, and that God could not be the author of so much confusion, I determined to investigate the subject more fully. . . . . Believing the word of God, I had confidence in the declaration of James, 'If any man lack wisdom let him ask of God, who giveth to all men liberally and upbraideth not, and it shall be given him.'

"I retired to a secret place in a grove, and began to call upon the Lord. While fervently engaged in supplication my mind was taken away from the objects with which I was surrounded, and I was enrapt in a heavenly vision, and saw two glorious personages, who exactly resembled each other in features and likeness, surrounded with a brilliant light which eclipsed the sun at noonday. They told me that all the religious sects were believing in incorrect doctrines, and that none of them was acknowledged of God as his Church and Kingdom. And I was expressly commanded to 'go not after them,' at the same time receiving a promise that the fulness of the Gospel should at some future time be made known to me."

This "fulness of the Gospel," was that revealed in the Book of Mormon; and as his account of the discovery of the book and its contents is really the point on which our estimate both of the man and the doctrine must to a great extent turn, it will be best given in his own words and without abridgment. He says—"On the evening of the 21st of September, A.D. 1823, while I was praying unto God and endeavouring to exercise faith in the precious promises of Scripture, on a sudden a light like that of day, only of a far purer and more glorious appearance and brightness, burst into the room; indeed, the first sight was as though the house was filled with consuming fire. The appearance produced a shock that affected the whole body. In a moment a personage stood before me surrounded with a glory yet greater than that with which I was already surrounded. The messenger proclaimed himself to be an angel of God, sent to bring the joyful tidings, that the covenant which God made with ancient Israel was at hand to be fulfilled; that the preparatory work for the second coming of the Messiah was speedily to commence; that the time was at hand for the Gospel in all its fulness to be preached in power unto all nations, that a people might be prepared for the Millenial reign.

"I was informed also concerning the aboriginal inhabitants of this country (America) and shown who they were, and from whence they came;—a brief sketch of their origin, progress, civilisation, laws, governments, of their righteousness and iniquity, and the blessings of God being finally withdrawn from them as a people, was made known unto me. I also was told where there were deposited some plates, on which was engraven an abridgment of the records of the ancient prophets that had existed on this continent. The angel appeared to me three times the same night, and unfolded the same things. After having received many visits from the angels of God, unfolding the majesty and glory of the events that should transpire in the last days, on the morning of the 22nd of September 1827, the angel of the Lord delivered the records into my hands.

"These records were engraven on plates which had the appearance of gold; each plate was six inches wide and eight inches long, and not quite so thick as common tin. They were filled with engravings in Egyptian characters, and bound together in a volume, as the leaves of a book, with three rings running through the whole. The volume was something near six inches in thickness, a part of which was sealed. The characters on the unsealed part were small and beautifully engraved. The whole book exhibited many marks of antiquity in its construction, and much skill in the art of engraving. With the records was found a curious instrument which the ancients called 'Urim and Thummim,' which consisted of two transparent stones set in the rim on a bow fastened to a breastplate. Through the medium of the Urim and Thummim I translated the record by the gift and power of God.

"In this important and interesting book the history of ancient America is unfolded from its first settlement by a colony that came from the tower of Babel, at the confusion of languages, to the beginning of the 5th century of the Christian era.

"We are informed by these records, that America, in ancient times, has been inhabited by two distinct races of people. The first were called Jaredites, and came directly from the tower of Babel. The second race came directly from the city of Jerusalem, about 600 years before Christ. They were principally Israelites of the descendants of Joseph. The Jaredites were destroyed about the time that the Israelites came from Jerusalem, who succeeded them in the inheritance of the country. The principal nation of the second race fell in battle towards the close of the 4th century. This book also tells us that our Saviour made his appearance upon this continent after his resurrection; that they had apostles, prophets, pastors, teachers, and evangelists; the same order, the same priesthood, the same ordinances, gifts, powers, and blessing as was enjoyed on the eastern continent; that the people were cut off in consequence of their transgressions; that the last of the prophets who existed among them was commanded to write an abridgment of their prophecies, history, &c., and to hide it up in the earth, and that it should come forth and be united with the Bible, for the accomplishment of the purposes of God in the last days. For a more particular account I would refer to the Book of Mormon."

We must here for a while interrupt the Prophet's narrative. It will have been noticed that the account of his early life, and of his proceedings between the first appearance of the angel and the discovery of the plates, is remarkably vague. His education had evidently been of the rudest kind. From various accounts, including those of his mother, it would seem that he used to assist his father in his business, but that he was of an unsettled disposition, and probably spent a good deal of time in wandering about the country. It is stated also, that he for some time got a living by trying for mineral veins by a divining-rod, and some affirm that, like Sidrophel, he used "the devil's looking-glass—a stone," and was consulted as to the discovery of hidden treasures, whence he had come to be commonly known as the "money-digger;" and on one occasion he had been, at the instigation of a disappointed client, imprisoned as a vagabond. He is also stated to have carried off and married a Miss Hales, during the interval between the first angelic visitation and the discovery of the plates of Nephi.

As to the Book of Mormon itself, the authorship has been claimed for one Solomon Spalding, a presbyterian preacher, who having fallen into poverty composed a religious romance, entitled 'The Manuscript Found,' which professed to be a narrative of the migration of the Lost Tribes of Israel from Jerusalem to America, and their subsequent adventures on that continent, in the hope of obtaining enough from its publication to release him from his difficulties. The work was written, but he could not find a publisher for it, and some ten years after his death, the manuscript was carried by his widow into New York, where it was stolen by or somehow got into the hands of Smith, or Rigdon (an early associate in his proceedings). The statement is supported by affidavits made by Spalding's daughter, his brother, one Henry Lake, and some other persons, who declare that they had heard him read portions of the work which were substantially the same as

parts of the Book of Mormon. The story is incoherent in its details and the authenticity of the affidavits does not seem clear; but the work itself appears to agree pretty well with such an origin, supposing, that is, that the presbyterian preacher, as might well have been the case, was a rude-minded, uneducated man, sufficiently familiar with the Old Testament to find no difficulty in clothing his story in its language, and making use of the easily obtained information respecting the ruins of ancient "towns and temples," which have been discovered in various parts of America, as a ground-work for his narrative. The book itself is (even now that its grosser grammatical errors are said to have been expunged) a singularly ill-written one, and how any decently educated man could have written it as a book to be read for amusement would be inconceivable, were it not that experience teaches us that authors are by no means unfrequently mistaken in that respect. At the same time there is certainly nothing in the book to contradict the supposition that it is the work of Smith himself—for as to its being a divine revelation, the most cursory examination of the book will be enough to convince an educated man of the utter improbability of that, if its possibility were otherwise conceivable. Be the author who he may, Smith having obtained the book—whether from Solomon Spalding's travelling chest, his own brain, or the stone-box which the angel discovered to him—thought it behoved him to make his treasure known. At first he told the members of his own and his father's household, and, more fortunate than Mahomet, found little difficulty in persuading them of the truth of his mission and the reality of the gift. But he says:—"As soon as the news of this discovery was made known, false reports, misrepresentation, and slander flew, as on the wings of the wind, in every direction. My house was frequently beset by mobs and evil-designing persons; several times I was shot at, and very narrowly escaped; and every device was made use of to get the plates away from me; but the power and blessing of God attended me, and several began to believe my testimony."

Among those he told of the discovery was a farmer named Martin Harris, whom he persuaded to convert his stock into money in order to assist in printing the book. But Harris wanted to consult some scholar, and Smith was induced to entrust him with a copy of a portion of one of the golden plates to carry to New York. Harris took the copy to Dr. Anthon, who according to the triumphant declaration of the Mormonites was unable to make out the characters, which he described to be "reformed Egyptian"—and this is one of "the proofs" cited by Mormonite teachers of the authenticity of the book. But Dr. Anthon's own account is very different. He says that he at first supposed the paper to be a hoax, and gave little heed to it; but on hearing the man's story, he assured him that the work was an imposture, and strongly advised him not to have anything to do with it. The paper itself he thus describes (and it is the only description of the 'Book of Mormon' which has been published):—"The paper was, in fact, a singular scrawl. It consisted of all kinds of crooked characters, disposed in columns, and had evidently been prepared by some person who had before him, at the time, a book containing various alphabets. Greek and Hebrew letters, crosses and flourishes, Roman letters inverted or placed sideways, were arranged in perpendicular columns, and the whole ended in a rude delineation of a circle divided into various compartments, decked with various strange marks, and evidently copied after the Mexican calendar, given by Humboldt, but copied in such a way as not to betray the source whence it was derived." ('Letter to Mr. Howe,' February 17, 1834.)

Mrs. Lucy Smith (the Prophet's mother) tells an odd rambling story about the first translation made from the plates having been entrusted to this Harris, and stolen from him by his wife. Smith she says was, after long repentance, assured by the angel of forgiveness for his negligence, but at the same time informed that Satan would cause the stolen work to be interpolated and altered; and in order to avoid the mischief that would else arise from these machinations, he was directed to make another translation—not as the first was to have been—from the original book, but from an abridgment of it. Harris, though despite of Dr. Anthon's advice he did sell his goods as a contribution towards Smith's outlay, afterwards apostatised, and one might fancy from Mrs. Smith's story that he had in his possession some version of the revelation differing from that eventually published, but it is possible that she might have written with some reference to the Spalding story.

No sooner was the discovery published, than great curiosity was manifested by the faithful as well as by unbelievers, to obtain a sight of the marvellous plates, and the Prophet and his mother give a minute account of the shifts to which he was driven to conceal them. At length it was revealed to him that the desired sight should be vouchsafed to three witnesses—whose 'testimony' is prefixed to every printed copy of the 'Book of Mormon.' These witnesses aver in their strange language—"that an angel of God came down from heaven, and he brought and laid before our eyes, that we beheld and saw the plates, and the engravings thereon." This is sufficiently vague, and it is noteworthy that the more detailed account of this transaction by the prophet's mother, has just the same vagueness as to what manner of vision this was. But a more specific testimony was given by eight other witnesses, to whom Smith was permitted to show the plates. Mrs. Smith says that these eight men went with Joseph into a secret place "where the family were in the habit of offering up their secret devotions to God. They went to this place because it had been revealed to Joseph that the plates would be carried by one of the ancient Nephites. Here it was that these eight witnesses, whose names are recorded in the Book of Mormon, looked upon them and handled them." The witnesses themselves say—"We have seen and hefted, and know of a surety that the said Smith has got the plates of which we have spoken." Of these eight witnesses three were members of Smith's own family. After these witnesses had seen the plates, Mrs. Smith tells us, "The angel again made his appearance to Joseph, at which time Joseph delivered up the plates into the angel's hands;" and, Joseph himself says, "He (the angel) has them in his charge to this day." It is needless to remark that this disposes of any demand on the part of the sceptic to see the original plates, and gets rid of many awkward inquiries: nor need we add that it is a story quite satisfactory to Mormon 'saints'—but how far it is likely to satisfy the outside world the reader will judge for himself. We have, at the risk of being tedious, related these particulars, because they concern the very foundations of the system. To satisfy the curious we may mention that Smith carried on the process of translating the plates by retiring behind a screen where he read the plates through the "curious instrument called the Urim and Thummim," and was thus enabled to translate them, while a 'scribe' outside the screen wrote as he dictated.

The 'Book of Mormon' was published in 1830. In the previous year Smith and Oliver Cowdery, the scribe, had been baptised by an angel, and power given them to baptise others. Smith himself may now carry on the narrative:—"On the 6th April 1830, 'The Church of Jesus Christ of Latter Day Saints' was first organised, in the town of Manchester, Ontario county, state of New York. Some few were called and ordained by the spirit of revelation and prophecy, and began to preach as the spirit gave them utterance, and though weak, yet were they strengthened by the power of God; and many were brought to repentance, were immersed in the water, and were filled with the Holy Ghost by the laying on of hands. They saw visions and prophesied, devils were cast out, and the sick healed by the laying on of hands. From that time the work rolled forth with astonishing rapidity, and churches were soon formed in the states of New York, Pennsylvania, Ohio, Indiana, Illinois, and Missouri. In the last-named state a considerable settlement was formed in Jackson county; numbers joined the church, and we were increasing rapidly; we made large purchases of land, our farms teemed with plenty, and peace and happiness were enjoyed in our domestic circle and throughout our neighbourhood; but as we could not associate with our neighbours—who were many of them of the basest of men, and had fled from the face of civilised society to the frontier country to escape the hands of justice—in their midnight revels, their sabbath-breaking, horse-racing, they commenced at first to ridicule, then to persecute, and finally an organised mob assembled and burned our houses, tarred and feathered and whipped many of our brethren [Smith himself was tarred and feathered], and finally drove them from their habitations; these, houseless and homeless, contrary to law, justice, and humanity, had to wander on the bleak prairies till the children left their blood on the prairie. This took place in the month of November (1833)." The government, he says, winked at these proceedings, and "the result was, that a great many of them died; many children were left orphans; wives, widows; and husbands, widowers. Our farms were taken possession of by the mob, many thousands of cattle, sheep, horses, and hogs were taken, and our household goods, store goods, and printing-presses were broken, taken, or otherwise destroyed." These outrageous proceedings were the result of the reports which had spread abroad of the scandalous practices of the Mormonites—practices almost perfectly analogous to those formerly charged upon the Anabaptists and other new sects, and in all probability with no more foundation in truth. Driven from Jackson, the Mormonites settled in Clay county, where they remained three years, when being again threatened with violence, they removed to Caldwell and Davies counties. Here their numbers rapidly increased. They formed three extensive settlements, established a bank, and appeared to be in a most flourishing condition. But again various troubles fell upon them. The bank failed, and Smith was obliged to conceal himself. Their old persecutors roused the popular feeling against them, and finally, by "an extraordinary order," issued by the governor of Missouri, in the summer of 1838, they were violently ejected from their homes, plundered of their goods, and subjected, the women especially, to the most frightful atrocities.

Being thus expelled from Missouri, they settled in Illinois, where they were at first treated with great kindness. An admirable site having been purchased by them on the Mississippi, at the head of the Des Moines Rapids, they "in the fall of 1839" laid the foundation of their famous city of Nauvoo, or 'the Beautiful,' for which the state legislature granted them in December 1840 a charter of incorporation with unusual privileges. Smith dwells with great delight on this city, which he had seen rise up under his presidency from a wild tract to be a place of "1500 well-built houses, and more than 15,000 inhabitants," all looking to him for temporal as well as spiritual guidance. Among the chief things which he describes as provided for, was "the University of Nauvoo, where all the arts and sciences will grow with

the growth and strengthen with the strength of this beloved city of the saints of the last days." But the grand feature of the city was the great temple, which Smith thus describes:—"The temple of God, now in the course of erection, being already raised one story, and which is 120 feet by 80 feet, of stone with polished pilasters, of an entire new order of architecture, will be a splendid house for the worship of God, as well as unique wonder of the world, it being built by the direct revelation of Jesus Christ for the salvation of the living and the dead."

The progress of Nauvoo was even more rapid than that of any of the preceding places. Converts flocked in from foreign countries as well as from different parts of America; the people were peaceful and industrious, the land was fertile, and the settlement was eminently prosperous. Dangers of various kinds beset Smith, but he escaped from them all. He had in 1841 been arrested on a charge of sedition, &c., but being carried before the authorities of Nauvoo, he was set at liberty. Again, he was charged with shooting at the ex-governor of Missouri, and deemed it prudent to conceal himself for a time, but eventually surrendered, and being able to prove that he was "some hundreds of miles distant" from the scene of the attack he was acquitted. Among his followers too there were occasional symptoms of disaffection, but they never extended widely, and were easily suppressed. With the 'gentiles' settled in Nauvoo, and whom he could not keep out, he had more trouble; and, as might have been anticipated, the reports which had led to the expulsion of the Mormons from their former cities followed them here, and suspicion and hatred gathered about them. But Smith from the foundation of Nauvoo had been making provision against this danger. He had procured the insertion of a provision in the city charter empowering the formation of an independent civic militia, which he at once organised, and of which he constituted himself 'lieutenant-general.' He also set about consolidating his spiritual as well as civic government, and he made careful provision for an ample succession of hardy and zealous missionaries. The Book of Mormon was an historical revelation: the doctrine and discipline of the church were to be enunciated in subsequent revelations as circumstances called them forth. The first point was his own acceptance as "prophet, seer, and revelator." In other words, this "church of the latter days" was to be a theocracy, with himself as its head and inspired legislator—at once the Moses and Aaron of this new house of Israel. Nor in this capacity was he ever found wanting. He was always ready in the moment of difficulty with the needful revelation. In this manner he successively defined his own position, provided for his requirements, established his 'orders' of apostles, elders, priests, &c., in the church, and regulated all ceremonies, as well as defined its creed. These later revelations will all be found in the 'Doctrines and Covenants of the Church of Jesus Christ of Latter-Day Saints, selected from the Revelations of God, by Joseph Smith, President,' of which there have been numerous editions published. But, whatever was Smith's power over his followers, he was sadly deficient in wariness in his dealings with the outer world. Again and again he suffered himself to come into contact with the civil authority of the state; and his impunity led him, notwithstanding the terrible lessons he had already received, to defy the storm that was plainly gathering around him. So little did he heed the danger, that in prospect of the presidential election of 1844 he published his own 'Views of Government,' a sort of social scheme, in which "honesty and love," so that all might form a brotherhood, were declared to be the motive forces of just government; and he was actually put in nomination for the presidency.

But he did not live to the day of election. The storm that had been so long gathering, burst before then and swept him away in its fury. The 'gentile' residents in Nauvoo, supported as it would appear by some of the dissatisfied among the saints, had established an opposition newspaper 'The Expositor,' which, growing more and more bold, ventured at length to denounce the morals of the prophet as well as his system of government. The city council now interfered and condemned the newspaper to silence; upon which a mob assembled, broke into the office and destroyed the presses. The proprietors charged some of the Mormon leaders with inciting the mob to this act, and they were formally arrested, but immediately set at liberty by the public prosecutor entering a *nolle prosequi*, a practice said to have become usual when a 'saint' was charged with any offence. The injured parties now carried their complaints before the governor of Illinois, who, having been long waiting, as is said, for a legal opportunity to crush the power of Smith, readily granted a warrant for his apprehension, June 24, 1844, on a charge of treason and sedition. Smith's first impulse was to put Nauvoo into a state of defence, and his militia was drawn out. But on the approach of the state troops, he offered, in order to avoid bloodshed, to surrender on condition that Governor Ford would guarantee his safety till his trial could take place. This was agreed to, and Joseph Smith, his brother Hyram, and some other of the leading members of the council were carried prisoners to Carthage jail. A guard small in number and purposely chosen, as is affirmed, from among Smith's declared enemies, was set over them; but, on the 27th of June, a mob of about 200 armed ruffians broke into the jail, and firing in at the door of the room in which the brothers were confined, shot Hyram dead at once. Joseph Smith attempted to escape by the window, but was knocked down, carried out, and shot. His dying exclamation is said to have been "O Lord my God." His body was given up to his friends, and buried with great solemnity.

Perhaps the death of Smith at that time did more than any other event could have done, to confirm and consolidate the Mormon church. Smith himself, it is evident, was becoming intoxicated with power and prosperity. He is said to have given way to lust and intemperance, and though the statement is warmly denied, there appears to be truth in the report, though the extent has been no doubt greatly magnified. There is every reason to believe that he was beginning to disgust even his followers, when his murder banished all feelings but those of pity and reverence. Thenceforth, he was thought of only as the glorified prophet and martyr; and his followers braced their nerves to endurance by the remembrance of their master's fate and example. In Nauvoo itself the impression produced by the event was most profound. At first the popular cry was only for revenge, but their leaders exhorted them to forbearance, and succeeded in their exhortations. They then proceeded to elect a successor to Smith. Three candidates put forward their claims to the prophet's place. The choice of the council fell on Brigham Young, who as soon as he was installed took measures to remove his people far beyond the farthest settlements of his countrymen, convinced now that only in a country far distant from societies living under the established forms, could the vision of the Prophet stand a chance of realisation. The only stipulation made with their enemies was that they should be unmolested till they could finish and dedicate their beautiful temple; and as soon as that was accomplished, September 1846, the last band of the brethren departed from the land of their hopes to seek a new land of promise.

Shortly before Smith's death he estimated his followers at upwards of 150,000, and declared that they were to be found among almost every civilised people on the face of the earth. Probably he exaggerated alike the number and the diffusion of his disciples, but that their number was very great and that they were very widely spread there can be little doubt. To what extent, if any, they have since increased we need not now stay to inquire. Their present condition will be more properly noticed in a future article. It only remains now to state their doctrines as enunciated by Smith, and this will be best done in the creed which he forwarded a few months before his death for publication in Rupp's work, quoted above:—

"We believe in God the Eternal Father, and his Son Jesus Christ, and in the Holy Ghost.

"We believe that men will be punished for their own sins, and not for Adam's transgression.

"We believe that through the atonement of Christ all men may be saved, by obedience to the laws and ordinances of the Gospel.

"We believe that these ordinances are—1st, Faith in the Lord Jesus Christ; 2nd, Repentance; 3rd, Baptism by immersion for the remission of sins; 4th, Laying on of hands for the gift of the Holy Spirit.

"We believe that a man must be called of God by 'prophecy, and by laying on of hands' by those who are in authority, to preach the Gospel and administer the ordinances thereof.

"We believe in the same organisation that existed in the primitive church, namely, apostles, prophets, pastors, teachers, evangelists, &c.

"We believe in the gift of tongues, prophecy, revelation, visions, healing, interpretation of tongues, &c.

"We believe the Bible to be the Word of God, so far as it is translated correctly; we also believe the Book of Mormon to be the Word of God.

"We believe all that God has revealed, all that he does now reveal; and we believe that he will yet reveal many great and important things pertaining to the kingdom of God.

"We believe in the literal gathering of Israel, and in the restoration of the Ten Tribes; that Zion will be established upon this (the Western) continent. That Christ will reign personally upon the earth; and that the earth will be renewed and receive its paradisal glory.

"We claim the privilege of worshipping Almighty God according to the dictates of our conscience, unmolested, and allow all men the same privilege, let them worship how, where, or what they may.

"We believe in being subject to kings, presidents, rulers, and magistrates; in obeying, honouring, and sustaining the law.

"We believe in being honest, true, chaste, benevolent, virtuous, and in doing good to all men: indeed we may say that we follow the admonition of Paul, 'We believe all things,' we 'hope all things,' we have endured very many things, and hope to be able to endure all things. If there is any thing virtuous, lovely, or of good report, or praiseworthy, we seek thereafter."

In this creed it will be seen that there is no reference to what is now commonly regarded as the characteristic feature of the Mormon system—polygamy, nor has it been mentioned in connection with Smith himself. There is no doubt that during the last year of Smith's life this was one of the charges brought against the Mormonites, but the doctrine of a plurality of wives was never openly taught until after his death, and if he proclaimed it at all, he confined the revelation to the initiated. He is said however to have "sealed" to himself "plural wives," as the Mormons express it, about two years before his death; and the privilege may have been accorded to some

of the chief of his followers. But the doctrine in its present form is one of the 'developments' of the system, which will be referred to more properly in our notice of Brigham Young.

SMITH, ROBERT, D.D., an English mathematician, who was born in the year 1689: the place of his birth and the manner in which he was educated are not known; but it appears that from his youth he applied himself diligently to the study both of pure mathematics and of the physical sciences. In the early part of his life he was appointed tutor to the Duke of Cumberland, and he subsequently received the title of master of mechanics to the king. He was a cousin by his mother's side of the celebrated Roger Cotes, and the two young men were intimately connected by friendship as well as by blood; they pursued their studies in each other's society, and their united labours were directed to the advancement of the Newtonian philosophy in this country. Mr. Cotes, who was Plumian professor of astronomy at Cambridge, dying in 1716, Mr. Smith, then M.A., was immediately afterwards appointed to succeed him: in 1723 he was made LL.D.; and in 1742, on the death of Dr. Bentley, he was appointed master of Trinity College. In 1722 he published, under the title of 'Harmonia Mensurarum,' and with a valuable commentary, several tracts on philosophical subjects which had been written by his relative and friend; and in 1738 he brought out, in 2 vols. 4to, his great work, entitled 'A Complete System of Optics,' which he dedicated to the Right Hon. Ed. Walpole. Such a work was then much wanted: it contains, besides a full development of the several different branches of the science, a considerable number of applications of the subjects to astronomy and navigation; but it is considered as rather deficient in perspicuity and arrangement. It was translated into French in 1767. Dr. Smith undertook to correct and publish Cotes's 'Lectures on Hydrostatics and Pneumatics;' and this work which came out in the year 1737, was enriched with a great number of notes, explanatory and illustrative of the subjects. A second edition of it was published in 1747. In the following year he published in one volume, 8vo, a treatise called 'Harmonics, or the Philosophy of Musical Sounds;' and of this work a second edition appeared in 1758. This learned man, of whose life so little is known, was in 1718 admitted a fellow of the Royal Society, and was intimately acquainted with most of the scientific men of his time. He died at Cambridge in 1768, in the seventy-ninth year of his age, having been a liberal benefactor both to the University and to Trinity College; and having bequeathed two annual prizes, each of 25*l.*, for students who, being bachelors of arts, should have made the greatest progress in mathematics and natural philosophy. The two bachelors who gain these prizes are designated by the name of Smith's prizemen.

SMITH, SYDNEY, Reverend, was born in 1771, at the village of Woodford, in Essex. His father, a gentleman of peculiar habits, resided at Lydiard, near Taunton, in Somersetshire; his mother was of French extraction. Sydney Smith was educated at the collegiate school of Winchester, on William of Wykeham's foundation, rose to be captain of the school, and was elected in 1780 a scholar of New College, Oxford, of which college he was elected a fellow in 1790. He afterwards went for some six months into Normandy, where he acquired a complete mastery of the French language. In 1796 he took the degree of M.A., and soon afterwards obtained the curacy of Nether-Avon, near Amesbury, in Wiltshire, where he remained about two years, and then accepted the office of tutor to the son of Mr. Hicks Beach, a gentleman who resided in the neighbourhood, and who was member of parliament for Cirencester. Sydney Smith was to have gone with his pupil to reside at the University of Weimar; but Germany having just then become the seat of war, he proceeded to Edinburgh, where he remained about five years. Among the first persons with whom he formed an acquaintance in that city were Henry Brougham, now Lord Brougham, Francis Jeffrey, afterwards Lord Jeffrey, and others of similar opinions in politics. This acquaintance led to the establishment of the 'Edinburgh Review,' the origin of which is thus related by Sydney Smith himself:—"One day we happened to meet in the eighth or ninth story or flat in Buccleuch Place, the elevated residence of the then Mr. Jeffrey. I proposed that we should set up a Review; this was acceded to with acclamation. I was appointed editor, and remained long enough in Edinburgh to edit the first number of the 'Edinburgh Review.'" The first number was published in October 1802. Sydney Smith while in Edinburgh officiated at the Episcopal chapel there. In 1804 he removed to London, where some two or three years before he had married the daughter of Mr. Pybus, the banker, and where he now fixed his residence. He became popular as a preacher at the chapel of the Foundling Hospital, and at other places. He also delivered lectures on polite literature with much applause at the Royal Institution in Albemarle Street, became famous as a wit, and still more widely known as a regular contributor to the 'Edinburgh Review.'

Lord Erskine, when Lord Chancellor, gave him in 1806, the rectory of Foston-le-Clay, in Yorkshire. In 1808 he published anonymously 'Letters on the Subject of the Catholics to my brother Abraham who lives in the Country, by Peter Plymley.' In 1828 Lord Lyndhurst presented him a stall in Bristol Cathedral, and a year or two later he was enabled to exchange Foston for the rectory of Combe-Florey, in Somersetshire. In 1831 he was appointed by Earl Grey one of the canons residentiary of St. Paul's Cathedral. Except a few years when he resided at his rectory of Foston, during which he was the indefatigable friend of his poorer parishioners, and occasional residence at Combe-Florey, his place of residence was London, where he associated with literary men and politicians of Whig principles, distinguished for his almost unrivalled wit, and his conversational powers, and consequently a frequent "diner out." He died at his house in Green Street, Mayfair, London, February 22nd, 1845, and was buried in the Kensall Green Cemetery. He left the bulk of his property, which was large, to his widow and his son Wyndham Smith.

The Rev. Sydney Smith published 'Six Sermons,' Edinb., 12mo. 1800; 'Sermons,' 2 vols. 8vo., Lond., 1809; several occasional sermons and political pamphlets; and contributions to the 'Edinburgh Review.' In 1839 he published what he himself probably regarded as the best of his literary compositions, 'The Works of the Rev. Sydney Smith,' 3 vols. 8vo., with a preface by the author and a portrait. The collection consists of his contributions to the 'Edinburgh Review,' 'Peter Plymley's Letters,' and various occasional tracts. With respect to his contributions, he observes, "I see very little in my reviews to alter or repent of. I always endeavoured to fight against evil, and what I thought evil then I think evil now. I am heartily glad that all our disqualifying laws for religious opinions are abolished, and I see nothing in such measures but unmixed good and real increase of strength to our establishment." Two volumes of his lectures have been published since his death, under the title of 'Sketches of Moral Philosophy.'

Sydney Smith is a very effective writer; he has very considerable argumentative power, united with unflagging wit, humour, and poignant satire. His style is clear and forcible, without any apparent aim at elaboration or polish. Two or three letters which he published in the newspapers shortly before his death, against the repudiation of their debts by certain States of North America, are as strong in argument, as pungent in satire, and as effective in style as anything which he wrote in less advanced age.

(*A Memoir of the Rev. Sydney Smith, by his Daughter, Lady Holland, with a Selection from his Letters.* Edited by Mrs. Austin, 2 vols. 8vo. 1855.)

SMITH, SIR THOMAS, was the eldest of the three sons of John Smith, of Saffron-Walden, who appears to have been a gentleman of some distinction in the county, since he served the office of high-sheriff for Essex and Hertford in 1538. His son Thomas was born at Saffron-Walden, on the 28th of March, 1514, or 1515, most probably in the latter year.

In 1526 he was entered of Queen's College, Cambridge, of which he became a fellow in 1531. It is said to have been after this that, incited by the example of Dr. John Redman, who had just returned from the Continent an accomplished Greek scholar, he made himself master of that language in about two years; and the story is commonly told so as to imply that the study of Greek was till now unknown at Cambridge. But this is incredible; and indeed Smith's own relation of the methods he took to reform the prevalent mode of reading Greek at the university shows that some acquaintance with the language, though perhaps not a very exact or profound acquaintance, was previously general among the students. In 1535 he was appointed to read the public Greek lecture; and it was while holding this office that, in conjunction with his friend Cheke, he introduced the improved mode of pronouncing the Greek letters, of which he has given an account and defence in his tract entitled 'De Recta et Emendata Linguæ Græcæ Pronuntiatione,' first printed in 4to, at Paris, in 1568, and afterwards, along with the 'Disputationes' of Cheke, the 'VII. Epistolæ' of Bishop Gardener (who espoused the cause of the old pronunciation), and other writings on the same subject, in Henry Stephen's collection entitled 'De Linguæ Græcæ ac Latinæ Vera Pronuntiatione Commentarii Doctissimorum Virorum,' 8vo, 1587.

In 1536 Smith, now one of the most distinguished members of the university, was chosen public orator, and for some years he discharged the duties of that office with great applause. But in 1539 he left England, and remained abroad for two or three years, during which time he visited France and Italy, and took his degree of doctor of the civil law at Padua. After his return home, having taken the same degree at Cambridge in 1542, he was appointed king's professor of law in that university, and he seems to have continued to reside at Cambridge during the remainder of the reign of Henry VIII., although he is stated to have taken at least deacon's orders, and to have held in the church both the rectory of Leverington in Cambridgeshire and the deanery of Carlisle. His father had been long attached to the new doctrines in religion, and he had himself been brought up in the reformed faith from his childhood.

The accession of Edward VI. however was the great turning point in the history of this learned and able man. He was immediately taken into the family of the lord-protector Somerset; and, besides being made one of his masters of requests, was appointed to the two lucrative places of Provost of Eton and Steward of the Stannaries. In addition to his classical erudition, Smith had distinguished himself by his acquirements both in the pure mathematics and in such physical and experimental philosophy as was then known. We have already seen him figuring as a professor of law and as a clergyman: in 1548 he appears in a new professional character, having been that year made secretary of state and knighted. The same year he was sent to

Brussels on an embassy to the Emperor Charles V. There is some reason to suppose that on the fall of his patron Somerset he lost his place of secretary; but if so, he was soon restored to it; for in April, 1551, he was sent in that capacity on the embassy to Henry II. of France, to treat of a marriage between King Edward and that king's daughter.

When the crown passed to Mary, Sir Thomas Smith was deprived of all his employments and preferments; but having conducted himself with prudence, he was not farther molested, and was even allowed a pension of 100*l.* a year. On the accession of Elizabeth, he was immediately restored to his deanery, and he was soon also recalled to public employment. In 1559 he was one of the commissioners sent to France by whom a peace was concluded between the two countries; and being again sent thither in 1562, he continued to reside abroad till 1566. He was also employed on another mission to France in 1567. Then he resided for some years at his seat in the country, till he was recalled to court in 1571; and being admitted of the privy council, was soon after appointed assistant secretary of state under Burleigh. In 1572 he once more went over in a diplomatic capacity to France; and while he was abroad he was nominated by the queen Chancellor of the Order of the Garter. In June that same year, on Burleigh's promotion to the place of lord treasurer, Smith succeeded him as secretary of state; and this office he held till his death, August 12th, 1577. He died possessed of considerable landed property, which, as he left no issue, though he was twice married, descended to the family of one of his younger brothers. A natural son whom he had was killed in Ireland in 1573.

Besides his Latin treatise on the pronunciation of Greek, already mentioned, Sir Thomas Smith is the author of another tract, entitled 'De Recta et Emendata Linguæ Anglicæ Scriptione,' printed along with that in 1568. But his most remarkable work is that entitled 'The English Commonwealth,' in three books, first published in 1584, and several times reprinted since; and in a Latin translation executed by himself, forming one of the small volumes of the collection of the 'Respublicæ.' Some shorter performances of his are given in the appendix to his Life by Strype, which also contains accounts of his unprinted writings. [STRYPE, JOHN.]

*SMITH, THOMAS SOUTHWOOD, M.D. a distinguished writer and physician. He was born about the year 1790, and took his degree of Doctor of Medicine in the University of Edinburgh in the year 1816. He first settled in the country, where he married, and came to London in 1820. He did not however come as a stranger, for in 1814 he had written a book entitled 'The Divine Government,' which had excited very general attention. In this work he exhibited great power of thought and capabilities which, perhaps, would have produced more effect in the pulpit than in the medical profession. On settling in London as a physician, he became a member and licentiate of the College of Physicians. He was appointed also physician to the London Fever Hospital. This gave him an opportunity of writing a 'Treatise on Fever,' which deservedly increased his reputation as a physician. He was one of the originators of, and writers in the 'Westminster Review.' Here he forcibly pointed out the evils of the "resurrection" system as then practised in London, for the purpose of supplying the schools of anatomy with the means of dissection. The articles thus written were republished in the form of a book, with the title 'The Use of the Dead to the Living.' This work elicited general attention, and concomitantly with the atrocities of Burke in Edinburgh and Bishop in London, led to the passing of the present Anatomy Act, by which the medical schools are enabled to study anatomy, without violating in any manner the feelings of society. Dr. Smith supplied the principal part of the articles on anatomy, medicine, and physiology in the 'Penny Cyclopædia.' He also wrote a work on 'Animal Physiology' in the series published by the Society for the Diffusion of Useful Knowledge; and the 'Philosophy of Health,' a work of extensive knowledge and practical views, which has since been published in the series of Knight's Shilling volumes. Dr. Smith was for many years the intimate friend of Jeremy Bentham, and his medical attendant at the time of his death. It was the wish of this distinguished man that his body should be dissected, and it was left to his friend Dr. Smith for that purpose, who delivered an oration on the occasion at the school of anatomy, Webb-street, Maze Pond, on June 9th, 1832. Dr. Smith was appointed one of the commissioners to inquire into the condition of the factory children, and was thus greatly instrumental in obtaining the passing of the Factory Act. From this time his career became essentially connected with the sanitary legislation of the country. More devoted and self-denying efforts for the removal of terrible evils have seldom been made. To this his reports bear testimony in every direction. Although he has sacrificed his practice and his health in this cause, the only reward he has received is an annuity of 300*l.* a year. The passing of the Public Health Act, and the various measures which have been taken by the government for preventing the spread of disease and the increase of mortality since that time, were materially advanced by the labours and zeal of Dr. Southwood Smith. His numerous reports on sanitary measures and public health have been published by the government in the years from 1838 to 1846, and also in 1849 and 1850.

SMITH, WILLIAM, LL.D., author of the first geological map of England and Wales, was born on the 23rd of March 1769, at Churchill, in Oxfordshire, and died on the 28th of August 1839, at Northampton, where a tablet is intended to be erected by subscription to his memory.

The life of this distinguished ornament of English geology is full of events which illustrate the power of a vigorous intellect and patient disposition, in conquering the difficulties which sometimes impede the prosecution of science; but we propose in this brief notice merely to state a few of the circumstances which justify his admitted claim to be entitled 'father of English geology.'

Previous to the year 1791, Mr. Smith had made observations on the various sorts of land, as depending on different kinds of rocks; had compared, for example, the red marls and lias of Warwickshire with the oolitic soils and strata of Gloucestershire; but in 1791, being employed to make careful surveys of collieries and mines in Somersetshire, he found, on descending the pits and comparing the underground sections with the surface features, evidence of a "constancy in the order of superposition" of strata, much more extensive and practically and analytically demonstrated than was ever stated or admitted before. Reflecting on this circumstance, he resolved to examine if the strata thus regularly superposed, were equally or approximately co-extensive in the limited district of Somersetshire and the bordering counties, in which his labours were then confined. He found by abundant investigation and levellings in separate valleys, that generally the edges of the strata above the coal were continuous on the surface, their plane surfaces declining into the earth in one direction, namely, toward the east or south-east; but that the strata of coal lying beneath the red marl were not 'conformed' in their inclination to the rocks above. This 'unconformity' he represented by a large working section of Pucklechurch Colliery in Gloucestershire.

In his investigations, which, as engineer to the Somerset Coal Canal, he made for the purpose of setting out the line and letting the works, it became difficult always to recognise and discriminate the rocks which were to be cut through, on account of the great mineral resemblance between some of these and their accidentally displaced positions. Searching for marks to aid these distinctions, Mr. Smith was quickly led to perceive the constancy with which certain classes of organic remains accompanied only particular layers or strata. By collecting these fossils, and placing them in relative order, as they were found lying in the earth, he was soon able by their aid to 'identify' the strata near Bath; to declare, regarding all these stratified rocks, that they had each formed "successively the bed of the sea," and contained each the remains of the creatures which then lived and died. These remains were different in different strata, because at successive times the forms of life had changed, and because of the influence on life of the different mineral constitution of the sea's bed; but they were generally identical in distant parts of the same strata.

With these ideas clearly established, Mr. Smith, in 1794, was enabled, by one long journey through a great part of England and Wales, to generalise the propositions, and to commence, as an obvious consequence of such views, a 'Map of the Strata of England and Wales.' Five years afterwards he drew up a tabular view of the 'Order of the Strata and their imbedded Organic Remains, in the vicinity of Bath, examined and proved prior to 1799.' A geological map of England on a small scale was produced in 1801; and the author promised in that year a valuable volume to accompany documents so new and important. The originals of these documents are fortunately preserved. It would be painful to speak of the discouragements and difficulties which Mr. Smith had to overcome before, in 1815, on a large and handsome scale, appeared the 'Geological Map of England and Wales, with part of Scotland,' with an interesting memoir. These difficulties were often generated by his own unmeasured zeal in prosecuting his favourite science. To it all the considerable profits of a successful profession were freely devoted; and not even in later years, when he had to suffer the consequences of such devotion, was he ever known to regret this inconvenient profusion.

From 1819 to 1824 he gave to the world twenty-one geologically coloured maps of English counties (including the remarkable four-sheet map of Yorkshire), in which he was assisted by his nephew and pupil, Mr. John Phillips, now professor of geology in the University of Oxford. [PHILLIPS, JOHN.] He also published some valuable sections, and two unfinished volumes on Organic Remains. In 1824 Mr. Smith, for the first time, lectured on geology, in a course delivered at York before the then newly formed Yorkshire Philosophical Society; and he subsequently delivered lectures at Scarborough, and before the Philosophical Societies of Hull and Sheffield.

In 1828 he entered into an engagement in which were passed six of the calmest and happiest years of his declining life. Sir John V. B. Johnstone, Bart., of Hackness in Yorkshire, on succeeding to his estates, was desirous of converting to practical effect on his farms, some of the geological and botanical truths which he knew to have been established in the museum and laboratory. He found in Mr. Smith the union of practical and theoretical knowledge which was necessary for his object, and also a desire to exemplify that knowledge in agricultural improvements, which exactly coincided with his own wishes. From 1828 to 1834, accordingly, Mr. Smith acted as his land-steward, resided at Hackness, and occupied himself in the usual

concerns of a large landed estate; producing also a beautiful geological map of the Hackness property, executed in great detail and with extreme exactitude.

In 1831 however he had been drawn from his retirement by the Geological Society of London, which awarded to him the first medal placed at their disposal by the bequest of Wollaston, "in consideration of his being a great original discoverer in English geology; and especially for his being the first in this country to discover and to teach the identification of strata, and to determine their succession by means of their imbedded fossils." In 1835 he received the degree of LL.D. in Trinity College, Dublin, and during a few years he enjoyed a pension of 100*l.* from the crown.

In 1838 he was appointed by the government a member of the commission for selecting the stone of which the New Palace of Westminster, or new houses of Parliament, should be constructed. In this he was associated with Mr. (now Sir Charles) Barry, the architect of the intended building, Mr. (afterwards Sir Henry T.) de la Beche, director of the Museum of Economic Geology, and Mr. William Harriott Smith, a sculptor of architectural ornaments, possessing great practical knowledge of building-stones. They examined all the principal quarries of the kingdom, and obtained specimens of the stone worked in them, Dr. Smith's previous knowledge of nearly the whole of them being found highly beneficial to the commission; the magnesian limestone, or Dolomite, of Anston in Yorkshire, belonging to the Permian system of strata, being finally adopted for the purpose in view, for which accordingly it has actually been employed. A re-examination of the Dolomite quarries with Mr. Barry, in 1839, was his last work of a public nature. At his death, a vast mass of unpublished papers, many of which are of uncommon merit and bear on practical applications of geology, constituted his whole property.

(Fitton, in *Edinb. Review* for 1817; Sedgwick, *Address to Geol. Soc.*, 1831; *Magaz. of Nat. Hist.*, 1839; *Memoirs of W. Smith, LL.D., by John Phillips, F.R.S.*, 8vo, London, 1844. In this very valuable work a catalogue is given of Dr. Smith's publications on the geology of England and Wales, consisting of 23 maps, a table of strata, 6 sections, and the two works on 'Organised Fossils' alluded to above.)

*SMITH, WILLIAM, LL.D., was born in the year 1814 in London. He was educated at the University of London, now University College, where he early distinguished himself by his acquirements in classical literature. He was intended for the legal profession, and kept his terms at Gray's Inn; but preferring the study of languages to that of law, and having added the German language to his previous acquisitions, he was appointed Professor of the Greek, Latin, and German languages, in the Independent Colleges of Highbury and Homerton. He wrote for the 'Penny Cyclopædia' the article 'Language,' which excited much attention, and articles of classical biography. In January 1841, he commenced, as editor, the publication, in Parts, of the 'Dictionary of Greek and Roman Antiquities,' the first of those classical dictionaries with which his name has since been associated. This Dictionary was completed in April 1842, forming an 8vo volume of 1121 pages, or 2242 columns, illustrated by numerous wood-engravings in outline. The articles were written by some of the best scholars in this country, including himself. In April 1843, he commenced the publication, also in Parts, of the 'Dictionary of Greek and Roman Biography and Mythology,' which was completed in June 1849, in 3 vols. 8vo, comprising about 3700 pages. The 'Dictionary of Greek and Roman Geography,' was commenced in January 1852, and completed in May 1857, and forms 2 volumes, similar to the preceding. Thus the entire subject of classical archæology is included under the three separate divisions of Antiquities, Biography and Mythology, and Geography. Each division having by this means been completed within a comparatively short period, a much larger number of readers have become purchasers of the Dictionaries than there would have been if the whole had been comprised under one alphabet. In all these works the articles are generally well written, terse in style, sufficiently full of accurate information, and the best and latest authorities are constantly cited. They are provided with chronological and genealogical tables, and with tables of coins, weights, and measures. They are all illustrated by wood-engravings, and the geography has four maps. To the classical student they are of the highest value, and as books of reference must form a part of the library of every scholar.

Meantime a new edition of the 'Dictionary of Antiquities' was published in 1851, and Dr. Smith also published an abridgment of it for the use of schools. He also published a 'New Classical Dictionary of Biography, Mythology, and Geography,' 8vo, 1851, which is chiefly an abridgment of the 'Dictionary of Greek and Roman Biography and Mythology,' together with abridgments of the geographical articles which were afterwards to appear in the 'Dictionary of Greek and Roman Geography.' The Antiquities are thus excluded from the 'New Classical Dictionary,' which is probably a convenience to the publishers, but doubtless is a defect in the work. In 1852 Dr. Smith published an abridgment of it, entitled a 'Smaller Classical Dictionary.'

In 1850 the Coward College was united with the colleges of Highbury and Homerton, and the whole were incorporated under the name of New College, London, of which Dr. Smith was appointed Professor of the Greek and Latin Languages and Literature. In 1853 Dr. Smith was appointed Classical Examiner in the University of London. In the same year he published a 'School History of Greece, from the Earliest Times to the Roman Conquest, with chapters on the History of Literature and Art,' 12mo. In March 1854 the first volume was published of 'The History of the Decline and Fall of the Roman Empire, by Edward Gibbon, Esq., with notes by Dean Milman and M. Guizot; edited with additional note by William Smith, LL.D.,' 8 vols, 8vo. In June 1855, was published 'A Latin-English Dictionary, based upon the Works of Forcellini and Freund, by William Smith, LL.D.,' 8vo. An abridgment of this Dictionary, for the use of younger students, and with some additions for their special advantage, was prepared under the immediate superintendence of the author, and was published under the title of 'A Smaller Latin-English Dictionary, by William Smith, LL.D.'

*The REV. PHILIP SMITH, B.A., the brother of Dr. William Smith, is head master of the Mill Hill Protestant Dissenters' School, Hendon. He wrote several classical articles for the 'Penny Cyclopædia,' and has been a large contributor to the Classical Dictionaries edited by his brother.

SMITH. Several English artists of this name may be briefly mentioned. JOHN SMITH, a contemporary of Kneller, after whom he engraved many portraits, was by far the best mezzotinto engraver of his time. His works are very numerous, and comprise not only portraits, but historical and miscellaneous subjects also. The 'Biog. Univ.,' without referring to any English authority, gives 1654 as the date of his birth, and 1719 as that of his death; and several other works state that he died in 1720. The writer has however seen a print with his name, bearing the date 1721. From Dallaway's edition of Vertue's 'Catalogue of Engravers,' it would appear that there were two engravers of this name, father and son; but this statement rests, as far as we know, on no other authority. A note in the work referred to mentions a collection of 574 engravings by these artists. Of the more eminent John Smith (if there were really two) there is a portrait by Kneller. Strutt mentions an indifferent portrait engraver named JACOB SMITH, who was living in 1730, and executed portraits of Sir Isaac Newton and Sir Hans Sloane, each of which consisted of a single spiral line; and GABRIEL SMITH, who died in 1783, and excelled in the chalk style of engraving. He lived for some time in Paris, but was a native of London, where, according to the 'Biog. Univ.,' he was born in 1724. SAMUEL SMITH, a landscape engraver, surpassed by few, if by any, lived in the latter half of the 18th century. He engraved a beautiful plate of Wilson's 'Niobe,' which is now in the National Gallery; the figures were put in by Sharpe. He also did the landscape to Sharpe's 'Holy Family,' after Sir Joshua Reynolds, and some engravings from Loutherbourg. As he worked much for other engravers, his name is comparatively unknown. We have been unable to find the date of his birth or death, and know nothing of his history excepting that he never married. WILLIAM SMITH, born 1707, died 1764; GEORGE SMITH, born 1714, died 1776; and JOHN SMITH, born 1717, died 1764, were three brothers, natives, it is commonly stated, of Chichester, although Pilkington mentions Guildford instead of that place. George Smith is always spoken of as Smith of Chichester, and many of his landscapes are views of the scenery around that city. The first painted chiefly portraits, George painted principally landscape, and his works which were at one time in great request display much ability, and a tolerably close observation of nature, but they are deficient in colour and brilliancy. John Smith devoted himself mainly to flower painting. Although apparently self-taught, they attained a respectable standing in their profession. A picture representing the three brothers, by Pether, has been engraved. Several of George Smith's landscapes were engraved by Woollett.

SMOLLETT, TOBIAS, or, as he was baptised, TOBIAS GEORGE, was born in the old house of Dalquhurn, in the parish of Cardross, in the valley of Leven, in 1721, of good family; his grandfather, Sir James Smollett of Bonhill, upon whom he was left dependent, being a member of the Scottish parliament. The lovely scenes among which he was bred had no doubt considerable influence on his tastes and feelings; and he describes them in 'Humphrey Clinker' with great relish. He was sent to school at Dumbarton, where, under Mr. Love, he made great proficiency in the classics. His tendency to ridicule was manifested very early, and he wrote abundant satirical verses on his schoolfellows; and he also, with a boyish patriotism, wrote a poem on 'Wallace,' which has been lost. He left Dumbarton for Glasgow, where he chose the profession of medicine, and was apprenticed to Mr. Gordon, surgeon, whom Smollett is supposed to have ridiculed as Potion, in 'Roderick Random.'

His medical studies were but indifferently pursued: the more attractive pursuit of literature and history—the passion for miscellaneous reading which so often besets men of genius, unable to confine themselves to any one branch of study—and which so materially assisted him in his subsequent literary career—diverted his attention. Satirical verses; practical jokes, prompted by a wild reckless spirit of enjoyment; poetical and literary studies; fruitless endeavours to give the proper direction to his energies; these occupied, not quite unprofitably, his early years. Before completing his eighteenth year he finished a tragedy called 'The Regicide;' the preface to which, written ten years after, is perhaps the most amusing portion. It would

be unjust to require in such a production any of the requisites of tragedy; it would be unjust to object to so prosaic a man as Smollett, that it is only stilted prose; and it would be still more unjust to criticise it otherwise than as the production of a boy; but when we find him in his preface railing at the managers, and looking on himself as a very ill-used man because it was not produced; and when we look at this tragedy, which he brought with him to London in the hopes of making his fortune, we cannot wonder at the tricks of managers, nor at his being reduced to "print it, and shame the rogues."

In 1741 Smollett was appointed surgeon's mate on board a ship of the line, and he sailed on the expedition to Carthagena. He describes this expedition in 'Roderick Random,' and also with historical accuracy in the 'Compendium of Voyages and Travels' which he published in 1756. He quitted the service in disgust whilst in the West Indies, and resided for some time in Jamaica, in what capacity is not known. It was here that he met and fell in love with Anne Lascelles, whom he subsequently married. On his return to London, 1746, his imagination was inflamed at the exaggerated descriptions of the severities practised in the suppression of the Scottish rebellion, and accordingly vented itself in some stanzas of prosaic fustian, entitled the 'Tears of Scotland.' "His friends wished him to suppress this piece, as having a tendency to offend the Whigs, on whose patronage he had some reliance; and although his enthusiasm was at present too warm for advice, and he had from this time declared war against the Whig ministers under George II., yet it does not appear that it was published with his name for many years after."

'Advice,' a satire, was his first appearance in public, in 1746. It has all the dirt and vehemence of Juvenal, with none of the power; it alarmed and disgusted his friends, increased his enemies, and enraged the persons attacked. He wrote also an opera for Covent-garden, called 'Alceste.' But his ungovernable temper was perpetually provoked at the delays and hindrances of a theatre, and a quarrel with the manager prevented its being acted. The next year he again disgraced himself by a satire, the 'Reproof,' a sequel to the 'Advice,' and of the same stamp, with some bitter lines on Rich, the manager of Covent-garden. It is curious to see how he quarrelled with all the managers, and thus for ever shut the theatres against him; and not content with quarrelling, he abused and ridiculed all who did not agree with him on the merit of his pieces. Garrick, Lacy, Rich, Quin, Akenside, Lord Lyttleton, were all introduced by him into his novels and satires, and made to pay the penalty of having offended an author's vanity. In this year, 1747, he married Miss Lascelles, who was to have had three thousand pounds, but owing to a suit he obtained only a small portion of this dowry. This disappointment, together with sundry extravagancies he had been led into, placed him in a very unpleasant pecuniary position, to relieve which he published, 1748, 'Roderick Random,' the first and best of his novels. It is an admirable novel, and one which must ever be a favourite. The style is easy and unaffected: the incidents rapid, varied, but loosely connected, and often purposeless. The humour is broad, palpable, and coarse—mostly of a physical nature, and deriving its force from external circumstances; for instance, Roderick's "carrotty locks, which hung down over his shoulders like a pound of candles"—the adventure of Strap and Mrs. Weazle (which bears some resemblance to Chaucer's 'Reve's Tale')—Strap's ignorance of London, and the adventures and blunders which arise therefrom. Smollett's humour is essentially vulgar, but hearty. He exhibits, as Hazlitt said, the ridiculous accidents and reverses to which human life is liable, not the 'stuff' of which it is composed. Smollett does not probe to the quick, as Fielding does, nor penetrate beyond the surface. He has great knowledge of 'life,' especially in its worst shades, but little of character. He knows the peculiarities of men better than their motives; their eccentricities better than their natures. In a word he has a ready eye to seize the superficial distinctions of manner and appearance, but little insight into the passions and character. Here lies Fielding's superiority. On the other hand he has a "rude conception of generosity in some of his characters, of which Fielding seems incapable, his amiable persons being merely good-natured. It is owing to this that Strap is superior to Partridge; as there is a heartiness and warmth of feeling in some of the scenes between Lieutenant Bowling and his nephew, which is beyond Fielding's power of impassioned writing." (Hazlitt's 'Comic Writers,' p. 238.)

In 1750 Smollett went to Paris, but his prejudices against the French and his ignorance of their language rendered his stay there a short one. The year after he published 'Peregrine Pickle,' which was greatly read and applauded. He received "a handsome reward" for inserting the prurient and profligate memoirs of Lady Vane, and they form such a mere episode, we wonder they have not been expunged. It might suit the morbid vanity of the 'lady' to pay a large sum for the insertion of her memoirs in a popular novel; but what are we to say to the author who received the money for such a purpose?—one too who described himself as—

"Too coy to flatter and too proud to serve,
Thine be the joyless dignity to starve."

Having done it, we are not to be surprised at his "flattering himself that he had expunged every adventure, phrase, and insinuation that could be construed by the most delicate readers into a trespass upon the rules of decorum:"—the one was a consequence of the other. After 'Peregrine Pickle' was published, he resumed his medical profession, and announced himself as Dr. Smollett; but from what university he obtained his degree was a secret, and remains one. With this character, however, he endeavoured to set up in Bath, and published a pamphlet on the 'External Use of Water.' Nobody however seemed inclined to trust their healths with the "popular author,"—reputation, unless exclusively professional, being often a greater drawback to success than the most profound stupidity. Disappointed therefore in this design, he again took up the pen as a profession, and fixed himself in Chelsea, where he wrote the 'Adventures of Ferdinand Count Fathom.' This novel has not been relished so much as the others, and with reason; the subject and characters are disgusting, and the story is tedious and spun out. There is however some biting satire on the follies and vices of the world, and some powerful writing in it. The robber-scene in the forest is a masterpiece of effect.

In 1755 he published by subscription his translation of 'Don Quixote;' this translation, which has been so often praised, is worthless. Let any one compare it with the original, and he will be struck with its inefficiency. All the difficult passages are slurred over; Sancho's dry proverbial humour is lost, by having a sort of conscious slang mixed with it; the exquisite gravity of the Don is lost—his use of antique heroic words, such as 'insula' for 'isla,' 'las fazañas que han fecho' for 'las hazañas que han hecho,' &c., is not represented; the melancholy and poetical shades of his character are not seized, and the whole becomes vulgarised. Lord Woodhouslee was the first to detect, in his 'Essay on Translation,' that Smollett had founded his translation on the forgotten one of Jarvis. He has been said to have excelled Jarvis, but without justice. Jarvis had a greater knowledge of Spanish; and if his translation be dull, it is at least free from the vulgarity and Smollettism (so to speak) of Smollett, which the latter has contrived to infuse into his translation.

Smollett then visited his relations in Scotland, and on his return to London undertook the management of the 'Critical Review,' which was to oppose the 'Monthly Review.' His taste was vitiated and capricious, and his temper irritable: his jealousy bitter and watchful, and his vanity enormous. These were not the qualities desirable in an editor, and in consequence his power to offend, coupled with his delight in offending, disgraced the 'Review' with unseemly personalities. Among the many he attacked was Admiral Knowles, who brought an action against the printer of the 'Review' for a libel. Smollett, by applying to persons acquainted with Knowles, endeavoured to stop the action, but without avail, and when judgment was about to be pronounced on the printer, he stepped forward and declared himself the author, and was sentenced to pay 100*l.* and be imprisoned for three months. In 1757 he wrote the 'Reprisals, or the Tars of Old England,' a comedy which Garrick, in spite of their old quarrel, produced on the stage, where however it had only small success. In 1758 he brought out his 'Complete History of England from the earliest times to the treaty of Aix-la-Chapelle in 1748.' This was written in the space of fourteen months—a specimen, as it has been observed, of 'literary industry,' a specimen also of literary presumption. Neither his temper of mind nor his pursuits had qualified him to be an historical writer. But the work was written in a clear and easy style; it became very popular, and was immediately reprinted in 8vo weekly numbers, of which an edition of ten thousand was rapidly sold.

During his imprisonment he wrote the 'Adventures of Sir Launcelot Greaves,' a stupid and tedious imitation of 'Don Quixote.' But the characters of Crowe, Ferret, and Clarke are amusing. This novel was printed in detached parts in the 'British Magazine.' The success of his 'Complete History' induced him to continue it from 1748 to 1764. The volume for 1765 was written by Guthrie during Smollett's absence on the Continent. Smollett is also supposed to have written the accounts of France, Italy, and Germany for the 'Universal History.'

On Lord Bute's promotion to the administration, Smollett defended him against Wilkes in a paper called the 'Briton,' which Wilkes answered by his celebrated 'North Briton.' Smollett's paper was however soon discontinued, and his services were unpaid. About 1764 also, having mastered the French language, he was engaged in a translation of the works of Voltaire and a compilation entitled 'The Present State of all Nations.' In June 1763 "traduced," as he sentimentally informs us, "by malice, persecuted by faction, and overwhelmed by the sense of domestic calamity," he went to France and Italy, and on his return published the result of his observations, 'Travels through France and Italy.' Splenetic and prejudiced, this work has long been forgotten. His increasing ill-health made travelling necessary, and accordingly he went to Scotland, and from Scotland to Bath, and in 1767 found himself considerably restored. His renewed vigour was shown in the 'Adventures of an Atom,' a violent political satire, wherein, under fictitious names, he abused ministers. But his health again requiring a milder climate, this "independent writer," this man too "coy to flatter," got his friends to solicit the very ministers whom he had satirised, for a consulship. It can occasion no surprise that this application did not succeed.

In 1770 however he left England again for Italy, writing on the way 'The Expedition of Humphrey Clinker,' a pleasant gossiping work, which has remained a favourite. "It is quite as amusing as going the journey could have been; and we have just as good an idea of what happened on the road as if we had been of the party. Humphrey Clinker himself is exquisite; and his sweetheart Winifrid Jenkins not much behind him. Matthew Bramble, though not altogether original, is excellently supported, and seems to have been the prototype of Sir Anthony Absolute in the 'Rivals.' But Lismahago is the flower of the flock. His tenaciousness in argument is not so delightful as the relaxation of his logical severity when he finds his fortune mellowing in the wintry smiles of Mrs. Tabitha Bramble. This is the best preserved and most severe of all Smollett's characters. The indecency and filth in this novel are what must be allowed to all Smollett's writings." (Hazlitt's 'Comic Writers,' p. 239.)

In the neighbourhood of Leghorn he lingered through the summer of 1771, and died on the 21st of October, in the fifty-first year of his age. Stout, well-proportioned, and engaging in person; cold in his manners; impetuous, irritable, and unforgiving in temper; contemptuous and bitter towards all differences; hearty and loving in all sympathies; proud yet mean; vain, yet generous; of quick, versatile intellect; considerable information; broad exuberant humour, and shrewd observation—such appears to have been Tobias Smollett. As a novelist he stands next to Fielding—as a poet he is not to be named —and in reference to his other works he must be looked upon as a mere bookseller's hack, writing for bread, with no other object than despatch.

SMYTH, WILLIAM, was born at Liverpool in 1766, and was educated at Peterhouse, Cambridge, where he graduated B.A., and 8th Wrangler in 1797, and M.A. in 1790. His father, who was a banker, having become embarrassed in consequence of the war between England and France in 1793, he was compelled to look around for means of maintaining himself, and accepted the office of tutor to Thomas, the eldest son of R. B. Sheridan. Of his connection with these two celebrated characters Mr. Smyth has left an interesting little 'Memoir,' printed not for sale in 1840. Mr. Smyth had accompanied his pupil to Cambridge, and from that time it became his settled residence. In 1806 he published a small volume of poetry, 'English Lyrics,' of which a fifth edition was issued in 1850. In 1809 he was appointed Professor of Modern History, which secured him a moderate competence, as the salary is 400*l.* a year. He commenced his lectures the same year, of which the first series comprised the period from the irruption of the northern nations into the dominions of the empire, to the English revolution of 1688; the second series extended from that period to the close of the American war; the third series commenced in 1810, comprised a history of the French revolution from the accession of Louis XVI. to the close of the Constituent Assembly; and the fourth continued it down to the fall of Robespierre. To these he added in 1832, 1835, and 1837, Supplementary Lectures, containing reflections and observations on the events of that revolution, and in 1836 two others on America. The whole were published in 1840, and have been since reprinted in Bohn's Historical Library in 1854-5. These lectures were popular during their delivery, and are well adapted for the purpose intended, namely that of exciting attention to the study of history, rather than as satisfying all the requirements of the student; nevertheless they contain a useful commentary on the events: the first two series, though the briefest, being perhaps the best. In 1840, was also printed for private circulation, what is called an 'Occasional Lecture.' It is a pleasant little pamphlet, occasioned by the desire of a lady to hear a lecture, of which it takes the form. It is an eulogium on woman, displaying considerable humour, with much varied reading, and is dated 1814. In 1845 he published his last work, 'Evidences of Christianity,' and on June 24th, 1849, he died at Norwich, after having worthily occupied his professorial chair for forty years. In 1851 a painted window by Warrington, representing the 'Adoration of the Magi,' was erected by some of his friends to his memory in the north aisle of Norwich Cathedral.

SNELL, WILLEBRORD, a Dutch mathematician and philosopher, was born in 1591, at Leyden, in the university of which city his father, Rudolph Snell, the author of several scientific works, was professor of mathematics. He at first applied himself to the study of the law, but he very soon abandoned that pursuit, and devoted himself to the mathematics. In these he early made great progress, and at seventeen years of age he published an essay, in which it was attempted to restore the lost treatise of Apollonius, 'De Sectione Determinata.' The work is said to have possessed considerable merit, and to have procured for the author a reputation among the scientific men of that time, but it lost its importance upon the publication of the more complete restoration by Dr. Simson. [SIMSON, ROBERT.]

In order to acquire information relative to scientific subjects beyond that which his own country afforded, Snell travelled to Germany, where he obtained an introduction to Kepler. From the conversation of this mathematician, during the three years of his absence from home, he obtained a great accession to his knowledge of the sciences; he appears also to have acquired the esteem and friendship of the celebrated German, and he regularly corresponded with him during the rest of his life. On his return to Leyden, his father having resigned his post in the university, the young mathematician was immediately appointed to succeed him. From this time he applied himself to the fulfilment of the duties of his professorship, to the performance of philosophical experiments, and to the composition of the works which have procured for him a high reputation among the learned men on the Continent.

His first publication was an explanation of the monetary system of the ancients, which appeared at Antwerp in 1613, 8vo, under the title 'De Re Nummariâ Liber Singularis.' His second and most important published work was entitled 'Eratosthenes Batavus de Terræ Ambitûs verâ Quantitate à W. Snellio suscitatus ' (Leyden, 1617): it contains a description of the method of determining the magnitude of the earth by trigonometrical operations, combined with the observed latitudes of the stations; and Snell has the honour of being the first who put in practice a method which has since been almost always adopted by those who have undertaken that great geodetical problem. He measured a base line on the ground, and observed with circular instruments the angles between the stations: he then by computation found the length of the terrestrial arc between Alkmaar and Bergen-op-Zoom, from which arc, with the difference between the observed latitudes of those places, he deduced the length of a meridional arc of one degree. The method possesses great advantages over the older process of actually measuring the whole length of the meridional arc with rods, or, as Fernel, in the beginning of the 16th century, is said to have ascertained it, by the number of revolutions made by a carriage-wheel. The imperfection of the instruments employed was the cause that some inaccuracies occurred in the performance of the operations; these were however discovered by Snell; and it is said that he intended to have given the necessary corrections in a second edition of his book, but he did not live to complete them.

He published, in 1619, a work in 4to, entitled 'Descriptio Cometæ qui ann. 1618 primum effulsit;' and two years afterwards his 'Cyclometricus, seu de Circuli Dimensione,' in which is given an approximation to the value of the circumference of a circle by a method more short than that of Van Keulen. His next work (1624), called 'Tiphys Batavus,' constitutes a treatise on navigation; and in 1627, that is, after his death, Hortensius of Delft published his 'Doctrinæ Triangulorum Canonicæ Libri Quatuor,' which contains the theorems of plane and spherical trigonometry, together with rules for the calculation of sines, tangents, and secants.

According to both Vossius and Huygens, Snell was the first who made the discovery that if a ray of light be incident on a refracting surface, and be produced within the medium, the parts of the refracted ray and of the produced incident ray intercepted between the point where the refraction takes place and any line passing through them perpendicularly to the refracting surface, have to each other a constant ratio. This discovery, which is said to have been made in 1621, is no other than the now well-known law between the sines of the angles of incidence and refraction, which Descartes published in his 'Dioptrics,' in 1637, as the result of his own researches. The experiments by which Snell discovered the law were never published; but Huygens states that he had seen the manuscript containing an account of them; and Vossius relates that the heirs of Professor Hortensius communicated the contents of the manuscript to Descartes. It is therefore very probable that Descartes obtained the idea from the works of Snell, to whom Montucla, Bossut, and most of the English philosophers agree in attributing the honour of this important discovery.

After having suffered during several years from bad health, Snell died, October 31, 1626, when thirty-five years of age; his wife survived him only eleven days, and both of them were buried in the same grave.

SNEYDERS, FRANCIS. [SNYDERS, FRANCIS.]

SNIADECKI, JAN, an eminent Polish astronomer and mathematician, was born on the 29th of August 1756, at Znin, in the waywodeship of Gnesen, the son of a man of good family, who had suffered in his circumstances by marrying without the consent of his mother. The incidents of the early life of Sniadecki as given by his biographer Balinski are interesting from the light they throw on the state and progress of education in Poland. At the school of Posen, where he first studied, he distinguished himself by his attainments in rhetoric, which were called into action in delivering orations at funerals and on presenting a wreath to the bride at weddings, then a common custom with the students. His attainments attracted the attention of the Jesuits, as did those of every youth of promise in Poland, and when in 1772 he left Posen for the university of Cracow, some Jesuits joined him on the road and invited him to lodge in their convent at the end of his journey, besieging him with solicitations to enter their order, to which they knew that his father had an unusually strong aversion. The professors at the university lent him willing aid to extricate himself from their toils, and he shook himself loose. It was then the practice for the students to compose Latin speeches on some attractive subject—such, for instance, as the miraculous migration of the house of Loretto—commit them to memory and deliver them in the streets or public places, where they were listened to in respectful silence, "while," says Balinski, writing after 1830, "they would now be greeted with laughter." Sniadecki, who among his other accomplishments, had the whole of Horace by heart, became

such a proficient in Latin that, when a few years after, he studied at Göttingen, he found no one who could compete with him, and even Professor Heyne was in conversation much his inferior. In 1777 the merits of Sniadecki were noticed by Kollataj, or Kollontaj, the reformer of education in Poland, who assigned to him the teaching of statics, hydraulics, logic, and political economy, at the school of Nowodwov in Cracow. It was the first time that the name of political economy had been heard of in Poland, and the science was taught according to the doctrines of Quesnay. Sniadecki, who, at the same time, had the publication of an almanac allotted to him as part of his duties, ventured to leave out the 'Astrological Prognostics,' but was compelled to insert them by Niegowicki, professor of mathematics at the university. The prospect of further improvements in the Polish educational establishments, and the wish to qualify himself to take part in them with effect led Sniadecki to travel abroad, with the assistance of the Polish Board of Education. He arrived at Gottingen ignorant of German, supposing that the instruction was given in Latin; but in a few months acquired the German language, and afterwards taught himself English to read the writings of Maclaurin and Simson. Two years of study at the university, pursued with too little relaxation, necessitated him to consult Baldinger, the eminent physician, who told him to throw his books aside and travel as the only means of recovery. An application to the Polish Board of Education brought for answer that they acknowledged his merits but had no money to spare, and but for the generosity of Kollataj, who advanced him two hundred ducats from his private purse, he would have been at a loss what to do.

After a short visit to Holland, he went to Paris, where, attracting the notice of Professor Cousin, he was introduced by him to the friendship of Delille the poet, and of Laplace the great mathematician, whose fame was yet to come, and he enjoyed the patronage of Condorcet and D'Alembert. The recommendation of D'Alembert to the Spanish ambassador Aranda, procured him an offer of the superintendence of the newly-erected observatory at Madrid; but the offer of the chair of mathematics and astronomy at Cracow at once obtained the preference. He returned to Poland in 1781, and for nearly the whole half century that followed was at the head of the sciences in that country. In 1787 he paid a visit to England, more especially with a view of acquainting himself with the powers of Herschel's telescope; and while he was one day engaged with Herschel in examining it at Slough, King George III. was announced, and Herschel presented to him the Polish astronomer. A few days after, as Sniadecki was walking at Windsor, "on that celebrated terrace of the castle," says Balinski, "from which he enjoyed a magnificent view of all England," he met the king, who had a conversation with him on the state of education in Poland, and invited him to his levées. After a prolonged residence in London, where his lodgings, as his biographer informs us, were at "Conduit Street, Hanover-square, No. 13," he returned home through France, and addressed a long letter in English to Dr. Hornsby of the Oxford Observatory, on the state of the astronomical establishments at Paris. With the exception of another tour to Germany and Italy, Sniadecki's life was spent at home, at first in the University of Cracow, which he did much to support, and after 1806 at the University of Wilna, founded by the Emperor Alexander, which flourished for many years under his superintendence as rector, and became eminent as a seat of the exact sciences, to which, in the opinion of Lelewel and others, an undue preponderance was given. Sniadecki's astronomical observations at Wilna from 1807 to 1824 are printed in the 'Transactions of the Petersburg Academy,' and in the Berlin 'Astronomische Jahrbücher.' The prosperity of the University of Wilna came to an end in 1823 [LELEWEL; MICKIEWICZ] with the proceedings of the Russian government against the students. In 1824 Sniadecki retired into private life; and he died in 1830, the year in which the insurrection broke out, which led to the total suppression of the University of Wilna.

An edition of Sniadecki's miscellaneous writings, 'Pisma Rozmaite,' appeared at Wilna in 4 vols. in 1822-24; an edition of his 'Works' ('Dziela') in 8 vols., with a life by Balinski, was published at Warsaw in 1837-39. The most interesting portions of it are his lives of Kollataj and of Poczobut, a Polish man of science, and above all his discourse on Copernicus, in which he vindicates against the Germans the claims of Poland to the honour of having produced the great astronomer. This discourse, which was originally delivered before the Society of Friends of Science at Warsaw, was translated into French and published at Warsaw in 1803, but very incorrectly, and a fresh translation by the author, published at Warsaw in 1818, has entirely superseded it, and was reprinted at Paris in 1820. In some dissertations in the Polish language, and in classical and romantic writings, Sniadecki is a defender of the so-called classical school, and though well acquainted with English, was no admirer of Shakspere, "much of whose writings," he declares, "is at present unintelligible even to educated Englishmen." The new school of Polish literature founded by Mickiewicz had in Sniadecki a determined opponent; but the general voice of Poland has refused to ratify the sentence pronounced in the case of poetry by a mathematician. In his 'Philosophy of the Human Mind' he is an uncompromising opponent of Kant. His 'Physical and Mathematical Description of the Globe' is a work of scientific value. An abridgment of the works of Sniadecki in French by Jean Flaget appeared at Paris in 1823; and in 1804 some remarks in the same language on the observations relative to Poland in Villers' 'Essay on the Reformation' were published by Sniadecki himself.

SNIADECKI, ANDRZEJ, brother of the preceding, a distinguished physiologist, was born on the 30th of November 1768, studied at the University of Cracow, completed his studies at Pavia and Edinburgh, and occupied for some time the post of professor of chemistry and pharmacy at Wilna. "What John Sniadecki did for mathematics and astronomy," says Stanislas Kozmian, in his valuable 'History of Polish Literature in the Nineteenth Century,' published in the 'Athenæum' for 1838, "his brother Andrew performed for chemistry and physiology; and whether or not there be bright days in store for the University of Wilna, it has already lived one golden age—that of the two Sniadeckis." The most important work of Andrew Sniadecki is his 'Teorya jestestw organicznych' ('Theory of Organic Existences,' 2 vols., Warsaw, 1804-11; second edition in 1834), which was translated into German by Neubig in 1821, and attracted much attention in Germany; a French translation by Balard and Dessaix appeared in 1825. After the suppression of the University of Wilna by the Russians, Andrew Sniadecki still continued to officiate at a medical academy which was founded in its place, and died there in 1838.

SNORRI STURULSON, also called STURLESON or STURLASON, and in Latin works SNORRO, was the son of Sturla, and was born in Iceland in the year 1178, on an estate belonging to his father, called Hoamms, whence the father is sometimes called Hoamms-Sturla. When Snorri had scarcely attained his fourth year, his father died, and he was thenceforth educated at Odi, in the house of Ion, the most learned man of the age. His education was conducted with great care, and his talents soon gave him distinction as a philosopher, a mathematician, a lawyer, a linguist, antiquary, and architect. At the same time he acquired great reputation for the enchanting manner in which he told the stories of former times, an art which is still highly valued in Iceland. Although his father had been the chieftain of an Icelandic tribe, the son appears to have been poor, until he improved his circumstances by a marriage with a wealthy lady, whom some years afterwards however he deserted. He managed his newly-acquired property so well, that he became no less distinguished for his wealth than for his talents and learning. He was several times invested with the office of Logsögumada, that is, interpreter of the law, the highest official dignity in Iceland, and gradually rose to the rank of Landur-madur and of Yarl, which was the highest title next to that of duke. During this period of his greatest prosperity he composed some of the most beautiful songs, tales (sagas) that exist in the literature of Iceland, and also wrote some historical works. He also spent considerable sums upon the building of splendid edifices, especially at Reykiaholt. His character as a man however was by no means in accordance with his great mental powers, for he was avaricious, quarrelsome, inconstant, and full of cunning, though wanting in active energy. A party was formed against him, which was headed by his own brother Sighwat and his nephew Sturla; and his sons-in-law, enraged at Snorri having abandoned his wife, joined his enemies. Snorri and his adherents were defeated and banished from the island (1234). They went over to Norway, where Snorri's patron, Duke Skuli, was preparing to revolt against King Hacon, and was supported by the poetical powers of Snorri. In the meanwhile however his enemies in Iceland were defeated, and Snorri dreading the vengeance of King Hacon, returned to his native island. But the king declared him an outlaw, and Snorri was murdered on the 22nd of September, 1241, at Reykiaholt, by his own sons-in-law.

Snorri is one of the greatest, and at the same time the last of the northern Scalds. His most important work is the 'Heimskringla,' a beautiful collection of sagas, consisting partly of Scaldic songs by Snorri himself, and partly of the poems of earlier Scalds, who were contemporary with the events which they describe, and whose poems are interwoven in the Sagas of Snorri himself. This collection was first published by Peringskiold (Stockholm, 1697, fol.), with a Swedish and Danish translation; another edition, with a Danish and Latin translation, appeared at Copenhagen from 1777 till 1826. Vols. 1 and 2 were edited by Schöning; vol. 3 by Sc. Th. Thorlacius; vols. 4, 5, 6, with the separate title of 'Noregs Konunga Sögor,' by Birg. Thorlacius and E. Chr. Werlauf. The last Danish translation is that by Grundtvig, Copenhagen, 3 vols. 4to, 1818-1822. It has also been translated into German by Wachter, who has added a very valuable historical and critical introduction.

Among the other works ascribed to Snorri are, 1, 'The Gylfa-Ginning,' which forms the first part of the 'Snorra-Edda;' 2, 'The Scaldic Songs called Kanningar or Skalldskoparmal;' 3, 'Hattalykill,' or the Key of the Wise, consisting of two eulogies on Duke Skuli, and three others which are partly written in praise of King Hacon. All these poems form part of the 'Skallda,' which has been edited by Rask (Stockholm, 1818), under the title of 'Snorra-Edda ásamt Skáldu.' Another edition was published under the title of 'Edda Snorronis Sturlæi,' 2 vols. 8vo, Havn, 1848-52. Besides several other poems upon contemporary heroes, Snorri also wrote a number of Fraedibaekur, *i. e.* manuals of science, which have been very much used by his countrymen.

SNYDERS, or SNEYDERS, FRANCIS, a painter, born at Antwerp

in 1579, was a pupil of Henry van Balen, and for a time followed the style of his preceptor, confining himself to the representation of fruit, flowers, and other objects of still life. He soon attempted the more difficult task of painting animals, in which, for freedom, truth, and energy, he became conspicuous, and for these qualities remains to this day without a rival, so far as relates to the representation of animals in violent action. D'Argenville says (and he is followed by some later writers) that Snyders went to Italy for professional improvement, and that at Rome he became an ardent admirer of the style of Benedetto Castiglione, from whose pictures he studied a considerable time. But as Castiglione was not born till 1616 this is of course impossible; though it by no means follows because he did not study under Castiglione that Snyders did not leave the Netherlands. During part of his career he lived at Brussels, having been invited there by the Archduke Albert, governor of the Low Countries, for whom he painted some of his finest works, particularly a stag-hunt, which was sent by the archduke to Philip III. of Spain, who was so charmed with the present, that he gave the artist commissions for several large pictures of huntings and other similar compositions, and which, down to a recent date, were in the old palace of Buen Retiro. Rubens, although himself eminent as an animal painter, held the abilities of Snyders in such admiration that he frequently intrusted that portion of his pictures, as well as the fruit, and other similar accessories, to the masterly pencil of his brother artist, and it would be difficult to point out any two masters who have worked in conjunction whose performances are in more perfect harmony than those of these eminent men. Jordaens too availed himself of the talents of Snyders in a similar manner, and in a variety of instances both Rubens and Jordaens conjointly executed the human figures in compositions of Snyders, and there are known to be several pictures in existence the joint production of these three great but friendly rivals. The works of Snyders are in many of the best collections in England. One in the possession of the Marquis of Westminster, in Grosvenor House, London, representing a Bear Hunt, consists of a group of two bears and eleven dogs. Unfortunately the National Gallery does not possess an example of this great painter's pencil. In the Louvre there are several pictures by Snyders, one of them containing the two lions, afterwards introduced by Rubens into his picture of the Marriage of Henry IV. Although the works of Snyders consist principally of boar and bear-hunts, and other compositions of animals, views of interiors and subjects of still-life are by no means uncommon, though it is but reasonable to suppose that the chief number of these were executed soon after he left the studio of Von Balen. Those however in which the human figures are painted by Rubens or Jordaens are of course of a later date. There is an admirable portrait of Snyders by Vandyke, which was in the Orleans collection, and is engraved in the well-known series of heads after pictures by that master. There are, according to Mr. Bryan, a set of sixteen etchings of various animals by Snyders, executed in a spirited and masterly manner. That there are a few etchings by him we know, but that they consist of so great a number as sixteen is very doubtful, for Bartsch in his catalogue does not mention even one as belonging to the extensive collection at Vienna, nor is there one by his hand among the prints formerly belonging to Mr. Sheepshanks, and now deposited in the British Museum, a collection confessedly rich in works, both with the graver and the point, by masters in the Flemish and Dutch schools. Although there are very few etchings by this eminent painter, there are many after his works. He died at Antwerp, in the year 1657.

SOANE, SIR JOHN, was a remarkable instance of a career commenced in poverty and obscurity, and terminating in opulence and celebrity. Of his origin little is known, except that his father was a bricklayer or petty builder, and he himself born at Reading, September 10th, 1753. At an early age he was taken into the office of Dance, the architect (in whose family his sister was also a servant), first merely as errand-boy or attendant, but afterwards he was placed on the footing of a pupil. He subsequently entered that of Holland, another architect of high standing, where he remained up to the time of his being sent to Italy for three years as travelling student of the Royal Academy, at the recommendation of Sir W. Chambers, in consequence of the talent displayed by him in a design for a triumphal bridge, which obtained the gold medal. It was perhaps a fortunate circumstance for him that an octavo volume of designs for temples, baths, &c., previously prepared by him, was not published till 1778, the year after he quitted England, since, so far from displaying any talent, it indicates the most wretched taste. No wonder, then, that at a later period the author should have bought up every copy he could meet with, more especially as his name is there printed SOAN, which name itself, we have been assured upon excellent authority, was an improvement upon the original one of Swan. These designs exhibit the germs of many of his after peculiarities—of those whims and freaks, together with that littleness of manner, from which he could never totally divest himself even in his best works.

During his stay in Italy (1777-1780) he made good use of his time, studying ancient buildings, particularly those arrangements of plan and picturesque combinations which occur in Roman Thermæ, or imperial baths. He also made original designs, among which were those for a British Senate House and Royal Palace. While in Italy he became acquainted with Mr. Thomas Pitt, afterwards Lord Camelford, to whose influence he is said to have been mainly indebted for his appointment as architect of the Bank of England, on the death of Sir Robert Taylor. Very soon after his return to England, he executed several private residences and country-seats in the counties of Norfolk, Suffolk, &c., the plans and elevations of which he published in a folio volume, 1788; but except that there are some good points in the former, and that they manifest great attention to convenience, they display very little invention or taste. On obtaining the lucrative appointment to the Bank, he married Miss Smith, the niece of Mr. George Wyatt, a wealthy builder in the city, whose death soon put him into possession of a very considerable fortune in right of his wife. Other advantageous appointments followed: that of clerk of the works to St. James's Palace 1791; of architect to the Woods and Forests 1795; and of surveyor to Chelsea Hospital 1807; besides that of professor of architecture at the Royal Academy in 1806. Numerous commissions for both public and private buildings, in addition to his official engagements, kept him in constant occupation for many years; and some of them furnished him with more favourable opportunities than were afforded to almost any other architect of that day. Yet notwithstanding his undeniable attachment to his profession, and his industrious application to it, the majority of the buildings that he executed are little better than so many experimental attempts at originality, with considerable merits in parts, but more or less failures upon the whole. With all his apparent fertility of invention, they exhibit sameness of ideas, and those by no means of the happiest kind; while, with a good deal of study in some respects, they betray great neglect of it in others. Never was architect more unequal in his taste, not only at different times, but in the same building, for not a single building among all that he executed or designed is consistently finished up throughout. On the contrary, striking beauties and striking defects are so oddly mixed up in several of them, that it is hardly possible to say which predominate. Even in mere designs, where he was at liberty to exercise his fancy without restraint, there invariably occurs something most offensively mean or extravagantly uncouth and absurd. Proofs of this assertion are furnished by the folio of 'Public and Private Buildings,' published by him in 1828, and which was intended to be in some measure a record of his long professional career, although the plates are wretchedly executed; and nearly the same may be said of those in the 'Description' of his own house and museum, a quarto volume of some bulk, printed by him in 1832 for private distribution and presents. In both instances he was most niggardly towards himself, yet in the latter not altogether free at the same time from vanity. The same may be said with regard to his house itself, the exterior of which is by no means such a specimen of taste as an architect would be ambitious of bequeathing to posterity, though, taken altogether, the building and its contents form a monument sufficiently expressive of the character of the man—a strange jumble of insignificance and ostentation, of parsimony and extravagance, of ingenious contrivance in some parts, and of the most miserable conceits in others. Such as it is, however, it was for years his favourite amusement, even from the time he commenced it in 1812; and as he seems to have grudged no cost in making repeated alterations, it is singular, more especially considering the purpose to which he ultimately destined it, that he should not have rebuilt the front, and that of the house on each side of it (also his own property), so as to have produced a uniform façade of tolerably imposing aspect, even had he not added those houses to his own residence and museum.

In 1833 he obtained an act of parliament vesting his museum, library, &c. in trustees, for the use of the public after his death. Availing himself of the power given by the act of parliament to make such regulations as he afterwards pleased, he thought proper to limit the time of the 'Soanean Museum' being opened to the public to two days in each week for three months in the year; when it can be visited only by tickets, and those are given in a very limited number for each day. Whatever may have been the real cause, it is notorious that a most violent rupture had existed for years between Sir John and his only surviving son; nor could any reconciliation between them be effected —a circumstance which throws some light upon much that would otherwise be inexplicable in Sir John's character, including, among other points of it, his refusal of a baronetcy, and his determination to accept only simple knighthood (1831). His alienation from his son induced many to look forward to considerable legacies from him; but if he ever encouraged any such expectations, he certainly did not realise them. Advanced as he was in years, he had not fallen into dotage: both his faculties and health remained unimpaired to the last, when, with scarcely a day's previous indisposition, he died at his house in Lincoln's Inn Fields, January 20th, 1837.

Eminently successful as he was throughout life, Sir J. Soane was quite as much to be pitied as to be envied, and he is a striking lesson to the world that prosperity may be bitter to the man, and opportunity sometimes worse than useless to the artist. As an architect, he did not, with the exception of the Bank—and there only in bits—accomplish anything of sterling merit. He had great ingenuity and contrivance, and was often singularly happy in those picturesque and perspective effects which depend upon arrangement and plan, and on the mode of admitting light in interiors, but he never fully wrought up his ideas, and often left them quite crude sketchings. His

attempts at Gothic were almost beneath contempt. On the other hand, he is entitled to no small praise as being, if not the inventor of a new order, the first to apply and naturalise in this country the Tivoli Corinthian, employed by him at the Bank, the north-west corner of which structure so far surpasses anything else that he ever executed or designed, that his reputation would stand higher if that were all that he ever did.

SOBIESKI, JOHN, son of James Sobieski, a Polish noble, castellan of Cracow, and a distinguished warrior, was born in 1629, in the district of Olesko, in the present Gallicia, or Austrian Poland, near the sources of the Bug and the Bog, on the feudal estate of his ancestors. He was carefully brought up under the superintendence of his father; he completed his education at Paris, served for some time in the mousquetaires, or body-guards, of Louis XIV.; and travelled with his brother Mark in France, Italy, and Turkey. The young Sobieskis were staying at Constantinople when the news of a fearful insurrection of the Cossaks, who were joined by a multitude of Polish serfs, made them hasten home. They overran Polish Russia, and destroyed many people, especially priests and Jews. Out of hatred of Roman Catholic intolerance, they obliged all the monks and nuns whom they could seize to marry each other under pain of death: the khan of the Tartars had also espoused their cause. The king of Poland, John Casimir, a weak prince, harassed by the proud independence of the magnates, opposed but a feeble resistance to the devastating torrent. At last the insurgents met with a check under the walls of Zamosc, and a peace was made with the Cossaks, but it was soon broken; and the Poles suffered many reverses, in one of which Mark Sobieski was killed by the hands of the Tartars. His brother John continued to serve in the army with distinction against the Cossaks and Tartars, as well as against the Swedes and Russians; for at that time Poland was assailed on every side, and nearly ceased to exist as a nation. In 1660 John Sobieski gained a victory over the Muscovite general Sheremetoff; and for several years after he continued to fight with success against both Muscovites and Tartars, in consequence of which he was raised to the dignities of grand marshal and grand hetman of Poland.

In 1667 Poland was invaded by 100,000 Cossaks and Tartars. Sobieski marched to meet them at the head of only 20,000 men. At first he kept on the defensive in order to weary out the assailants; but seizing a favourable moment, he sallied out of his intrenchments, routed the enemy, and compelled them to sue for peace. Poland was thus again saved from destruction. In 1671 he routed the Turks, who were led by Sultan Mahomet IV.; and some time after he took from them the fortress of Kotzim, till then considered impregnable. On the death of King Michael Wisniowietski, in 1674, the diet assembled to name a successor. Several candidates appeared: Charles of Lorraine was countenanced by Austria, and Philip of Neuburg by Louis XIV. Sobieski himself proposed the Prince of Condé; but the palatine Stanislaus Jablonowski having stated in an eloquent speech his objections to those candidates, concluded by saying, "Let a Pole reign over Poland," and he proposed the conqueror of Kotzim, John Sobieski. The effect was electrical; all the Polish and Lithuanian nobles shouted "Long live John III.," and John was proclaimed king. The country was in a state of exhaustion; the regular army consisted of only a few thousand men, the treasury was empty, and the crown jewels were pledged to the Jews. Sobieski redeemed the jewels, raised several regiments at his own expense, and then marched to oppose the Turks, who were advancing with a large force. He was obliged to shut himself up within Lemberg, which was speedily invested; but taking advantage of a heavy fall of snow, which a high wind blew in the face of the Turks, he issued from the town with a small but devoted band, and the cry of "Christ for ever," and completely routed the besiegers. A fresh Turkish army came, at the head of which was the brave pasha of Damascus, who had acquired in war the surname of 'Shaitan,' or 'the Devil,' accompanied by a formidable artillery. Sobieski intrenched himself, with about 10,000 men, between two villages on the banks of the Dniester, and there sustained for twenty days the attacks of the enemy and a continued cannonade. At last, on the 14th October 1676, the Polish king issued out of his entrenchments with his few remaining followers, whom he drew up in order of battle. The Turks, who numbered between two and three hundred thousand, were astounded, when they began to cry out that it could not be a mere man who risked such odds, that Sobieski must be a wizard, and that it was useless to contend with the wizard king. The 'Shaïtan' pasha was superior to such superstition; but he knew that the 'pospolite,' or *levy en masse*, of the kingdom was at hand; and he offered Sobieski an honourable peace, which was accepted.

A few years of peace followed, at least external peace, for Poland was seldom if ever at peace within herself. The king's authority was set at nought by the nobles, who would not listen to reform or redress of grievances, and by their veto dissolved every diet in which the attempt was made. In his own family, Sobieski was teased and tormented by his wife, a French woman by birth, an ambitious domineering woman, whom he had not the heart to restrain. But a new storm was gathering to draw out Sobieski's energies. This time the attack of the Turks was directed against Austria. The Turks were countenanced by Louis XIV. of France, who wished to humble the house of Austria to the dust. A most formidable army, commanded by the grand-vizir Kara Mustapha, after sweeping over Hungary, in the month of July 1683, invested Vienna, from which the emperor Leopold and his family had fled. Germany, Italy, all Europe were in consternation. All eyes were turned towards Sobieski. The Polish king had no reason to love Austria, but, as a Christian prince, he determined to defend the Eastern bulwark of Christian Europe against the dreaded Ottomans. Having assembled at Cracow an army of 16,000 men, he marched to the banks of the Danube, and was met on the way by the Duke of Lorraine and other German princes with their contingents, and at length found himself at the head of 70,000 men. Having crossed the Danube, he ascended the ridge of the Kalemberg, which overlooks the Austrian capital. On the morning of the 11th of September, the allied army, reaching the summit of the ridge, saw before them the wide-spread tents of the Ottoman host in the plain below. On the following day Sobieski's army descended the mountain to attack the vizir, and, after a hard struggle, drove the Turks into their intrenchments, which were fortified with great care, and appeared even to Sobieski too strong to be forced. It was five in the afternoon, and he had given up all idea of attack for that day, when he spied the vizir sitting at the entrance of his splendid tent, tranquilly sipping coffee, with his two sons beside him. This composure provoked Sobieski, and he gave orders for an immediate attack. The Polish hussars cleared the ditch and rode into the camp, the infantry followed, and, after a rude shock, the Ottomans were driven in a confused mass towards the tent of the vizir. Kara Mustapha attempted to make a stand, but in vain: at last he fled with the rest; and Sobieski remained master of the whole camp, artillery, baggage, and all. On the news of the deliverance of Vienna, all Europe resounded with acclamations. Sobieski pursued the Turks into Hungary, and he experienced a defeat at Parany, where he was exposed to great personal danger; but he defeated them again at Strigonia, and at last cleared the whole country of them.

Returning to his own kingdom, he found himself again involved in domestic troubles. Every attempt that he had made for the regeneration of Poland was thwarted by some of the turbulent nobles by means of the veto which the constitution gave to each. Sobieski was even called a tyrant and traitor because he fretted at his own impotence to do good to his country. At the close of the stormy diet of 1688, he addressed the assembly in a sad and almost prophetic tone: "What will be one day the surprise of posterity to see that after being elevated to such a height of glory, we have suffered our country to fall into the gulf of ruin; to fall, alas! for ever. For myself, I may from time to time have gained her battles; but I am powerless to save her. I can do no more than leave the future of my beloved land, not to destiny, for I am a Christian, but to God, the High and Mighty."

Sobieski was an accomplished scholar, and very fond of learning: he acquired the Spanish language at an advanced age, amidst the cares of his kingdom. In 1696 Sobieski was suddenly taken ill, and died, on Corpus Christi day, and with him Polish greatness may be said to have expired. He was the last of its really patriot kings.

(*Lettres du Roi de Pologne Jean Sobieski*, publiées par de Salvandy, Paris, 1826; *Histoire de Pologne*, by the same author.)

SOCI'NUS FAUSTUS. The Socini were an ancient family of Siena. Marianus Socinus, a lawyer, is highly extolled by Æneas Sylvius, Pope Pius II., with whom he was contemporary. This Marianus had a son Bartholomew, whom Politian calls the Papinian of his age; and also a son Alexander. Alexander had a son Marianus the younger, also a distinguished lawyer, who was the father of Alexander Socinus the younger and Lælius Socinus, by Camilla, who was related to the Salvetti of Florence. Alexander was a distinguished lawyer and a teacher of jurisprudence.

Lælius, the uncle of Faustus Socinus, was born at Siena in 1525. He was brought up to the law; but he turned his thoughts to the study of the Scripture, for which he was qualified by his knowledge of the Greek and Hebrew languages, and, it is said, the Arabic also. Having detected, as he supposed, various errors in the doctrines of the Roman Church, he left Italy in 1547, either that he might insure his safety, or have the advantage of prosecuting his theological studies more diligently. He was only about twenty-one years of age when he commenced his travels, which extended to England, France, Switzerland, Germany, and Poland. He first visited Poland about 1551, and a second time about 1556. He finally settled at Zürich, where he died in 1562, in the thirty-seventh year of his age. His nephew Faustus, who then happened to be at Lyon in France, succeeded in getting possession of his papers. Lælius was on intimate terms with all the great scholars of the time. By his prudent conduct he secured his personal safety amidst men who were the enemies of his opinions, which however he communicated freely to his friends, and principally to his countrymen who were in voluntary exile in Switzerland and Germany. He also corresponded with his family in Italy, and brought several of them over to his opinions. Lælius Socinus had put various questions to Calvin, among other great theologians. Calvin declined to answer his "portentous questions," and in a rough but well-meant letter, told him that "if he did not timely correct this itch of inquiring, he would draw on himself great torments." Calvin's letter was written in January 1552; and in the

month of October of the next year, Servetus was burnt at Geneva. This was a significant comment on the words of advice.

Faustus Socinus, the son of Alexander the younger, was born at Siena in December 1539: his mother Agnes was the daughter of Burgesio Petrucci, a distinguished personage at Siena, and of Victoria Piccolomini, niece of Pope Pius the Second. The parents of Faustus Socinus died young, and his education was somewhat neglected. He himself complains that he studied the liberal arts slightly, and without the direction of a teacher: he had learned nothing of philosophy or school divinity, and of logic he had only certain rudiments, and that very late. At the age of twenty he took refuge in France, on account of danger which threatened his family on a suspicion of heresy. On the death of his uncle Lælius he returned to Italy; and being taken into the service of the grand-duke of Tuscany, spent twelve years at the court of Florence. About the close of this period he began seriously to reflect on religious matters, and finally determined to abandon his country and his favourable prospects, that he might occupy himself about his own and other men's salvation. In the year 1574, at the age of thirty-five, he retired to Basel to study theology. About 1578 he was invited into Transylvania by George Blandrata, a person of great influence in that country, to oppose the opinions of Franciscus Davidis on the power of Christ and the honour due to him. The two theologians lodged together in the same house for four months, but Davidis could not be prevailed upon to change his opinions; and as he still continued to proclaim them publicly, he was put in prison by the prince of Transylvania, where he soon ended his life. Socinus was blamed in this matter, but without any reason; for whatever share any of those who followed his opinions had in the persecution of Davidis, there is no evidence that Socinus joined them.

In 1579 Socinus visited Poland, and wished to be received into the Unitarian churches of that country, which acknowledged none but the Father of the Lord Jesus Christ to be the most High God; but as he dissented from the Unitarian churches in some matters, his application was at first rejected. Socinus however wrote in defence of the Polish Unitarian churches; and he also published his treatise, entitled 'Pro Racoviensibus Responsio,' in reply to the work of Jacobus Palæologus, which was entitled 'Defensio Veræ Sententiæ de Magistratu Politico.' Socinus maintains the doctrine of obedience to the sovereign power in its most unlimited extent, and he instances as an example of the mischievous teaching of those who inculcated the right of resistance to princes, the bloody wars of the Hollanders with Philip II. of Spain. It is singular that the Responsio was represented to Stephen Bathory, king of Poland, as a work against government, a charge which could not well be made against a treatise that was directed against all those who maintained the right of subjects to examine and pass judgment on the conduct of princes; however, Socinus thought it prudent to retire from Cracow, where he had lived four years, to the estate of a nobleman named Christopher Morsztyn, where he was safe. During this retreat he married Elizabeth, the daughter of his protector, by whom he had a child called Agnes, who afterwards married a Polish gentleman. By this marriage Socinus became connected with the principal families of Poland, a circumstance which greatly contributed to the influence which he subsequently obtained. His wife died in 1587, and his grief, which was excessive, was followed by a severe illness. He subsequently returned to Cracow, and in the year 1588 he assisted at the synod of Brest, which is a town on the borders of Lithuania, and disputed on the death and sacrifice of Christ, on justification, the corrupted nature of man, and with the followers of Davidis and Budny, on the invocation of Christ. Socinus was now beginning to gain over many persons of rank to his opinions, though some who were in authority, and most of the old ministers, still opposed him. It is said that Securinius was the first who maintained the doctrines of Socinus; but Petrus Stoinius, a young minister, became one of the most eloquent expounders of his tenets. It was during the second residence of Socinus at Cracow, and in 1598, after the publication of his book on the Saviour, 'De Jesu Christo Servatore,' that the populace, being stirred up, as it is said, by the scholars, pulled him from his sick chamber, and dragged him half naked through the streets, and he was rescued with difficulty by one of the professors. His property was plundered, and his manuscripts were destroyed, one of which was against atheists. After this outrage he left Cracow for a neighbouring village, where he died in March 1604.

Socinus was rather tall and slender: his forehead was lofty, and his eyes penetrating; he was a handsome man, and of dignified appearance. He was abstemious in all things; simple in his manners, though grave; and affable to all persons. He was naturally choleric, but he had so tamed his temper, that the mildness of his disposition seemed to be a natural gift. His services to the cause of the Unitarians in Poland, according to his Polish biographer, consisted in opening the genuine meaning of Scripture in innumerable places, and in confirming by solid arguments those opinions touching the person of God and Christ which he found in Poland. His biographer adds, "As for the errors received from the reformed churches, which did, in a great number, as yet reign in that church, he did, with a marvellous felicity, root them out. Such were that of justification, that of appeasing the wrath of God, that of predestination, that of the servitude of the will, that of original sin, that of the Lord's Supper and baptism, together with other misconstrued doctrines." With respect to Christ, Socinus declares, in opposition to the Theses of Davidis, "that the man Jesus of Nazareth, who is called Christ, not only spoke by the spirit of prophecy, but more than prophecy, for he was the express image of God, in whom the whole fullness of the godhead dwelt corporeally, so that he never used a word in his teaching which ought not to be considered as uttered by the mouth of God himself;" and, further, for the reasons which Socinus alleges, "Christ may now justly be called God, inasmuch as, by the appointment of God, he discharges the highest of all functions and is endued with divine power in heaven and earth;" and, "that we ought, in addition to keeping his commands, to obey and worship him as our Lord and God, appointed over us by the Supreme God, and now reigning over us with supreme power." (Socini 'Opera,' ii., pp. 801, 802.)

Antitrinitarian opinions had been promulgated in Poland in 1546, at the meetings of a secret society at Cracow. The works of Servetus were then read in Poland, and Lælius Socinus, in his visit to that country in 1551, is said to have propagated his doctrines. But it was Faustus Socinus who gave to the antitrinitarian opinions a definite form, and reduced them to a system. He did not form a catechism, though he designed one; but this was effected by Smalcius and Hieronymus Moskorzewski, who collected and digested the doctrines which were established or approved by Faustus Socinus. This catechism was published at Rakow in 1605, in the Polish language. It was translated into Latin in 1609, and an English translation appeared at Amsterdam in 1652. In 1819, the Rev. Thomas Rees published a new English translation, with an historical notice.

The works of Socinus are in Latin, and fill the first two folio volumes of the 'Bibliotheca Fratrum Polonorum quos Unitarios vocant, Irenepoli, 1656.' The first volume contains the exegetical and didactic works of Socinus, and the second his polemical writings. Socinus wrote in a pure perspicuous style, and the moderation with which he expresses himself contrasts favourably with the usual tone of polemical writings of that day.

('The Life of that incomparable Man, Faustus Socinus Senensis, described by a Polonian Knight,' *Harleian Miscellany*, vol. vi., p. 355 (this is a translation of the Life of Socinus, prefixed to his works, by Samuel Przypkowski); Bayle, *Socin (Fauste)*; Krasinski, *Historical Sketch of the Reformation in Poland*, London, 1840; Socini, *Opera*.)

SO'CRATES, considered by some the founder of Greek philosophy, was born at Athens on the 6th of Thargelion, Ol. 77. 4 (B.C. 468). His father, Sophroniscus, was a sculptor; his mother, Phænarete, a midwife. He was originally destined for his father's profession, and we are told that he made no slight proficiency in his art; statues of the Graces, clothed in flowing drapery, were exhibited in the Acropolis as his work. He did not however devote himself to this profession; he carried it so far as to earn a decent subsistence from it, but as he inherited some little property on his father's death, he was content to devote the greater part of his time and talents to the study of philosophy, for which he had a strong natural inclination. While still engaged in statuary, and much more so after he had given it up, he spent a great part of his time in reading all the accessible works of former and contemporary philosophers. Crito supplied him with money to pay the masters who taught him various accomplishments at Athens, and he became an auditor of most of the great physical philosophers and sophists who visited Athens during his time, especially of Anaxagoras, who was expelled from the city when Socrates was thirty-seven years old, his successor Archelaus, and the luxurious and accomplished Prodicus, of whom Xenophon makes him speak in terms of the warmest affection ('Mem.,' ii., 1, sects. 21, 24). In a word, he may be considered as having received the very best education which an Athenian could command in those days.

With regard to his public life, we know that he served his country faithfully as a soldier, according to the duty of all Athenian citizens. During the Peloponnesian war he made three several campaigns. In the first of these he took a part in the long blockade of Potidæa, and Alcibiades, in Plato's 'Symposium' (p. 219, E, &c.) gives a full account, though perhaps rather a partial one, of his extraordinary hardihood and valour during this long service. He endured with the greatest indifference, hunger and thirst, heat and cold; in one of the skirmishes which took place, Alcibiades fell wounded in the midst of the enemy; Socrates rescued him, and carried him off, together with his arms, for which exploit the generals awarded him the civic crown as the prize of valour (τὰ ἀρίστεια); this however he transferred to Alcibiades. The scene of his second campaign was Bœotia, where he fought for his country in the disastrous battle of Delium. Here he saved the life of another of his pupils, Xenophon, whom he carried from the field on his shoulder, fighting his way as he went. On his third campaign he served at Amphipolis.

On the merit of his civil services it is more difficult to form a decided opinion. As a member of the deliberative senate (βουλή), he showed great firmness in voting against the iniquitous sentence by which the victors of Arginusæ were condemned to death. But there is too much reason to believe that he really belonged to the party of Theramenes, who was the chief mover in that and other unhappy proceedings. At any rate he did not leave Athens even when the tyranny of the Thirty had reached its height; he was employed by them as an agent in one of the most detestable murders which they perpetrated—that of Leon, and though he did not actually assist in

seizing the fugitive, his reluctance to do so arose probably from a goodness of heart quite consistent with a general adherence to the party which had selected him as their instrument. That Socrates favoured the aristocratic or oligarchical faction at Athens—that, at least, he was not well disposed to the democratic constitution of his country, is proved, to a certain extent, by the fact that the indictment on which he was condemned and executed was brought forward by Anytus, one of the chief of those citizens who assisted Thrasybulus in restoring the old state of things. We are of opinion (and the subject is one on which many opinions have been entertained) that Socrates, though a thoroughly good and virtuous man, endued with great self-control, a strong sense of duty, wonderful amiability of disposition, and indeed with almost all those qualities which obtain for an individual the love and admiration of his fellows, was deficient in the higher kind of political virtue; that in fact he was not a good citizen, because with every wish to obey the laws of the state, he could not refrain from broaching theories at variance with the first principles of a democratic constitution, because he could not prevail upon his intellectual convictions to bow before the supremacy of public opinion. That in the abstract he might have been in the right, while all Athens was in the wrong, is not the question. As laws, in a democratic state, are made by the majority, the voice of one man, or of a small class of men, though they may be all philosophers, will never justify the speakers in breaking through those rules, to which, as members of the body politic, they are bound to submit. The Athenians were justified, by every principle of law which was acknowledged in those days, in the sentence which they passed upon Socrates, and it is only matter of wonder that the votes of the judges were so nearly divided. An opinion generally unfavourable to him had for a long time been prevalent in Athens, and it is no slight evidence of this opinion being well-founded, that it was, in part at least, supported by Aristophanes, who introduced Socrates into his celebrated comedy, 'The Clouds,' as a mischievous speculator on matters of religion, and as a corruptor of the youth of Athens—as, in fact, one of the class of Sophists. Although there can be no doubt that the comedy just mentioned had no share in producing the condemnation of Socrates, it is at least remarkable that the two principal charges brought against him on his trial constitute the leading features in the satirical censure of Aristophanes. The accusers, Meletus, Anytus, and Lycon, state their charges as follows: "Socrates is guilty of impiety in not acknowledging the gods acknowledged by the state, but on the contrary introducing new deities; and he also does wrong in corrupting the youth." It would be easy to confute the arguments by which Xenophon seeks to justify his master from these charges, and if we only put ourselves in the place of the Athenians, we cannot wonder that a small majority of judges were compelled by their duty to pronounce him guilty. It does not however follow that he would have been put to death in consequence of this conviction. But on being called up to receive his sentence, he treated the court with a contumelious disdain, which was not only at variance with Attic law, but also eminently calculated to provoke his judges, who were accustomed to the most humble and abject demeanour on the part of those who were brought before them, and who could ill brook the irony and ridicule of a condemned criminal. He was sentenced to death by a much larger number than those who had voted him guilty. The festival of the Theora gained him a reprieve of thirty days, during which his friend Crito provided for him the means of escaping from prison, but he would not avail himself of the opportunity. His sentence was carried into execution at the end of the month Thargelion, Ol. 95, 1 (B.C. 399). If we may believe the account given us by a friend and disciple of his, he met his fate with the most heroic calmness and resignation, discoursing with and consoling his weeping friends, even after he had drunk the cup of hemlock, and expressing with his last breath his debt of gratitude to Æsculapius for having at length supplied him with a cure for all earthly ills.

The philosophical merits of Socrates are less doubtful than his political character. The mere fact that he is made the chief interlocutor in those wonderful dialogues which contain the whole system of Plato, is sufficient to prove that he exerted no slight influence on that great philosopher, and though he never committed any of his own thoughts to writing, he has left indisputable traces of the important innovations in science, of which he must be considered as the real and first author. We have three authorities for the doctrines of Socrates: Xenophon's 'Memorabilia;' the 'Dialogues' of Plato; and the 'Strictures' of Aristotle. With regard to the first work, too much reliance has been placed upon it as a faithful delineation of the sayings of Socrates. It is too much of an apologetic nature to deserve the title of a just and accurate exposition of the doctrines which it defends; and even if Xenophon had wished to give a full account of the philosophy of Socrates, it is not possible, from all that we know of him, that he would have been able to do so. His talents, such as they were, were all of a practical nature; he does not seem to have had any toleration for philosophy; he clearly did not understand the definition of terms or ideas; and at any rate had not originality enough to enable him to appreciate such a thoroughly original character as Socrates.

As to Plato, there can be no doubt that he never meant to pass off as his own the doctrines and speculations which he puts into the mouth of Socrates; but we cannot help feeling that the Socrates, whom he represents with such dramatic truth, must have been a real person, and no creature of the imagination, and that Socrates must have been the philosophical as he is the formal basis of all that Plato has done for science. If then we seek to make up for the deficiencies of Plato and Xenophon, as exponents of the doctrines which their master actually promulgated, by turning to the criticisms of Aristotle, we shall find that Plato gives us a much truer conception of what he effected by his scientific labours, than we could have derived from Xenophon. Aristotle distinctly tells us that Socrates philosophised about virtue, and made some real discoveries with regard to the first principles of science. Now this is just the philosophical basis which we discern in the Socrates of Plato. We find him always endeavouring to reduce things to their first elements, stripping realities of their pompous garb of words, and striving to arrive at certainty as the standard of truth; and we also find that his philosophy is generally applied to ethics rather than to physics. He seems to have been convinced of the unity of virtue, and to have believed that it was teachable as a matter of science. In fact, with him the scientific and the moral run into one another, for knowledge is the final cause of the will, and good is the final cause of knowledge; hence he who knows what justice is, must needs be just, since no one wittingly departs from that which he knows to be good.

Socrates considered it to be his particular vocation to arouse the idea of science in the minds of men. This is clear from the manner in which he is said to have insisted upon the consciousness of ignorance, and also from the use which he made of the Delphic response γνῶθι σεαυτόν, 'Know thyself.' "For," says Schleiermacher (in his valuable paper on the 'Worth of Socrates as a Philosopher') "if he went about in the service of the god, to justify the celebrated oracle, it is impossible that the utmost point he reached could have been simply to know that he knew nothing; there was a step beyond this which he must have taken, that of knowing what knowledge is. For by what other means could he have been enabled to declare that which others believed themselves to know, to be no knowledge, than by a more correct conception of knowledge, and by a more correct method founded upon that conception? And everywhere, when he is explaining the nature of non-science (ἀνεπιστημοσύνη), one sees that he sets out from two tests: one, that science is the same in all true thoughts, and consequently must manifest its peculiar form in every such thought; the other, that all science forms one whole. For his proofs always hinge on this assumption—that it is impossible to start from one true thought and to be entangled in a contradiction with any other, and also that knowledge derived from any one point, and obtained by correct combination, cannot contradict that which has been deduced in like manner from any other point: and while he exposed such contradictions in the current conceptions of mankind, he strove to rouse those leading ideas in all who were capable of understanding or even of divining his meaning." In all the isolated particulars which are recorded of Socrates, this one object is everywhere discernible. His antagonistic opposition to the Sophists is one very strong feature of this. They professed to know everything, without the idea of science, or knowledge of what knowledge is, and as he had that idea without the mass of acquirements on which they prided themselves, he was naturally their opponent, and his strife with them is carried on entirely in this way, that he endeavours to nullify the effects of their acquired knowledge by shifting the ground from the objects to the idea of science, whereby he generally succeeds in proving their deficiency in the one thing needful to the philosopher. His irony, as it is called, is another remarkable proof of his devotion to his vocation as an awakener of the idea of science. The irony of Socrates has been well-described as the co-existence of the idea of science in him, with the want of clear and complete views on any objects of science—in a word, as the knowledge of his ignorance. With this is intimately connected the indirect dialogical method which he invariably adopted, and which may be considered as his method of extracting scientific truth from the mass of semblances and contradictions by which it was surrounded. His *dæmonion*, or secret monitor, which was a great puzzle to his contemporaries, as it has been to many of the moderns, seems to have been little more than a name which he gave to those convictions on practical subjects which sprung up spontaneously in his mind, and for which he could not find any satisfactory means of accounting, though he felt himself constrained to follow in the course which they prescribed, as when he felt convinced of the issue of an undertaking, or was restrained by some secret misgiving from taking a certain route on his retreat from a disastrous battle.

Such are the leading outlines of the philosophy of Socrates, so far as they are capable of being established with any certainty. The importance of his doctrines is most clearly perceived when we consider them as they were developed and applied by the various schools which acknowledged him as their founder, and especially as they were carried out by Plato. In all these schools, we find, along with the purely Socratic element, some foreign admixture which constitutes the diagnosis of the different systems, and it is not a matter of wonder that no school of Socratic philosophy merely adopted the principles and method of its great founder. A thoroughly original man like Socrates would naturally gather around him all the original and

thinking men who fell in his way, and his business was best done by making them all think for themselves and work by themselves on the idea of science which he had awakened in their minds. The Socratic impulse being once communicated, it would take a different direction according to the character and natural bias of the subject on which it operated, and though Socrates may be considered as the basis of the whole superstructure, he can have no more claim to the whole merit of the Platonic philosophy than he is entitled to be blamed for the reckless inconsistencies of Alcibiades or the selfish policy of Xenophon.

In person, Socrates was no less singular than he was in manners and dress. He had large projecting eyes, a sunken nose turned up at the end, with wide dilated nostrils, and a great unwieldy belly; so that his appearance was not unlike that of the Silens and Satyrs, whom he also seemed to resemble in the severe mockery of his ironical language. His dress was coarse and inelegant, and he seldom wore shoes. If we add to this, that as he walked along the streets he strutted about in a most haughty supercilious manner, staring to the right and left at every one he met, sometimes stopping suddenly in an absent fit and remaining for a considerable time fixed to the spot, we shall not wonder at the selection which Aristophanes made of him as a fit and proper subject for the caricature of comedy.

SOCRATES, the ecclesiastical historian, was born at Constantinople towards the end of the 4th century. He was instructed in grammar and rhetoric by Ammonius and Helladius, of Alexandria, and afterwards followed the profession of scholastic or advocate, on which account he is generally designated as Socrates the Scholastic. He appears however to have abandoned this profession in order to devote himself to the study of ecclesiastical history. He is generally considered the most exact and judicious of the three continuators of the history of Eusebius [EUSEBIUS]; he is less florid in his style and more careful in his statements than Sozomen [SOZOMEN] and less credulous than Theodoret. [THEODORET.] He is likewise the earliest writer of the three, and Sozomen is supposed to have borrowed somewhat largely from him. His history extends from the year 306 to 439; it has been abridged by Epiphanius the Scholastic in his 'Historia Tripartita,' and was published for the first time as a continuation of Eusebius, by Robert Stephens, in fol., Paris, 1544. There is a good French translation of it by the President Cousin. The history is divided into seven books; the five last are chiefly composed on the authority of Rufinus [RUFINUS], and on the relations he gathered from eye-witnesses of many of the events he records. The two first had also been composed on the same authority; but on reading the writings of St. Athanasius he found that Rufinus had omitted several of the principal circumstances in the life of this celebrated father of the church. [ATHANASIUS.] He therefore undertook the task of writing them anew, and took occasion of inserting several valuable documents and formularies of faith which throw much light on the Arian hersey.

Though the most exact of the continuators of Eusebius, he has nevertheless allowed himself to fall into error on several important points. For instance, he confounds the Emperor Maximianus with Maximinus (b. 1, c. 1), a mistake the more surprising as he was a native of Constantinople, and professes to relate the principal events which took place in that city. "The carelessness of writers of that age," says Gibbon, "leaves us in a singular perplexity" ('History of the Decline and Fall of the Roman Empire,' c. vii., note). He is mistaken also respecting the number of bishops who refused to sign the creed drawn up at the Council of Nice (b. 1, c. 8), as it appears clearly from the acts of the council and the authority of St. Jerome, Theodoret, and others, that there were only two, not five, dissentients, as Socrates asserts. His statements respecting a law passed by the Emperor Valentinian authorising bigamy (b. iv. c. 31) on the occasion of his marriage with Justina, rests on no other known authority, and bears the semblance of a fiction rather than a fact. His account of church discipline has been severely criticised by Baronius, Fleury, and other Roman Catholic writers; but he has on this point been very ably defended by Cousin in the preface of the translation to his history. "His impartiality is so strikingly displayed," says Waddington, "as to make his orthodoxy questionable to Baronius, the celebrated Roman Catholic historian; but Valesius in his life has clearly shown that there is no reason for such suspicion." We may mention another principle which he has followed, which in the mind of Baronius may have tended to confirm the notion of his heterodoxy—that he is invariably adverse to every form of persecution on account of religious opinions—διωγμὸν δὲ λέγω τὸ ὁπωσοῦν ταράττειν τοὺς ἡσυχάζοντας: "and I call it persecution to offer any description of molestation to those who are quiet." (History of the Church, p. 104.) He is however very generally suspected of a leaning in favour of the schism of the Novatians, though he shows but little knowledge on the subject, and confounds Novatian, who was a priest of Rome, with Novatian of Africa. The date of his death is not ascertained.

(*Hist. de l'Eglise*, traduite par Cousin, vol. ii., Paris, 1775; Fleury, *Hist. Eccles.*, l. xxvi. c. 49; Waddington, *Hist. of the Church*, London, 1833; Moreri, *Dict. Historique*, art. Socrates.)

SOEUR, LE, HUBERT. This excellent sculptor, a Frenchman by birth, according to Walpole, was the pupil of the celebrated John of Bologna. He came to England probably shortly before 1630, in which year he was then living in Bartholomew Close, and a son of his was buried on the 29th of November of that year in Great St. Bartholomew's.

Le Soeur must have been a man of about fifty years of age in 1630, for John of Bologna died in 1608 in Florence at an advanced age, and Le Soeur must have visited Florence therefore about the beginning of the 17th century if he were his pupil. The connection with John of Bologna, who was a native of Douay in Flanders, and his subsequent connection with Rubens in England, seem to indicate Flanders as the country of Le Soeur rather than France. Rubens is said to have designed the much-admired bronze or brass statue of William Earl of Pembroke in the picture gallery of Oxford, which was executed and cast by Le Soeur. William Earl of Pembroke was Chancellor of the University of Oxford from 1616 to 1630.

In 1633 Le Soeur cast the well-known equestrian statue of Charles I. at Charing Cross; it was cast in a spot of ground near the church of St. Paul, Covent Garden, but not being put up before the commencement of the great civil war, it was sold by the Parliament to a brazier of the name of John Rivet, living at the "dial near Holborn Conduit," who had orders to break it into pieces. Rivet, instead of breaking it up, buried it, and it remained concealed until the Restoration. It was placed in its present situation at the expense of the crown, in the year 1674, by an order from the Earl of Danby, afterwards Duke of Leeds. The statue is said by Walpole to have been made at the expense of the family of Howard-Arundel, but it was really made for the Earl of Portland, Lord Treasurer. There is a story about Le Soeur's destroying himself when, after the statue was set up, he found that he had omitted the saddle-girth; unfortunately for the truth of this story however the saddle-girth is there, and further, Le Soeur can never have seen the statue set up, as he must have died several years before 1678. The figure is dignified and expressive, but the horse is heavy and is generally deficient in modelling; the hinder quarters are especially void of character and motion. The pedestal was made by Grinling Gibbons. Walpole speaks of a bust at Stourhead by Le Soeur of Charles I. in bronze, with a helmet surmounted by a dragon à la Romaine, three feet high on a black pedestal. It is mentioned in Vanderdoort's Catalogue of Charles I.'s Collection. Le Soeur executed many other bronze or brass works in England, but they are now all lost or destroyed.

SOLANDER, DANIEL CHARLES, a celebrated naturalist, the pupil of Linnæus, and the friend of Sir Joseph Banks. He was born in Nordland, in Sweden, where his father was a minister, on the 28th of February 1736. He studied at Upsal, under Linnæus, and took his degree of M.D. at that university. After this he made a tour in Russia, and on his return was recommended by Linnæus to go to England. For this purpose he embarked on board a vessel of war, which was suddenly ordered to the Canary Isles, taking Solander far away from his destination. He however made the most of it, for he not only shared the prizes taken by the vessel on this cruise, but made great accessions to his knowledge of natural history whilst at the Canary Isles. Shortly after his arrival in England, which was in October 1760, he was employed at the British Museum for the purpose of drawing up a catalogue of the collections in that institution. Three years afterwards he was appointed one of the assistants in the natural history department. In 1764 he was elected a fellow of the Royal Society. In 1766 he published a catalogue of the fossils presented to the British Museum by Mr. Brander. In 1768 Sir Joseph Banks proposed to Dr. Solander that he should accompany him in a voyage round the world, in search of discoveries in natural history. To this he assented, and the trustees of the British Museum having promised a continuance of his salary in his absence, the two naturalists started with Captain Cook in his celebrated first voyage round the world. During this voyage, Dr. Solander probably saved a large party from destruction, in ascending the mountains at Tierra del Fuego, by advising them on no account to give way to sleep when they arrived at the cold regions. He himself was the first affected amongst them, and was with difficulty kept awake during their perilous excursion, which was attended with the death of a negro and an English seaman, from the effects of the cold. They returned from this voyage in 1771, laden with treasures, which are still in the collection at the British Museum. It does not appear that Solander received any remuneration for his services in this expedition, unless it was from Sir Joseph Banks, whose munificence knew no bounds when forwarding in any manner the study of natural history.

Sir Joseph Banks and Solander wished to accompany Cook on his second voyage, but some misunderstanding having arisen with regard to their accommodation in the vessel, they abandoned the project. On his return from his voyage the University of Oxford conferred on Solander the degree of Doctor of Common Laws. In 1773 he was appointed under-librarian at the British Museum. He died in a fit of apoplexy, in the year 1782.

The following papers were published with his name during his lifetime:—1, An account of the *Furia infernalis*, and the disease which it produces. It was published in Latin, at Upsal, and appears to have been his inaugural dissertation; 2, An account of Cardenia, a plant belonging to the natural order Cinchonaceæ, in the fifty-second volume of the 'Philosophical Transactions;' 3, A botanical description of the plant producing the Cortex Winteranus or Magellanicus,

published in the fifth volume of 'The Observations and Inquiries of a Society of Physicians.'

Although Dr. Solander published little with his name attached, his labours were by no means few or of little importance. He left behind him a large mass of manuscripts, which are still existing in the British Museum, and containing, as they do, a vast store of information on all that passed under his observant eye, they afford abundant materials for the further prosecution of the subjects to which he devoted his attention.

The arrival of Dr. Solander in England may be looked upon as an important era in the history of botany in this country, as by his means the sexual system of arrangement of plants, which was only imperfectly understood in Great Britain, became more widely extended. We will not stop here to inquire into the amount of benefit conferred on botany by this system, which is now pretty well exploded, but from the perfect knowledge of it possessed by Dr. Solander, and the ease with which it was acquired by others, there can be no doubt that during his lifetime the cultivation of the Linnæan system had a very favourable influence in developing and extending a taste for botany in this country.

But botany was not the only department pursued by Dr. Solander. In 1786, the important work of Ellis, on the 'Natural History of Zoophytes,' was published, in the preface to which the editor thus expresses himself.—"For the arrangements and the descriptions we are indebted to Dr. Solander, whose premature death prevented this and other valuable works from appearing in so complete a manner as they otherwise would have done, since it must be universally allowed that the world suffered in Dr. Solander the loss of one of the greatest naturalists ever known, while his more intimate friends that of an invaluable member of society."

SOLA'RIO, ANTONIO DE, called 'Il Zingaro,' or the Gipsy, was born in or about 1382, at Chivita, in the Abruzzi, according to Dominici ('Vite de' Pittori Napolitani'), but others have contended that he was a Venetian. He was a gipsy by birth, and in his youth was a sort of itinerant blacksmith. He was not a mere tinker, a mender of kettles and saucepans, for he is said to have been admitted into the house of the painter Colantonio del Fiore at Naples, on account of his skill in making implements of iron. Nearly the same story is related of Solario as of Matsys, the blacksmith of Antwerp [MATSYS.] Solario fell in love with the daughter of Colantonio, and she fell in love with him. Solario made proposals, but Colantonio said that he would never consent that his daughter should marry any one but a painter of reputation at least equal to his own. The gipsy was not to be thus got rid of; he asked to be allowed ten years to study the art, and Colantonio, to satisfy his daughter, assented. Solario became a pupil of Lippo Dalmasi at Bologna, with whom he remained six or seven years, and afterwards travelled through the chief towns of Italy in order to study the works of other masters. In rather more than nine years he returned in disguise to Naples, and having presented to the Queen of Naples a picture of the Virgin, with the infant Jesus crowned by angels, and also been permitted to paint a portrait of the queen, Colantonio was then invited to view the productions of the unknown artist, of which he expressed the highest admiration. Solario then discovered himself, and soon afterwards became the son-in-law of Colantonio. His reputation was immediately established, and he was much employed, especially at Naples, in painting altar-pieces, and in decorating the walls of convents and other religious houses with frescoes. In the fine expression of his heads, and in the richness and harmony of his colouring, he has been compared to Titian. He is also praised for the graceful action of his figures, but is said to be defective in the drawing of the hands and feet. Solario was also distinguished as an illuminator of manuscripts, especially Bibles. He died in 1455. Vasari has not included Solario in his 'Lives.'

(Dominici, *Vite de' Pittori Napolitani*; Moschini, *Memorie della Vita di Antonio de Salario, detto Il Zingaro, Pittore Viniziano*, Venezia, 1828.)

SOLIMAN, EBN ABD-AL-MALEK, the seventh kalif of the race of the Ommiyades, succeeded his elder brother Walid I. A.D. 715 (A.H. 96). He acquired high popularity at the commencement of his reign by dismissing the various governors whom the inertness of Walid had suffered to oppress the people at their pleasure; and Katibah, the first Moslem conqueror of Transoxiana, who alone refused to acknowledge his authority, was seized and put to death by his own soldiers. Another of his lieutenants, Yezid Ibn Mohalleb, reduced the rugged and impenetrable provinces of Tabrestan and Jorjan, on the south coast of the Caspian, which had never before been com-[illegible]ly subdued. But the principal military undertaking of his reign [illegible] siege of Constantinople, commenced the year after his acces- [illegible] vast fleet and army under his brother Moslemah. (Gibbon, [illegible] Saracen fleet was however destroyed by the Greek fire; [illegible] of the fortifications reduced the siege to a blockade; and [illegible] preparing to lead a second army to reinforce his brother [illegible] surfeit at Chalcis in Syria, A.D. 717 (A.H. 99), nomi- [illegible]st moments his cousin Omar Ebn-Abd-al-Azez as his [illegible] exclusion of his own sons and brothers. The reign [illegible]d to have been the epoch of the first rise of the [illegible] afterwards became famous as the ministers of the

of Socr… title of a defends; … the philosop… of him, that as they were, w… had any toleratic… definition of ter… enough to enable … as Socrates.

As to Plato, there

SOLIMAN, EBN AL-HAKEM, a Moorish chief, who, in the civil wars preceding the extinction of the kalifate of the Ommiyades at Cordova, possessed himself of the capital by the aid of the African troops whom he commanded, and proclaimed himself king A.D. 1009 (A.H. 400), under the title of Al-Mostain Billah. Though soon expelled by Mohammed, one of the Ommiyan competitors, he recovered Cordova in 1112, dethroning Hesham II., who had been replaced on the throne on the death of Mohammed; but his valour and abilities were not able to maintain him in his usurped authority: the *walis*, or governors of the African and Spanish provinces, refused obedience; and after various changes of fortune he was overthrown and slain, A.D. 1016 (A.H. 407), by Ali Ebn Hamid, wali of Tangier, who was proclaimed king in his room, but speedily perished by another revolution. The first discovery of the Azores has been attributed to the reign of this prince, on the authority of a passage in the 'Geography' of Sherif-Al-Edrisi; but it is not very clear that the Azores are the islands there alluded to as discovered by some Moslem adventurers from Lisbon. D'Herbelot erroneously mentions Soliman as the nephew of Hesham II., whereas he was a stranger to the blood of the Ommiyades.

SOLIMAN EBN CUTULMISH, a Seljukian prince who founded the first Turkish dynasty in Room, or Asia Minor. His father had perished in a revolt against Alp-Arslan, the great Seljukian sultan of Persia; and Malek-Shah, the son of Alp-Arslan, was glad to rid himself of the turbulent ambition of Soliman by furnishing him with an army for the conquest of the west, A.D. 1074 (A.H. 467). The internal dissensions of the Greeks facilitated his progress. In a few years he had subdued nearly all Asia Minor except the districts on the western coast and the isolated city of Trebizond; his capital was fixed at Nicæa, within 100 miles of Constantinople, and his Turkoman followers spread themselves all over the country, which was thenceforward permanently lost to Christendom. Antioch (which had been held by the Greeks since its capture by John Zimisces in 968) was betrayed to him (1084) by the son of the governor; but this acquisition brought on a rupture between Soliman and Moslem-Ebn-Koreish, prince of Aleppo, to whom the Greeks had paid a tribute for Antioch, which Soliman refused to continue. Moslem was defeated and killed; but in attempting to pursue his advantage and occupy Aleppo, Soliman was opposed and overthrown by Sultan Tutush, viceroy of Syria for his brother Malek Shah (whose vassal Moslem had been), and either fell in the battle, or, as some say, perished by his own hand, A.D. 1086 (A.H. 479). His sons were however restored by Malek-Shah to the kingdom of Room, where one of them, Kilidj-Arslan, was reigning at the appearance of the first Crusaders, who erroneously call him Soliman.

SOLIMAN (often mentioned with the surname of Tchelibi, 'gentle or noble,' which is however the general title of the sons of the Ottoman sultans) was the eldest surviving son of Bayezid I. After the fatal battle of Angora, in which his father was defeated and made prisoner by Timour, A.D. 1402 (A.H. 804), he effected his escape to Europe with the vizir Ali Pasha, and reigned several years in tranquillity at Adrianople, while the fragments of Asia Minor were disputed by his three brothers. He was frustrated however in an attempt to possess himself of the Asiatic provinces (1406) by an insurrection excited against him at home by his brother Mousa, which recalled him to Europe. Mousa was defeated, and fled into Wallachia, but he returned in 1410 with a fresh army, and Soliman, surprised in Adrianople, was slain in his flight. Mousa was himself dethroned three years later by Mohammed I., under whom the Ottoman dominions were reunited.

Soliman is not generally included in the list of the Turkish sultans, the interval between the death of Bayezid and the final establishment of Mohammed being regarded as an interregnum. He was a brave and generous prince, and the first of the line of Othman who patronised literature; but his good qualities were obscured by his excessive indolence and indulgence in wine.

SOLIMAN (surnamed by the Turks KANOONI, or 'the Legislator,' and by European writers 'the Magnificent'), the tenth and greatest of the Ottoman sultans, succeeded his father Selim I., A.D. 1520 (A.H. 926), in the twenty-seventh year of his age; and as he was an only son, his succession was not disturbed, like those of his father and grandfather, by civil wars. His first exploit was an invasion of Hungary (1521), in which he captured Belgrade, the key of that kingdom, a conquest often attempted in vain by his predecessors; and in the following year Rhodes, which had defied all the efforts of Mohammed II., was, after an arduous siege, surrendered to him by the knights of St. John. The suppression of a rebellion in Egypt, and of a revolt of the Janissaries (as a counterpoise to whom the corps of Bostandjis was instituted), occupied the next three years; but in 1526 Hungary was again invaded; the king, Lewis II., and nearly all his army, slain in the fatal battle of Mohacz, and the whole kingdom overrun by the Turks. The Hungarian crown was conferred by Soliman on John Zapolya, who received it as a vassal of the Porte; but the rival pretensions of Ferdinand of Austria kindled the first of the long wars between the sultans and the German emperors; and in 1529 Vienna was besieged without success by Soliman in person. A war with Persia followed, in which Armenia and Irak, with the cities of Tabreez and Baghdad (1534), were subdued by the Ottomans;

while Yemen and the Arabian coast were subjugated by the pasha of Egypt, and armaments sent even into Guzerat to aid the Indian Moslems against the Portuguese: the fleets of the vassal states of Barbary, under the famous corsair Khaireddin, or Barbarossa, at the same time swept the Mediterranean, and laid waste the Italian coasts; and Croatia was conquered (1537) after a great victory over the Imperialists at Esseck. The Turkish arms were everywhere triumphant, and the powerful friendship of Soliman was courted by Francis I. of France, the alliance with whom (1536) was the first between the Porte and any Christian power. The death of John Zapolya (1541) wrought a fresh change in the affairs of Hungary, great part of which was seized by the Turks; Buda became the seat of a pasha; and the war continued, generally to the advantage of the sultan, till a truce was concluded in 1547, by which Austria agreed to pay a tribute of 30,000 ducats for her remaining possessions in Hungary. In the same year a fresh invasion of Persia led to the capture of Ispahan; but this conquest was not long retained. The war with the house of Austria for Hungary again broke out in 1552; and Transylvania was subdued and made a principality under the suzerainte of the Porte. Persia was again attacked, and Erivan taken in 1554; but a peace was concluded with the shah in the following year, which became the basis of all subsequent treaties between the two powers.

A great naval victory was gained in 1560, over the combined fleets of the Christian powers at Djerbeh, on the African coast, by Piali, who had succeeded, on the death of Barbarossa, to the command of the Turkish navies; and a fresh truce with the empire (1562) left the Turks in possession of their Hungarian conquests. But the martial glories of Soliman were clouded by domestic dissensions. His eldest son, Mustapha, had been put to death in 1553, at the instigation of his stepmother Roxalana, who was solicitous to secure the succession for one of her own children; and jealousies of the two surviving princes, Selim and Bayezid, having ended in the rebellion of the latter, he was defeated and driven into Persia; but the shah surrendered the fugitive on the demand of Soliman, and he was put to death with his children (1561).

The united fleets of the Porte and of Barbary had ruled the Mediterranean since the battle of Djerbeh; but they were repulsed with great loss in the siege of Malta (1565) by the heroism of the grand-master John de la Valette. The war in Hungary meantime continued, notwithstanding frequent partial pacifications; and in 1566 Soliman headed his armies for the last time for its invasion; but he died in his tent before the walls of Szigeth, September 5, 1566 (Safar 20th, A.H. 974), the day before the capture of the town, at the age of seventy-two solar (or seventy-four lunar) years. His only surviving son, Selim II., succeeded him.

Though the Ottoman empire did not fully attain its greatest territorial extent during the reign of Soliman, its military power was undoubtedly during this period at its greatest height and most complete organisation, and declined irrecoverably in both these respects under his indolent and voluptuous successors. The personal energy of the sultan himself, and of the ministers and generals selected by him and trained under his eye, maintained the efficiency of every branch of the administration; and the Kanoon-Nameh, or code of regulations, which was drawn up under his own superintendence, completed the reform which his exertions had commenced. The finances, the military fiefs, the functions of the pashas and other employés, the police and administration of justice, are all treated at length in this elaborate compilation, which long formed the basis of both the jurisprudence and political science of the Ottomans. But Soliman was not less distinguished as a patron of literature and the arts than as a warrior and a legislator; the erection of the noble mosque of the Solimaneyeh, and of numerous public buildings both in the capital and the provinces, attest his architectural magnificence; and he is the only one of the Ottoman sovereigns who facilitated the internal communications of his dominions by the construction of roads and bridges. He was himself a poet of no mean rank; and the encouragement which he afforded to the employment of the Turkish language in place of the Persian, which the Ottomans had generally chosen as the vehicle of their sentiments, forms an era in the literature of the country. In an age remarkable for the eminent greatness of the monarchs filling the thrones of Europe, few of them equalled Soliman the Magnificent either in the union of princely qualities or in the glory and good fortune of their reigns.

SOLIMAN II., a younger son of Sultan Ibrahim, was placed on the Ottoman throne A.D. 1687 (A.H. 1098), on the deposition of his elder brother, Mohammed IV. He was nearly forty-six years of age at his accession, and had passed his whole life secluded in the seraglio and occupied by the study of the Korán. A prince thus unacquainted with active life was little fitted to stay the progress of the Imperialists, who in the last years of the preceding reign had almost expelled the Turks from Hungary. In the campaign of 1688 Belgrade and Agria were lost; and in 1689 the vizir Ragib was twice signally defeated by the Austrians, who penetrated into the heart of Servia and took Nissa. An abortive negociation for peace followed; but the appointment of Mustapha-Pasha Kuprilu to the viziat changed the face of affairs, and in the two succeeding campaigns the Ottomans recovered Belgrade and most of the frontier fortresses. Soliman however died at Constantinople in June 1691 (A.H. 1102), after a reign of three years and nine months; and leaving no children, was succeeded by his next brother, Ahmed II.

SOLIME'NA, FRANCESCO, Cavaliere, called l'Abate Ciccio, a celebrated Neapolitan painter, was born at Nocera de' Pagani in 1657. He was originally intended for the law, but having a decided taste for art, he was first taught by his father Angelo, who was the pupil of the Cav. Massimo, and studied afterwards at Naples under Francesco di Maria, and in the academy of Pietro del Po. Solimena was one of the best and most correct painters of his time; he had great versatility of talent and executed works in every style, and had also very great facility of execution. But his style in all its varieties belonged to the elegant and ornamental; his drawing is uniform, and in a great degree merely academical; his heads are only graceful, but his light and shade is effective; his works however want expression, sentiment, and dramatic vigour. He was a great admirer of Pietro da Cortona and the Bolognese painters, one or other of whom he generally made his model. He died at Naples extremely wealthy and in the enjoyment of a great reputation in 1747, at the very advanced age of ninety.

Solimena was the rival and at the same time the friend of Luca Giordano, by whose death in 1705 he was left without a rival, and he raised accordingly the price of his pictures, which however in no way diminished the number of his commissions. His works, both in oil and fresco, are very numerous; the principal of them are the frescoes of the sacristy of the Theatines of San Paolo Maggiore; others, in oil, in the Church of the Apostles, and those of the Chapel of San Filippo Neri in the church dell' Oratorio: there are likewise by him many great altar-pieces and other pictures in oil in the churches of Naples and in other cities of Italy. His portraits likewise are very numerous, including those of some of the principal kings and princes of his time. Solimena was also a poet; his sonnets have been several times published. He was never married; his large property, which besides estates amounted to 300,000 scudi, went to his nephews, the sons of his brother Tommaso Solimena, who was a distinguished lawyer. Of his numerous scholars the principal were Sebastiano Conca, Giaquinto Corrado, Ferdinando Sanfelice, and Francesco de Mura.

SOLI'NUS, CAIUS JU'LIUS, a Roman writer of whose life and period nothing is known. It is however certain that he did not write in the Augustan age, as some have supposed, for his work, entitled 'Polyhistor,' is merely a compilation from Pliny's 'Natural History.' Indeed Salmasius says ('Prolegomena') that the work contains nothing which is not found in Pliny, and that he got together all that he could out of Pliny's work, and put it in his compendium, keeping the same arrangement and nearly the same words. Solinus however never mentions Pliny, though he cites near one hundred authors. Salmasius endeavours to show that he lived about two hundred years after Pliny. The first writers who mention him are Hieronymus and Priscian. It has often been said, and even in very recent works, that the researches of Salmasius prove that there were two editions of the 'Polyhistor.' But we certainly do not need the testimony of Salmasius to this point, as it is correctly observed in the article 'Solinus,' 'Biog. Univ.;' for Solinus, in his address to his friend Adventus (according to some readings) says that the first edition was a hasty performance, and that it appeared under the title of 'Collectanea Rerum Memorabilium;' and that he gave the name of 'Polyhistor' to his second and improved edition. The work of Solinus contains a great variety of miscellaneous matter, of which a large part is geographical. His style deserves no great commendation, but it is sufficiently perspicuous. Some fragments of a poem entitled 'Pontica' have been attributed to him; Wernsdorf and some recent critics have however attempted to show that this poem is the work of Varro Atacinus, but Wullner, 'Comment. da P. Ter. Var. Atasini vita et Script. Monast.,' has fully met their arguments.

The first edition of Solinus is probably that of Rome about 1473; but one also appeared about the same date at Milan, edited by Bonini Mombriti. The pains that have been taken with a work of little value are shown by the number of editions. The principal edition is that of Salmasius, 2 vols. fol., Paris, 1629; and 2 vols. fol., Utrecht, 1689; a work, says Morhofius ('Polyhistor,' ii., c. 2), accompanied with a most enormous commentary, in which the editor has collected all that he could find in the ancient writers on the topics which Solinus discusses, and has given also his own opinions; but the editor, as usual, did his work in a hurry, and made various blunders, which a little more attention might have prevented.

There is an English translation of Solinus, by Arthur Golding, London, 1587 and 1590. The title of the former edition is, 'The Excellent and Pleasant Worke of Julius Ca. Solinus, Polyhistor, containing the Noble Actions of Human Creatures, &c.'

SOLI'S, ANTONIO DE, was born at Placenzia, July 18, 1610, of an ancient and illustrious family. His parents sent him to Salamanca to study the law; but having a natural turn for poetry, he gave it the preference, and cultivated the muses with great ardour and success. At the age of seventeen, and when still a student, he wrote a comedy called 'Amor y Obligacion' ('Love and Duty'), which was received with the highest applause. This introduced him to the notice of Calderon, with whom he was afterwards very intimate, occasionally writing the preludes to his dramas. At six-and-twenty Solis applied himself to ethics and politics, as well as to the history and antiquities of his native country. His great merit procured him a patron in the Count

of Oropesa, then viceroy of Navarre, and who appointed him his secretary. Solis seems to have taken particular delight in recording the virtues of his Mæcenas, whom he highly praises in several of his poems. On the birth of one of his sons he composed an heroic drama called 'Orpheo y Eurydice,' which was acted at Pampeluna during the festivities celebrated by the municipality on that occasion. In 1642 Solis was appointed to a lucrative office in the secretary of state's department, and subsequently raised to the honourable post of secretary to Philip IV. It was then, and in order to celebrate the birth of a son of this king, that Solis composed one of his best comedies, 'Triumfos de Amor y Fortuna' ('Triumphs of Love and Fortune'), which met with the most brilliant success. After the death of Philip, Solis was named to the office of 'cronista de las Indias,' or first historiographer of the transactions of the Spaniards in both Indies. In this capacity he wrote his 'Historia de la Conquista de Mexico,' a work which has ranked him among the best prose writers of Spain, and which was greatly esteemed at home and abroad. It contains an account of the conquest of Mexico by Hernando Cortés, written with great spirit and in very elegant style, though it is deficient in the criticism which belongs to a true historical writer. The work is considered by the Spaniards as the last relic of their classic literature. It appeared for the first time at Madrid in 1682, folio, and went subsequently through several editions, of which the principal are: Barcelona, fol., 1691; Madrid, 4to, 1777 and 1783; Venice, 4to, 1704; London, 2 vols. 8vo, 1808. We have an English version of it by Townsend (London, 1724), and there are besides French and Italian translations.

Solis is better known out of Spain as an historian than as a dramatic writer, yet he occupies a prominent place among the poets of that nation. His plays do not display so much invention as those of Calderon, but his dramas are more regular than those of that poet, because he was less liable to be led away by the force of his imagination. Among his comedies, 'El Alcazar del Secreto' ('The Castle of Mystery'), and 'La Gitanilla de Madrid' ('The Gipsy-girl of Madrid'), which is partly founded on Cervantes's novel of the same title, are justly much valued. His comedy 'Un Bobo haze Ciento' ('One Fool will make a Hundred') has, with many others, been imitated by the French dramatic writers. A volume of Solis's plays and dramas, in all fourteen, appeared at Madrid in 1732, 4to. There is also a volume of Lyric Poems written by him on various subjects, 'Varias Poesias de Don Antonio de Solis,' Madrid, 4to, 1682; and some letters published by Mayans in 1732. At the age of fifty six Solis entered into holy orders, and devoted himself almost exclusively to exercises of devotion. He now renounced all profane compositions, and wrote nothing but some dramatic pieces upon sacred subjects. He died April 19, 1686. His friend Juan de Goyeneche wrote an account of his life and writings, which appeared for the first time at Brussels in 1704, with the 'History of the Conquest of Mexico,' and has been prefixed to almost every subsequent edition of the same work.

SOLIS, JUAN DIAZ DE, a Spanish navigator, was born at Lebrixa, the ancient Nebrissa, in the province of Seville. In 1506 he sailed, in company with the celebrated pilot Vicente Yañez Pinzon, on an expedition, the object of which was to endeavour to find the strait or passage supposed by Columbus to lead from the Atlantic to a southern ocean. As no such passage exists, this of course proved unsuccessful, as did also another voyage which was undertaken by them for the same purpose in 1508. They however explored the northern coast of South America, and are supposed to have discovered Yucatan. On their return to Spain, Solis and Pinzon were appointed royal pilots, and again intrusted with the command of an expedition for the discovery of new lands. This time they doubled Cape St. Augustine, and sailing southwards along the coast, reached the 40° of S. lat. However, on their return to Seville in 1509, the court was so much displeased with the unprofitable result of the expedition, that they were both deprived of their offices and emoluments, and Solis was put in prison. In 1512 Solis applied for and obtained permission to sail on a voyage of discovery; but as the government would not grant him any assistance, he was obliged to raise among his friends the funds required for the expedition. After touching at Teneriffe, he surveyed Cape St. Roque, then Cape St. Augustine; continuing his route to the South, he discovered Cape Frio, and entered the Bay of Rio Janeiro. Thinking this to be the strait in search of which he had sailed, Solis took possession of the northern coast in the name of the king of Castile, and gave the name of Mar Fresca (Fresh sea) to that portion of the Atlantic which lay before him. Proceeding farther along the coast, he saw several Indians, who told him of a river called Paraguaya, *i.e.* great water, on the banks of which gold was said to be found in large quantities. Satisfied with this information, Solis returned to Spain, and having obtained the requisite leave to undertake the conquest of the lands watered by that river, he sailed on the 8th of October, 1515, with three caravels, having seventy soldiers on board. On his arrival at Rio Janeiro, Solis left two of his ships behind, and sailed with the third in a south-western direction in search of the Indians with whom he had conversed on his first voyage. He found them; but scarcely had he landed with the greater part of his crew, when they were surrounded and put to death by the Indians. This catastrophe happened near a small river between Maldonado and Montevideo, which to this day is called 'El Rio de Solis.'

*SOLLOGUB, COUNT VLADIMIR ALEXANDROVICH, a Russian writer of reputation, was born at St. Petersburg about 1815, the son of the master of the ceremonies at the imperial court, who was the descendant of an old Lithuanian family. After having passed some years as an attaché to the Russian embassy at Vienna, Count Sollogub, returning to St. Petersburg, made his first appearance as an author in 1841, and in 1845 wrote a novel which produced a strong impression on the Russian public, and has been translated into several languages. This novel entitled 'Tarantas,' from the name of a peculiar Russian travelling-carriage, chiefly consists of a series of conversations between two characters who are the representatives of ancient and modern Russia, and its principal intention seems to be to raise the country in the opinion of its natives. The book may have owed some of its reputation to its pictorial illustrations which were comic and characteristic, and some of which are reproduced in the English translation by Rosenstrauch, 'The Tarantas, Travelling impressions of young Russia, with eight illustrations,' London, 1850. It must be observed however that while the original consists of twenty chapters, the English translation contains only sixteen, four having been unceremoniously retrenched, apparently with the sole view of shortening the volume. A complete translation in German is given in Lippert's 'Nordisches Novellenbuch.' Sollogub wrote also some other novels, edited a collection of poems and essays entitled 'Vchera i Segodnia' ('Yesterday and to-day'), and produced some plays, one of them 'Bieda od niezhnago Serdtsa' ('The Sorrows of a Soft Heart'), in 1850. In the same year he received an appointment as State Counsellor in the government of Transcaucasia under Count Vorontsov or Woronzow, and has since resided at Tiflis, where he has communicated some articles of value to the Transactions of the Caucasian branch of the St. Petersburg Geographical Society. With some spirit and liveliness Count Sollogub's best works do not rise above the level of the clever fashionable novel.

SOLOMON, the son of David and Bathsheba, was born in the year B.C. 1033, and was named by God, through the prophet Nathan, "Jedidiah," that is, "beloved of the Lord." (2 Sam., xii. 24, 25.) In the old age of David, his son Adonijah attempted to seize the kingdom, upon which David had Solomon proclaimed and anointed king, B.C. 1015. (1 Kings, i.; 1 Chron., xxiii.) In the same year David died, after giving certain charges to Solomon. (1 Kings, ii.) The first acts of Solomon were to punish the enemies of David, especially Adonijah and his adherents. He then contracted a close alliance with Pharaoh, king of Egypt, whose daughter he married. Being thus strengthened in his kingdom, he assembled all the congregation of Israel at Gibeon, where the Tabernacle stood, and offered burnt offerings to God. In the same night God appeared to him, and commanded him to ask what he would. Solomon asked for wisdom and knowledge, that he might judge the people. God was pleased with the request, and promised him not only the wisdom which he asked, but also riches and long life, and power over his enemies. Solomon's wisdom was soon displayed in his decision of a singular case which came before him for trial. (1 Kings, iii.; 2 Chron. i.)

The kingdom of Israel was now at its highest pitch of prosperity and extent. It reached from Egypt and the borders of the Philistines to the Euphrates, and southward as far as the head of the Red Sea. With the neighbouring kings of Egypt and Tyre, which city then held the supremacy of Phœnicia, Solomon was in close alliance. The people of Israel were very numerous and prosperous, and enjoyed profound peace; and the court of Solomon was maintained on a scale of the greatest splendour, which was supported by the encouragement he gave to commerce, by which "he made silver and gold as stones, and cedar-trees made he as the sycamore-trees that are in the vale for abundance." The fame of his wisdom spread abroad, and people and kings came from all countries to hear it, for "he spake three thousand proverbs, and his songs were a thousand and five. And he spake of trees, from the cedar-tree that is in Lebanon even unto the hyssop that springeth out of the wall: he spake also of beasts and of fowl, and of creeping things, and of fishes." (1 Kings, iv., x.; 2 Chron. ii. 13-17; ix.)

In the fourth year of Solomon's reign, having secured the co-operation of Hiram, king of Tyre, he began to build the Temple of God at Jerusalem, for which David had already formed a plan and collected treasures, but which he had not been allowed to build because he was a man of blood. (1 Chron., xxii., xxviii.) In seven years (B.C. 1005) the building was finished and dedicated to God. (1 Kings, v., viii.; 2 Chron., ii.-vii.) On this occasion God appeared to Solomon in a vision the second time, and promised that if he continued in piety and uprightness, his family should be established on the throne; but that if he or his children should fall into idolatry, Israel should be cut off out of their land, and both they and the Temple itself should be made a proverb and by-word among all people. (1 Kings, ix. 1-9; 2 Chron., vii. 12-22.)

Josephus ('Antiq.,' viii. 2, 8) states that copies of the letters which passed between Solomon and Hiram concerning the building of the Temple were preserved in his day among the archives of Tyre.

Solomon adorned Jerusalem with other magnificent buildings. He built a palace for himself, which took thirteen years to complete; and another palace, which was called the House of the Forest of Lebanon, probably on account of the quantity of cedar used in it, with porti-

coos where he sat in judgment; and also a palace for his wife, the daughter of Pharaoh. (1 Kings, vii. 1-12; 2 Chron., viii. 1.) He also built several cities, and among them Tadmor in the wilderness, which was afterwards called Palmyra; but the splendid ruins which still exist belong to the age of the Roman empire. (1 Kings, ix. 15-19; 2 Chron., viii., 1-6.) In all these buildings he used as workmen the descendants of the Canaanites who remained in the land, whom also he made to pay a tribute: the Israelites he employed in his armies, and in superintending the works. (1 Kings, ix. 20-23; 2 Chron., viii., 7-10.) He built a navy at Ezion-geber, which brought him the produce of Arabia and India. (1 Kings, ix. 26-28; x. 11, 12; 2 Chron., viii. 17-18.) [OPHIR.] He had also another navy in the Mediterranean, in company with a navy of Hiram, which made a voyage to Tarshish every three years, bringing gold, silver, ivory, apes, and peacocks. (1 Kings, x. 22, 23; 2 Chron., ix. 21.) From Egypt he imported horses and linen-yarn. (1 Kings, x. 28, 29.)

While Solomon was thus at the height of his prosperity, he received a visit from the Queen of Sheba, or Saba, in Ethiopia, who had heard of his wisdom and came to prove it with hard questions, to which Solomon gave such answers that she confessed that the half of his wisdom had not been told her, and departed after an exchange of presents. (1 Kings, x.; Matt. ii. 42.)

Solomon's prosperity was at length too much for him. Among his magnificent establishments was a large harem, composed, in direct opposition to the divine command, of women, from the remnant of idolatrous nations of Canaan. These women seduced him into idolatry, as a punishment for which God threatened to divide his kingdom after his death: and even during his life signs were given of the coming calamity in the rebellion of Hadad the Edomite, Rezon king of Syria, and Jeroboam the son of Nebat, who afterwards became king of the ten revolted tribes of Israel. (1 Kings, xi.; Nehem., xiii. 26.)

It is generally supposed that this threat had the effect of recovering Solomon from his idolatry, and that he then recorded in the book of Ecclesiastes his confessions of the vanity of wordly wisdom, riches, and honour. This supposition is rather favoured by the internal evidence of the narrative in the book of Kings, and by that of the book of Ecclesiastes itself. Among the other works ascribed to him are the Book of Proverbs, of which he must be regarded as the compiler rather than the author, the Song of Solomon, the Wisdom of Solomon, the Psalms lxxii. and cxxvii., and also a collection of eighteen psalms entitled 'The Psalter of Solomon,' which was found in Greek, in the library at Augsburg, by Schott, and translated into Latin by De la Cerda, and which are generally supposed to be the composition of some Hellenistic Jew, in imitation of the Psalms of David. Other writings ascribed to Solomon are mentioned by Suidas s. v. 'Eζεκίας), by Euseb. ('Praepar. Evang.,' ix. 31). See also Fabric., 'Cod. Pseudepigraph,' 1. 914, &c.; 1011, &c.; Bartolocc., 'Bibl. Rabb.,' i. 490, &c. Solomon died in the year 975 B.C., after a reign of forty years. (1 Kings, xi. 42, 43; 2 Chron., ix. 30, 31.)

The reign of Solomon was the period of the highest prosperity of Israel and the commencement of its decline, both in its religious and civil state. At its commencement the kingdom had reached its utmost boundaries, and was in the enjoyment of profound peace and plenty, and the Temple of God was built and dedicated; but before its close the king had turned idolator, rebellion had broken out, and the kingdom was on the eve of a partition. The causes of this decline are obvious. They were in part judicial, for in the magnificent establishments of Solomon, especially in his treasures, his horses and chariots, and his concubines, he had transgressed the fundamental law which defined the duties of the king. [MOSES, vol. iv. col. 363.] But natural causes also may easily be found. The government of Solomon was calculated rather to promote the splendour of the court than the prosperity of the people. The wealth derived from commerce went into the king's treasury, and the people were even taxed in addition. (1 Kings, xii. 4, 10, 11.) The court set the example of luxury, which weakened and depraved the whole nation, besides training up that race of insolent young nobles whose bad advice to Rehoboam was the immediate cause of the partition of the kingdom. (1 Kings, xii. 6-11.) The subject nations were of course ready, especially after forty years of peace, to throw off the yoke, and it has even been doubted whether the splendid scale on which Solomon established the Temple worship was likely to support the national religion. On the whole, therefore, this period of the history of Israel must be regarded as far less solid than splendid.

Solomon has always had an extensive fabulous reputation in the East. As early as the time of Josephus magical powers were ascribed to him ('Antiq.,' viii. 2, 5; comp. Origen, 'Ad Matth.,' xxvi. 63; Nicet. Chon., 'Annal.,' iv. 7). The similar traditions of the Arabians concerning him have been collected by Mr. Lane, 'Thousand and One Nights,' Index, under Suleymán Ibn Dáood.

SOLON, son of Execestides, and a descendant of the royal house of Codrus, was born about B.C. 638, in the island of Salamis. His father is said to have considerably diminished his property by his liberality, and that Solon in his youth engaged in mercantile undertakings in order to better his circumstances. For this purpose, or, according to others, in order to satisfy his thirst for knowledge, he visited various countries. The time when he returned and settled at Athens is not quite clear, but it seems very probable that it was soon after the Cylonian conspiracy (B.C. 612), when he must have been about twenty-six years old. Athens at this time was in a deplorable condition: it was distracted by internal feuds, and unable to maintain itself against its hostile neighbours. It had shortly before been deprived of the island of Salamis by the Megarians, and in the ensuing war Athens had suffered such losses that at last a decree was made that any one who ventured to propose the continuance or renewal of the war should be punished with death. (Plut., 'Sol.,' 8; Diog. Laert., i. 45.) Solon, indignant at the humiliation of Athens and the pusillanimity of her citizens, devised a plan by which he hoped to rouse the Athenians to renewed activity without incurring the penalty of the law. Being endowed by nature with considerable poetical talents, as appears from the fragments of his works, he composed an elegy upon the loss of Salamis (Müller, 'Hist. of the Lit. of Ancient Greece,' i., p. 117), and assuming the appearance of a madman, he rushed into the Agora, where a crowd soon gathered around him. Here he recited his poem to the multitude, and its inspiriting influence, together with the probably preconcerted assistance of some of his friends, had such an effect upon the people, that they not only repealed the law respecting Salamis, but resolved to try once more to recover that island. Solon was placed at the head of the Athenian forces, and led them to victory by a stratagem which is differently described by ancient writers. (Plut., 'Sol.,' 8, 9.) All the Megarians in Salamis were either slain or dismissed to their homes, and Salamis again came into the hands of the Athenians. This successful undertaking, in which the Athenians also appear to have gained possession of Nisaea, raised Solon to a very high degree of popularity. In the war between Delphi and Cirrha (about B.C. 600), Solon advised the Athenians to support the former city against the sacrilegious Cirrhæans. His advice was followed and crowned with success, for Cirrha was destroyed, and Solon's fame now spread through all Greece.

In consequence of the massacre of the friends of Cylon, notwithstanding their having taken refuge in the temples and at the altars of the gods, the republic was at this time divided between two parties, which were as much the result of religious fears and scruples as of the political state of the country. A part of the Athenians were enraged against Megacles and his associates for their violation of all religious feelings, and the surviving friends of Cylon did their utmost to foster this hostility against their enemies. The Megaclids were looked upon as a cursed race, and the Cylonids were gaining fresh strength every day. It was evident that peace could not be restored until the Megaclids had atoned for their crime, and delivered the city from the curse they appeared to have brought upon it. Solon, who appears to have belonged to neither party, enjoyed the full confidence of his fellow-citizens; and when the dissensions had reached their highest pitch, he persuaded the Megaclids to submit their case to the decision of a commission of 300 persons to be chosen from among the nobles. The sentence of this court was that the surviving Megaclids should be sent into exile, and that the bodies of those who had died should be taken from their graves and be carried beyond the frontiers of Attica. During these troubles at Athens the Megarians renewed their attempts upon Salamis with success. Both the Megarians however and the Athenians were unwilling to engage again in a long and tedious warfare, and both agreed to request the Lacedæmonians to appoint a commission of five men to investigate the claims of the two states. Solon, who was the spokesman on the part of the Athenians, established by various means the legitimacy of the claims of his country, which thus again came into the possession of Salamis. (Plut., 'Sol.,' 10, 12; Diog. Laert., i. 48.)

Notwithstanding the removal of the Megaclids from Athens, the party feuds continued to rage as before. For besides the religious scruples arising from the crime of the Megaclids, which still seemed to call down the divine wrath upon the city, there were other causes, which could only be removed by a reform of the constitution. This however could not be effected with any degree of success, unless all religious fears and apprehensions were allayed by a complete purification of the city. This was done by Epimenides of Crete, whom the Athenians invited for this purpose. The way was thus prepared for the legislation of Solon.

The three ancient local divisions of the country—the lowlanders (Πεδιεῖς, or Πεδιαῖοι), highlanders (διάκριοι), and the inhabitants of the coast (Πάραλοι)—formed three distinct political parties; the highlanders being the most democratical, the lowlanders the most oligarchical, and the men of the coast, who took a middle course, wishing to reconcile the two other parties. Besides these political parties, a struggle was going on between the wealthy and the poor. Many of the latter had not only lost their property, but, not being able to pay their creditors, had become the bondsmen of their wealthy oppressors, and some had even been sold as slaves into foreign countries. (Plut., 'Sol.,' 13.) The most moderate and wisest among the Athenians saw that this state of things could not last, and that if no remedy was applied the time would soon come when the people would take the power into their own hands. Solon appeared to be the only man who was impartial and skilful enough to mediate between the hostile parties. In the year B.C. 594 he was invested with the office of archon, and requested to act as mediator and to frame a new code of laws. In considering the legislation which he undertook, it should constantly be borne in mind that he received from both parties

full power to arbitrate between them; and he acted in the name and on behalf of his country. The sincerity with which he acted is manifest from the fact that he resisted all temptations and exhortations of his friends to make himself tyrant of Athens, which he might undoubtedly have done without much difficulty, and that he himself lost a considerable part of his property by his own legislation.

The legislation of Solon consisted of two main parts: the one embraced those measures by which he intended to remove the evils under which the republic was actually labouring; the object of the second was to establish the constitution upon such a basis as would prevent the recurrence of these evils. The first step he took was to relieve those who were oppressed by debts. This was done in a manner which did not cause too great loss to the rich, and was yet a great relief to the poor, by a measure called σεισάχθεια, or a disburdening ordinance, by which he not only established a reduction of the rate of interest (which was probably made retrospective), but also lowered the standard of the silver coinage in such a manner that 73 old drachmæ became worth 100 new ones. (Plut., 'Sol.,' 15.) He also released the pledged lands, and restored them to their owners, but it is not clear whether this was effected by a particular measure, or whether it was included in his disburdening ordinance. Those citizens who had been enslaved by their creditors were restored to freedom, and those who had been sold into foreign countries seem to have recovered their liberty at the expense of those who had sold them. Finally, the law which gave to the creditor a right to the person of his insolvent debtor was abolished. Some of the ancient writers state that he cancelled all debts, but the best authorities do not mention any such measure, which is the more improbable, as we read that the most violent democrats, who would certainly have been pleased with it, were not satisfied with his disburdening ordinance. If we except the extreme of both parties, the relieving measures of Solon were received with universal approbation, and sacrifices were offered to the gods for the happy change. Thus encouraged, Solon proceeded to the second and more difficult part of his task. The first thing he did was to abolish the bloody laws of Draco, with the exception of those relating to murder. The characteristic feature of his new constitution was, that he substituted property for birth as a title to the honours and offices of the state. The change brought about by this new standard could not at first be great, as the eupatrids were undoubtedly the wealthiest citizens. According to their property, he divided the whole population of Attica into four classes, and regulated their political rights and duties according to the amount of their income from their landed property. The first class comprised all those citizens whose estates yielded a yearly income of 500 medimni (a medimnus is a bushel, six pints and a fraction) of dry or liquid produce, whence they are called πεντακοσιομέδιμνοι; the second, those who had 300 medimni, and could keep a war-horse, whence they were called ἱππεῖς, and formed the Athenian cavalry; the third contained those whose estates yielded 200 medimni. They were called ζευγῖται, from the yoke of cattle for the cultivation of their fields, and formed the heavy-armed infantry in the Athenian armies. All the remaining population whose income did not amount to 200 medimni constituted the fourth class, with the name of θῆτες, that is, hired labourers, who were excluded from all the offices of the state, and formed the light-armed infantry in the armies, as subsequently they also manned the fleets. They had however the right of voting in the popular assembly, as well as the exercise of the judicial power, which Solon placed in the hands of the people. The archonship and the other great civil and military offices, which had before been held by the nobles alone, became now accessible to all the citizens contained in the first class, while the second and third classes had access to all the minor offices. The public burdens were distributed according to the classes; but as the lower classes had fewer political rights than the higher, the contributions to the necessities of the state were for the lower classes proportionately light, for the second and third classes were not taxed according to the real value of their property, but that of the second class was reduced by one sixth, and that of the third class by one-third below its real value. (Böckh, 'Staatshaush,' ii., p. 29, &c.) The fourth class was altogether exempted from direct taxes. This distribution of power and duties was, as Solon himself expressed it, intended to give to the people as much power as would enable them to protect themselves, and to the wealthy as much as was necessary to maintain their dignity. (Plut., 'Sol.,' 18.)

The four old tribes into which Attica was divided were left unaltered by the new constitution. The magistrates also appear to have retained the same power which they had had before, with the exception that they were now made responsible for the exercise of it to the people, and not, as before, merely to the order of the nobles. From the judicial sentence of a magistrate an appeal also was left to the popular courts of justice, which were numerously composed of citizens of all classes indiscriminately. (Thirlwall, 'Hist. of Greece,' ii., p. 39, &c.) Two other institutions, which were intended as bulwarks against democratical extravagance, the senate of four hundred and the council of the Areopagus, are almost unanimously ascribed to Solon. But as regards the senate, there can be no doubt that it existed previous to the legislation of Solon, and was composed of the nobles, but its number cannot be ascertained with any accuracy. Solon raised it to the number of four hundred, and threw it open to all citizens belonging to the first three classes, in such a manner that each of the four tribes was represented in it by one hundred members. Whether these members were elected, as Plutarch states, or whether they were appointed by lot, as in subsequent times, is uncertain. Each member however had to give evidence of his qualification by an examination called δοκιμασία, and no person was eligible who had not attained the age of thirty. All members of the senate were changed every year, at the end of which they were liable to give an account of their conduct during the time of their administration. The senate was divided into sections, called prytanies, which succeeded each other in the management of the affairs throughout the year, and held their assemblies in the Prytaneum. The most important part of their business consisted in preparing those measures which were to be laid before the popular assembly, which had the power to accept, reject, or modify them. The senate however had other powers connected with the finances and other branches of the administration.

As regards the rights which Solon gave to the popular assembly, no measures could originate in it, but its discussions were confined to such measures as had been prepared by the senate. Every citizen, to whatever property-class he belonged, had a right to take part and to speak in it, so that the vote of the wealthiest nobleman had no more weight than that of the poorest labourer. No one however was allowed to speak who had not attained the age of twenty, and the oldest persons were called upon by the crier to vote first. Though the political power of the assembly was limited, the judicial power with which Solon invested it was considerable. Out of the popular assembly 6000 men above the age of thirty were chosen every year by lot, to form a supreme court of justice called the ἡλιαία, to which appeals were made from the sentence of magistrates, and which had in certain cases to take cognisance, independently of any other court, and in subsequent times assumed all judicial power in the state. The importance and influence of the Heliaea appears from the oath which the heliasts had to take at the time of their appointment, and which is preserved in Demosthenes (c. 'Timocrat.,' p. 746.)

It would be impossible to give any detailed account of the civil and criminal legislation of Solon, although there were many materials for such a purpose. It may suffice here to state, that although he did not in the same degree as Lycurgus interfere with and regulate the private affairs and the mode of living of his fellow-citizens, yet, like most ancient legislators, he did not think any part of the life of the citizens unworthy of his attention. The education of the young, and the conduct of women as well as of men, were to him as important as any of those subjects which in modern times alone engross the attention of legislators. Plutarch ('Sol.,' 18) states that Solon clothed his laws intentionally in obscure language, for the purpose of increasing the influence of the courts of justice. But surely nothing is more contrary to the whole spirit of his legislation than such a scheme, and the alleged obscurity, if it existed at all, was probably nothing more than the natural consequence of the state of the language in the days of Solon, in comparison with what it was two centuries later.

The Attic tribes had from early times been divided into forty-eight naucraries, and Solon is said to have established the law according to which each of these naucraries was charged with the equipment of a trireme and the mounting of two horsemen. If this is true, he must be regarded as the founder of the Attic navy. (Phot. s. v. ναυκραρία.) Solon also encouraged the arts and manufactures, and for this purpose he invited foreigners to settle at Athens. (Plut., 'Sol.,' 24.) The calendar likewise received some improvements from Solon.

He had made such arrangements in regard to the observations of his laws, and their constant revision, that it is impossible to place any confidence in the statement of Plutarch, that he enacted them to remain in force unaltered only for a century. The laws were inscribed upon wooden tablets, put together in pyramidal blocks, which turned upon an axis. They were at first kept in the Acropolis, and afterwards in the Prytaneum. These axes were called ἄξονες and κύρβεις, and according to some authors the former contained the civil, and the latter the religious laws. (Plut., 'Sol.,' 25.)

When his legislation was completed, Solon is said to have been so much annoyed at Athens by the remarks of the discontented, and the importunate inquiries of the curious, that he asked permission to leave Athens for ten years, hoping that during this period the people would become familiar with their new institutions. The permission was granted, and Solon is said to have visited Egypt, Cyprus, and Asia Minor. The beautiful story of his interview with Crœsus, king of Lydia, which is told by Herodotus, Plutarch, and others, is inconsistent with chronology, as even some of the ancients have observed, for Crœsus did not come to the throne till about B.C. 560, some twenty or thirty years later than the time at which Solon must have visited Asia Minor. (Voemel, 'Exercitat. Chronolog. de Aetate Solonis, et Croesi,' Frankfurt, 1832.) On his return he found Athens again distracted by factions. The three parties of the highlanders, the men of the plain, and the men of the coast, were again engaged in hard struggles. The first of these parties was headed by Pisistratus, the friend of Solon, the second by Lycurgus, and the third by Magacles. Solon exerted all his powers to avert the threatening danger, and to reconcile the heads of the parties. But he laboured in vain, and although Pisistratus

listened to him respectfully, he secretly continued to work out his plan. [PISISTRATUS.] When Pisistratus had established himself as tyrant of Athens, Solon, who was probably convinced that the mild rule of one man was, after all, greatly preferable to the continuance of party struggles, is said to have supported the tyrant with his advice. At the same time, he withdrew from public life. How long he survived the ascendancy of Pisistratus is not certain, but according to the most probable account he died soon after, in the year B.C. 559. (Clinton, 'Fast. Hell.,' ii. p. 301.) Respecting the constitution of Solon, see Thirlwall, 'History of Greece,' vol. ii., and Grote, vol. iii.

From the numerous works ascribed to Solon, it appears that he must have devoted all his leisure hours to the Muses; and he is said to have done so to the last moment of his life, for at the time when he died, he is said to have been engaged in writing a poem upon the state of Attica previous to the Ogygian flood, and its wars with the inhabitants of the island Atlantis, which was afterwards swallowed up by the Atlantic Ocean. (Plut., 'Sol.,' 31, &c.) We are enabled to judge of his poetical powers from the few fragments which are still extant. They are distinguished by a graceful simplicity and great vigour. They have been collected by Fortlage, in a work entitled 'Solonis Carminum Fragmenta, Græce, cum variis lectionibus notisque,' Lipsiæ, 1776; and by N. Bach, in 'Solonis Carmina quæ supersunt, emend. atque annot. instr.,' 8vo, Bonn., 1825.

SOMERS, JOHN, LORD SOMERS, was born at Worcester, where his father, of the same name, was an attorney in good practice. His mother was Catherine Ceaverne, of a good family in Shropshire. The year of Somers's birth is supposed to have been 1650; but some accounts make it to have been 1652. We are not aware upon what authority it has been sometimes stated, or assumed, that the day on which he was born was the 4th of March.

Somers's father, who was a zealous Commonwealth man, and had commanded a troop under Cromwell in the Civil War, intended to bring up his son to his own profession. He managed the estates of the Earl (afterwards Duke) of Shrewsbury, who often visited him, and in that way had his attention early attracted to the promising qualities of young Somers. He was also connected by electioneering services with the member for the city, Sir Francis Winnington, afterwards solicitor-general, in whom his son found another useful patron when he entered the profession of the law. He died in 1681, when the subject of the present article inherited a small estate in Gloucestershire, which had been for some generations in possession of the family.

Young Somers however is said to have been educated at the expense of his father's sister, who had married Mr. Blurton, an opulent Worcester clothier, and who, having no children of her own, had adopted him from his birth. At her house, and not at that of his father, he resided throughout his boyhood. He appears to have been placed first at the cathedral school of Worcester, and afterwards at a private school at Walsall in Staffordshire; and it has also been supposed that after leaving school he may have spent a year or two in his father's office. While at school he is said to have been remarkable for his gravity of demeanour, as well as his studious habits. It is stated, on the authority of his friend Winnington, that at this time "by the exactness of his knowledge and behaviour, he discouraged his father and all the young men that knew him; they were afraid to be in his company." This beginning would not lead us to expect the robust heartiness of character by which Somers was distinguished in after-life, nor the somewhat free or lax system of private morality as to certain points, of which indeed we have not a hint in the common formal biographies of the distinguished lawyer and statesman, but which nevertheless he is very well known to have adopted and practised.

Winnington has the credit of having advised that he should be sent to the bar. With this view he entered himself of the Middle Temple, and in 1674 was admitted a commoner of Trinity College, Oxford. In 1676 he was called to the bar, but although he never took any further degree than that of B.A., he continued to reside at the University for five or six years longer. To the latter part of this interval, between the completion of his studies and his removal to London and entrance upon the practice of his profession, belong the principal literary performances which he sent to the press:—1, 'The Memorable Case of Denzil Onslow, Esq., tried at the Assizes in Surrey, July 20, 1681, touching his election at Haslemere in Surrey;' 2, 'A Brief History of the Succession of the Crown of England, collected out of Records and the most authentic Historians,' 1681; reprinted 1714; 3, 'A just and modest Vindication of the Proceedings of the two last Parliaments' [in which the question of the exclusion of the Duke of York had been agitated], 1681 (a reply to the king's declaration), at first penned, according to Burnet, by Algernon Sidney, but afterwards drawn out anew by Somers, and finally corrected by Sir William Jones, who had been attorney-general a few years before; but, adds Burnet, "the spirit of that side was now spent; so that this, though the best writ paper in all that time, yet had no great effect;" 4, 'The Security of Englishmen's Lives; or the Trust, Power, and Duty of the Grand Juries of England, explained according to the fundamentals of the English government,' 1681, written on the failure of the charge against the Earl of Shaftesbury; "it passed," says Burnet, "as writ by Lord Essex, though I understood afterwards it was writ by Somers, who was much esteemed and often visited by Lord Essex, and who trusted himself to him, and writ the best papers that came out in that time." He had before this time contributed poetical versions of Ovid's 'Epistles of Dido to Æneas, and of Ariadne to Theseus,' to Tonson's edition of Ovid's 'Epistles' in English; and a translation of Plutarch's 'Life of Alcibiades' to the English Plutarch, "by various hands," produced by the same publisher. And there is also attributed to him an original English poem, of some three hundred lines, entitled 'Dryden's Satire to his Muse,' a libellous attack on that poet, which from several allusions in it, must have been written early in 1682. It has a considerable portion of the strength, as well as the coarseness, of Dryden's most prosaic manner. Walpole, in his Royal and Noble Authors,' expresses his opinion that "the gross ribaldry" of this poem "cannot be believed to have flowed from so humane and polished a nature as Lord Somers's;" but this, we apprehend, is to carry out too strictly, or too far, the figure with which Walpole introduces his notice of Somers—that he was "one of those divine men, who, like a chapel in a palace, remain unprofaned, while all the rest is tyranny, corruption, and folly." The poem is printed in part ii. of the 'Supplement to the Works of the Minor Poets,' pp. 3-11.

Somers, whose ability and professional learning were already well known to a circle of influential friends, at last came to London in 1682, and commenced practice at the bar. The first cause of public importance in which he was engaged was the prosecution of Pilkington and Shute, sheriffs of London, and other members of the Whig party, who were tried and convicted, in May 1683, for a riot at the last election of sheriffs, in which he appeared as junior counsel to his friend Winnington for the defendants. From this time, it is stated by the writer of the 'Memoirs of his Life,' 8vo, London, 1716, that his practice increased daily, so that in the reign of James II. his professional income already amounted to 700*l.* a year, which was in those days a large sum for a barrister of his standing; and, according to this authority, "he was looked upon as one of the most rising counsel in England, before he appeared at the trial of the Bishops."

But no doubt his being selected to be one of the counsel for the defence in that celebrated case, tried in the Court of King's Bench, in June, 1688, was what first brought him prominently before the public eye. He was selected, it is stated, on the strong recommendation of Mr. Pollexfen, one of the leading counsel for the bishops, and a lawyer of the highest eminence. "I have heard one of the bishops declare," says Bishop Kennett, in a note to his 'Complete History,' "that objection was made among themselves against Mr. Somers as too young and obscure a man; but old Pollexfen insisted upon him, and would not be himself retained without the other; representing him as the man who would take most pains, and go deepest into all that depended on precedents and records." Somers's speech occupies only about a column in the 'State Trials' (vol. xii., p. 396); but it is probable that his seniors were indebted for much of their matter to his learning and research.

From this time Somers is to be regarded as one of the leading political persons of his time. He is understood to have been associated with his friend Shrewsbury and the other chiefs of the Whig party in the negociations and arrangements which resulted in the coming over of the Prince of Orange; and he was taken into the confidence of William from the first. He was returned as one of the representatives for Worcester to the Convention, which met in January 1689; and he took a distinguished part in the debates in the Commons and the conferences with the Lords, which terminated in the adoption, by both houses, of the decisive resolution that the late king had 'abdicated' the government. Somers indeed was a member of the first and chairman of the second of the two committees which prepared the Declaration of Right; and it was perhaps mainly drawn up by him, as is hinted by Burke, who in his 'Reflections on the Revolution in France,' says, "I never desire to be thought a better Whig than Lord Somers, or to understand the principles of the Revolution better than those by whom it was brought about; or to read in the Declaration of Right any mysteries unknown to those whose penetrating style has engraved in our ordinances, and in our hearts, the words and spirit of that immortal law."

Under the new government preferment flowed fast upon Somers. In the beginning of May 1689, he was made solicitor-general and knighted; on the 2nd of May 1692 he was made attorney-general; and on the 23rd of March, in the same year, he was promoted to the office of lord-keeper of the great seal. This last appointment, of course, though he was not yet raised to the peerage, removed him both from Westminster Hall and from the House of Commons. "All the people," says Burnet, "were now grown weary of the great seal being in commission; it made the proceedings in Chancery to be both more dilatory and more expensive; and there were such exceptions made to the decrees of the commissioners, that appeals were brought against most of them, and generally they were reversed. Sir John Somers had now got great reputation, both in his post of attorney-general and in the House of Commons; so the king gave him the great seal. He was very learned in his own profession, with a great deal more learning in other professions—in divinity, philosophy and history. He had a great capacity for business, with an extraordinary temper: for he was fair and gentle, perhaps to a fault, considering his post; so that he had all the patience and softness, as well as the justness and equity,

becoming a great magistrate. He had always agreed in his notions with the Whigs, and had studied to bring them to better thoughts of the king, and to a greater confidence in him." The most remarkable occasion on which Somers distinguished himself while holding the office of lord keeper, was what is called the case of the Bankers in the Court of Exchequer, in 1696. He delivered a judgment against the bankers, and reversing the decision of the Barons of the Exchequer, which has been characterised by Mr. Hargrave as "one of the most elaborate arguments ever delivered in Westminster Hall," and in collecting books and pamphlets for which he is said to have expended several hundred pounds. It is contained in the report of the case in Howel's 'State Trials,' vol. xiv., pp. 39-105. This judgment however, in which he was supported by Treby, chief justice of the court of Common Pleas, but opposed by Holt, chief justice of the King's Bench, was afterwards reversed by the Lords; and Lord Dartmouth, in a note to Burnet's 'History,' asserts that when the decree which he had made was, after a very warm debate, set aside, Somers fell ill, and never appeared upon the woolsack more. This was in 1700.

Meanwhile, in 1697, Somers had been appointed lord-chancellor, and raised to the peerage by the title of Baron Somers of Evesham in the county of Gloucester. He appears to have had a seat in the cabinet from the time of his promotion to the place of lord keeper; and he was now generally regarded as one of the chiefs of the ministry, as well as one of the most attached and influential of the king's friends. This made him a principal object of attack on the part of the Tory opposition in the second, or last, session of King William's fourth parliament, which commenced in November 1699. After two successive charges brought against him had been negatived—the one for his having improperly, as was alleged, dismissed many persons from the commission of the peace; the other, founded on the affair of Captain Kid, who, after having been sent out in the command of an armament to destroy certain pirates in the West Indies, the expense of which had been very patriotically contributed by Somers, Shrewsbury, and some other noblemen, had taken to piracy himself,—a motion was made on the 10th of April 1700, the day before the king came down to prorogue the parliament, that his majesty should be addressed to remove Somers from his presence and councils for ever. But this attempt also failed: the numbers, according to Lord Hardwicke, in a note to Burnet, were 106 for the motion, and 167 against it. Immediately before this, the bill for resuming the king's Irish grants had been carried through both Houses, in spite of the most strenuous opposition by the court, and the determination which William was at one time understood to have come to rather to risk everything than give his consent to the measure. "While the bill was in suspense," writes Lord Dartmouth, in a note upon Burnet, "the whole city of London was in an uproar; Westminster was so thronged, that it was with great difficulty anybody got into either House. . . All seemed under the greatest distraction. I heard the king was come to the Cockpit, and had sent for the crown, with a resolution to dissolve us immediately, which I communicated to the Earl of Shaftesbury, who ran full speed with it to the House of Commons; upon which they adjourned in great haste." It was this apprehension, according to Burnet, of the king's resorting to the violent measure of a dissolution in order to quash the bill, that provoked the second of the above-mentioned attacks of the Commons upon Somers. But the chancellor did not please either party in this unfortunate business. "During the debates about the bill," says Burnet, "he was ill, and the worst construction possible was put on that: it was said he advised all the opposition that was made to it in the House of Lords; but that, to keep himself out of it, he feigned that he was ill, though his great attendance in the Court of Chancery, the House of Lords, and at the council-table, had so impaired his health, that every year about that time he used to be brought very low, and disabled from business." Lord Hardwicke tells us, in a note on this passage, that for this conduct of Somers, in absenting himself from the House, and taking little or no share in the debates about the bill, "it is said the king was angry with him, and made easy to part with so wise a servant soon after." It is certain at any rate, that, shortly after this, William resolved to endeavour to rid himself of the incessant annoyance and obstruction he received from the aversion the Commons had taken up against the chancellor by the dismissal of Somers. Tindal, who says that the account was given to Mr. Oldmixon by a gentleman who had it from Somers's own mouth, tells us that the first time Somers came to court after his illness, the king stated that it seemed necessary for his service that he should part with the great seal, and expressed his wish that he would make the delivering of it up his own act. Somers replied, that he knew this was what his enemies were striving after; that the seal was his greatest crime, and that if he quitted that, he should be freed from their abuse and persecution; but that he was resolved, with his majesty's permission, to keep it in defiance of their malice; adding, that "he did not doubt but, if his majesty would be as firm to his friends as they would be to him, they should be able to carry whatever points he had in view for the public welfare in a new parliament." His majesty however shook his head, and said "It must be so." But Somers persisted in declining to offer the surrender of the seal; so that a few days after, on the 17th of April, the king sent Lord Jersey for it, with a warrant under his hand, on which, of course, it was immediately given up. About a month after it was given to Sir Nathan Wright, with the title of lord-keeper.

After all, his ejection from office neither saved Somers from the enmity of the Commons, nor lost him the favour and confidence of the king. In the new parliament, which met in February 1701, the Tories found themselves in a majority in the Lower House; and they had not sat long before they proceeded to direct their power against the chief of the king's friends and ministers, the Duke of Portland, Lord Somers, the Earl of Oxford, and Lord Halifax, all of whom it was resolved to impeach. The resolution to impeach Somers was carried at a late hour on the night of the 14th of April, by a majority of 198 to 188, after he had come down to the House, and been heard in his own defence. The principal, and indeed at this stage of the proceeding, the only crime laid to his charge, was the concern he had had in the two treaties for the partition of the Spanish monarchy, which had been negociated in 1698 and 1699 by King William, without consulting with his ministers, and for which Somers had forwarded at the king's desire, the necessary powers in blank under the great seal. We suppose there can be no question, but that, according to the modern practice of the constitution no minister would be held to be justified in acting as Lord Somers admitted he had done in this case; but ministerial responsibility was not so well understood or so completely established in those early days of the system introduced by the Revolution as it now is. The precise charge against Lord Somers too, as stated in the resolution for impeaching him, was, that he had advised his majesty to the treaties; and that certainly was not and could not be made out, being in truth contrary to the fact. Afterwards fourteen distinct articles of impeachment were drawn out and sent up to the Lords, which charged his lordship distinctly with having presumed to affix the great seal to the blank commissions, contrary to the duty of his office, and in violation of the great trusts reposed in him, "without communicating the same to the rest of the then lords justices of England, or advising in council with his majesty's privy council thereupon." His conduct in the affair of Captain Kid, which surely was the very reverse of blameable, was also made the subject of one of the articles; but the most remarkable of the charges brought against him related to various personal grants of land and money which he was asserted to have begged and obtained from the crown—"many great, unreasonable, and exorbitant grants," as they were styled, "of several manors, lands, tenements, rents, hereditaments, and revenues," besides the annual salary, or pension (as it is called), of 4000*l.*, which, "through his majesty's most abundant grace and bounty," he had received during all the time he was lord keeper and lord chancellor, over and above "the fees, profits, and perquisites of or belonging to the great seal, established by law as a sufficient and ample recompense and reward for the faithful discharge of that high station." The grants were alleged to consist of the manors of Ryegate and Howleigh, granted in 1697, to Joseph Jekyl, Esq, in trust for Lord Somers and his heirs—of certain fee-farm rents to the value in all of 33,000*l.*, granted at various times by the pretended contracts under which "there was not any sum of money whatsoever really and bonâ fide paid as the consideration of the conveyances of the said rents" from the trustees to whom they were granted for Somers's benefit—and of certain other rents to the yearly value of nearly 400*l.* obtained in a similar manner. Somers in his answer stated that the 4000*l.* a year was the same allowance that had been made to several of his predecessors; and as to the other grants, he pointed out certain deductions from their value to which the Commons had not adverted, and denied that there had been anything unlawful in the transactions, or that the grants had been obtained either in deceit of his majesty or in elusion of any acts of parliament. The affair ended after many messages and conferences between the two houses, by the Commons declining to appear to prosecute their impeachment on the day appointed by the Lords, under the pretence that the Lords had refused them justice in the matter; on which their lordships pronounced him acquitted, and dismissed the impeachment. (See Howel's 'State Trials,' xiv. 311.)

In October of this same year a negociation was opened by the king with Somers, through Lord Sunderland, for bringing him again into power; but his majesty's death, in March 1702, put an end to the project after everything had been arranged. The speech with which William opened his last parliament, on the 31st December 1701, called by Burnet "the best speech that he, or perhaps any other prince, ever made to his people," was written by Somers; Lord Hardwicke mentions that he had seen the original in Somers's handwriting.

In 1702 Somers, unoccupied by the cares and toils of office, was elected president of the Royal Society. In 1706 he introduced and carried through parliament a bill "for the amendment of the law, and the better advancement of justice," which, although deprived of some useful clauses by the Commons, corrected various abuses in the courts both of Chancery and of Common Law. He also took a leading part in the discussion and arrangement of the great measure of the Union with Scotland, which was now at last brought to a conclusion, after having been again and again unsuccessfully attempted during more than a century. It may also be mentioned, that the learned and able statement of the famous Aylesbury Election Case, ordered to be printed by the House of Lords in 1703, was, according to Mr. Speaker Onslow, drawn up by Lord Somers. He too, it is stated by Lord

Hardwicke, was the author of the Act passed in 1705, for the security of the Protestant Succession. [GEORGE I.]

On the return of his party to power in 1708, Somers was made president of the council; and he held that office till the recovery of the cabinet by Harley and the Tories in 1710. He succeeded in making himself very acceptable to Queen Anne, notwithstanding her original prejudice against him. It is affirmed by Lord Dartmouth that he impressed her with a deep and grateful sense of his fidelity and integrity, by his acquainting her with and putting her on her guard against a scheme entertained by the Duke of Marlborough to get himself made captain-general, or commander of the forces, for life, which, without having so much as mentioned it to her majesty, his grace tried in 1709 to get proposed in the House of Commons, and expected the Whigs should all come into, in return for the great services he had lately done them. The following year, on occasion of the proposals for peace made by the French at Gertruydenberg, Somers strongly recommended the continuance of the war. He had of course gone along, apparently, with his colleagues in the prosecution of Sacheverell, in 1709; but Swift, in his 'History of the Four Last Years of Queen Anne,' tells us that he had heard from Lord Somers himself that he was against engaging in that foolish business, as foreseeing that it was likely to end in the ruin of the Whig party.

There is a curious note to Burnet's 'History of his own Time,' by Mr. Speaker Onslow, in which he relates some negociations that were carried on with Harley by Somers, Halifax, and Cowper, a short time before the change of ministers in 1710, on the basis of an overture made by Harley for keeping them in place, if they would consent to the substitution of himself and some of his friends for the lord treasurer (Godolphin) and his dependants. Onslow says that he had his information from Sir Joseph Jekyl, "who," he adds, "had it very likely, and I think he said so too, from the Lord Somers, to whom he was brother-in-law." The negociation was broken off in consequence of the opposition of Lord Wharton, who expressed his detestation of having anything to do with Harley.

Somers continued to take part occasionally in the debates of the House of Lords after his second dismissal from office; but the infirm state of his health is said by this time to have somewhat affected his intellect. In 1713 we find him joining in support of the factious motion brought forward by a section of the opposition, for leave to bring in a bill to dissolve the Union. "I had it," writes Onslow, "from good authority (the late Sir Robert Monroe, then of the House of Commons), that at a meeting upon it at my lord Somers's house, where Monroe was, nobody pressed this motion more than that lord!" He resumed his place at the council-board after the accession of George I.; but his faculties were now almost gone. It is related however that he took an interest in the progress of the Septennial Bill, which he declared "he thought would be the greatest support possible to the liberty of the country." At last a stroke of apoplexy occasioned his death, on the 26th of April 1716.

Lord Somers was never married, though it is stated by the author of the 'Memoirs of his Life,' that when he was solicitor general he paid his addresses to a daughter of Sir John Bawdon, a London alderman, and that he went so far in the matter as to deliver in a rental of his estate, after several meetings with the lady's friends; "but," concludes the story, "the treaty broke off on account of a difference about the marriage-portion and settlement, to the great regret of the lady, when she found him made lord keeper of the great seal in two years' time." His estates descended to the family of his sister, who was married to Charles Cocks, Esq., M.P., whose grandson was created Baron Somers in 1784.

The character of Lord Somers has been elaborately drawn by Addison in one of the numbers of the 'Freeholder' (published May 14th, 1714), but with considerable wordiness, and something perhaps of the air of insincerity which commonly attaches to a formal panegyric. He had been an early and zealous patron of Addison, who had obtained his notice by inscribing to him his early poem on the campaigns of King William, and who afterwards dedicated to him his 'Travels in Italy' and the first volume of the 'Spectator.' There is much more force in the more shaded picture of him which Swift has given in his 'History of the Four Last Years of Queen Anne;' nor perhaps, taken with the proper allowance, does it convey a less correct notion of the man.

The collection commonly called the 'Somers Tracts,' which has been twice printed, first in 16 vols. 4to, 1748, secondly, in 13 vols. 4to, 1809-15, under the superintendence of the late Sir Walter Scott, consists of scarce pamphlets, selected, as the title intimates, principally from the library of Lord Somers. A valuable collection of original letters and other papers left by his lordship was unfortunately consumed in a fire which happened in the chambers of the Honourable Charles Yorke, then solicitor-general, in Lincoln's Inn Square, on the morning of Saturday, the 29th of January 1752. Mr. Yorke's father, the Lord Chancellor Hardwicke, married Lord Somers's niece, Miss Margaret Cocks.

SOMERSET, EDWARD SEYMOUR, DUKE OF. [EDWARD VI.]

SOMERSET, EARL OF. [JAMES I., vol. iii., col. 588.]

*SOMERVILLE, MRS. MARY, was born about 1790 in Scotland, and her early years were passed at Musselburgh, a small sea-port near the city of Edinburgh. She is said to have been first married to an officer of the British navy, who instructed her in the mathematical and physical sciences. She became afterwards the wife of Dr. Somerville, and attracted the attention of the philosophical world by some experiments on the magnetic influence of the violet rays of the solar spectrum. These experiments were conducted in a simple manner, without costly apparatus, and her statement of the results was free, unembarrassed, and unassuming. Mrs. Somerville's next appearance before the scientific public was at the instance of Lord Brougham, who, knowing her mathematical and astronomical qualifications, had engaged her to furnish for publication by the Society for the Diffusion of Useful Knowledge a popular account of the 'Mecanique Céleste' of Laplace. The work however outgrew its first destination, and was published in an independent form, under the title of the 'Mechanism of the Heavens,' London, 8vo, 1832. In the body of the work, the demonstrations of Laplace are in many cases given without alteration; in others they have been in some degree changed; and in a few instances they have been entirely superseded by others drawn from different sources. In a preliminary dissertation extending to seventy pages Mrs. Somerville has collected and detailed most of the striking facts which theory and observation have made known concerning the constitution of the universe.

This preliminary dissertation to the 'Mechanism of the Heavens' became the nucleus of her next work, 'On the Connexion of the Physical Sciences,' 12mo, 1834, which is dedicated by permission to the Queen. Portions of the original dissertation are introduced into the present work, but the whole has been recast, and additional subjects have been introduced, such as meteorology, electricity, magnetism, and others. She gives an account of the great law of gravitation, and treats of the mutual actions of the primary and secondary planets, of the figure of the earth, of the oceans and their tides. She afterwards treats of acoustics as connected with the constitution of the atmosphere, of light and colours, of heat, of electricity, and of comets. All these subjects are explained with great clearness and precision. In 1835 Mrs. Somerville was elected an honorary member of the Royal Astronomical Society.

Mrs. Somerville's next and last work, dedicated to Sir John Herschel, is entitled 'Physical Geography,' 2 vols. 12mo, 1848. She treats first of the under surface of the earth, or geology, and then successively of the land-surface, of the great oceans and seas, of the river-systems, of the atmosphere, and lastly of the distribution of organic existence over the globe. The style is always simple and perspicuous, is often vigorous and elegant, and occasionally rises to a strain of eloquence suitable to the grandeur of the scenes which it has to describe.

Mrs. Somerville enjoys a pension of 300*l.* a year from the civil list fund, as a reward for her valuable literary services.

SOMERVILLE, WILLIAM, was born in 1692 at Edstone, in Warwickshire, which had been the residence of his ancestors from the time of Edward I. He studied at Winchester School, and at New College, Oxford. Having completed his education he resided during the rest of his life in the family mansion, partly occupied with the duties of a justice of peace, partly with the active pleasures of the sportsman, and partly with the cultivation of his poetical talents. His income, derived from the estate which he inherited from his father, was 1500*l.* a year, out of which his mother had a jointure of 600*l.* a year. Hospitable, convivial, and careless of economy, he became involved in debt, and in the latter part of his life, according to the account of his friend Shenstone the poet, "drank himself into pains of the body in order to get rid of the pains of the mind." He died July 19, 1742, and was buried at Wotton, near Henley-in-Arden, Warwickshire.

Somerville's 'Chase' is still a favourite with those who combine a taste for poetry with an attachment to the sports of the field, and has been frequently reprinted. It is written in tolerably harmonious blank verse; and as the poet was practically master of his subject, his descriptions are always accurate and frequently vivid, and he has given variety to them by comparing the rural sports of other countries with those of his own. Somerville has written another rural poem, called 'Field Sports,' which describes the amusement of hawking; and 'Hobbinol, or Rural Games,' a mock heroic. He has also written some Fables, which are mostly dull and uninteresting; some rather coarse Tales; and a few lyrical pieces, which display no great poetical power, but contain many beautiful lines.

SOMMERARD, A. DU. [DU SOMMERARD, A.]

SOMNER, WILLIAM, was born at Canterbury, according to the account given by his wife and son, March 30th, 1606; but according to the register of the parish of St. Margaret's, he was baptised there on November 5th, 1598. His father was registrar of the court of Canterbury under Sir Nathaniel Brent, who was then commissary. He was sent to the free-school of that city, where he acquired a competent knowledge of Latin. He was next placed as clerk to his father in the ecclesiastical courts of the diocese, and afterwards preferred to an office in the courts by Archbishop Laud. His natural bent was to the study of antiquities, in which he was encouraged by Dr. Meric Casaubon, one of the prebendaries. In 1640 he published 'The Antiquities of Canterbury,' 4to, a work which gained him considerable reputation, and which was afterwards reprinted and enlarged by Nicholas Batteley, fol., London, 1703. Somner's next production was an Appendix to the first part (all that was published) of Casaubon's

Commentary 'De Quatuor Linguis,' 12mo, London, 1650, showing the relation of the German with the Saxon language. In 1652 he added a most valuable Glossary to Sir Roger Twysden's 'Decem Scriptores.' He was now urged by his friends to make a Saxon Dictionary, but as this was a work which required time and great labour, it was necessary that he should have sufficient means of support while engaged on it. Sir Henry Spelman had founded at Cambridge a lecture for promoting the Saxon tongue, either by reading it publicly or by the editing of Saxon Manuscripts;' and this lecture being vacant in 1657, Archbishop Usher recommended Somner to the then patron Roger Spelman, grandson of the founder. Accordingly Somner had the salary, and went on with the work, which was published at Oxford, in folio, in 1659.

A short time before the Restoration, Somner was imprisoned in the castle of Deal for endeavouring to procure signatures to a petition for a free parliament. In 1660 he was made master of St. John's Hospital, in the suburbs of Canterbury, and about the same time auditor of Christ Church. In this year he published in quarto his 'Treatise on Gavelkind,' his last publication. He died March 30th, 1669. He left behind him various manuscript collections, and two or three treatises, one of which, 'Of the Roman Ports and Forts in Kent,' was published at Oxford, 8vo, 1693, by Brome. Another, 'De Portu Iccio,' translated into Latin by Mr. (afterwards bishop) Gibson, was published at Oxford, 8vo, 1694. To the former of these a Life of Somner is prefixed by White Kennet, afterwards bishop of Peterborough.

Somner was buried in the north aisle of St. Margaret's Church, Canterbury, where there is an inscription to his memory. His books and manuscripts were purchased by the dean and chapter of Canterbury, and they are still in the Cathedral library; a catalogue of them is appended to Kennet's Life of Somner. Somner gave great assistance to Dodsworth, in the first volume of the 'Monasticon Anglicanum.' Among his friends and correspondents were the Archbishops Laud and Usher, Sir Robert Cotton, Sir Symonds D'Ewes, Sir William Dugdale, Burton the antiquary, Sir John Marsham, and Elias Ashmole.

SONNINI DE MANONCOURT, CHARLES NICOLAS SIGISBERT, was born at Lunéville, February 1, 1751. He was the son of Nicholas Sonnini, seigneur of the fief of Manoncourt in Vermois, and councillor of Stanislaus, king of Poland. He was educated at the Jesuit University of Pont-à-Housson, and made rapid progress in his studies. At an early age he became acquainted with Buffon and Nollet, who encouraged his taste for natural history. Having a wish to travel, he obtained a commission in the marine engineer service, and in 1772 was sent to Cayenne in consequence. Here he showed great energy and courage in exploring the country and dislodging from their strongholds the savages with whom the colony was molested, and succeeded, at considerable personal risk, in making a passage by water from Cayenne to the mountain La Gabrielle, the accomplishment of which had been much desired by the colonists, but abandoned by reason of the natural difficulties of the route. He was, in consequence of this enterprise, promoted to the rank of lieutenant on his return to France. In 1775, after a visit to the western coast of Africa, he resumed his post as an engineer at Cayenne, and spent two years in researches in natural history. Returning to France, in consequence of ill health, he passed the winter of 1776 with Buffon, assisting him in his labours, till he joined the African expedition of Baron de Tott, in 1777. After remaining some time in Egypt, and exploring the country, he travelled in Greece, the Archipelago, and Asia Minor. He returned to France in 1780, and employed himself in the improvement of agriculture, introducing several valuable exotic vegetables into his country. At the beginning of the Revolution he was appointed one of the administrators of the département de la Meurthe; but being deprived of this office by St. Just, and reduced to poverty, on account of his noble birth, he employed himself in arranging and publishing the materials collected in his travels. He was afterwards placed at the head of the college of Vienne, in the département de l'Isère; but failing in his projects of reform there, gave up this situation after holding it two years, and returned to his literary labours. In 1810 he went to Moldavia, and, while traversing that country, caught a fever, from which he never recovered. He died at Paris, May 29, 1812. His principal works are, 'Voyage dans la Haute et Basse Egypt,' Paris, 8vo, 1799; 'Voyage en Grèce et en Turquie,' Paris, 8vo, 1801.

Buffon's 'Histoire Naturelle,' Paris, 1799-1808, to which he contributed 13 vols. of fishes and 1 vol. of cetacea, and, jointly with M. Latreille, 4 vols. of reptiles; and the 'Nouveau Dictionnaire d'Histoire Naturelle,' 8vo, 1803-4, were edited by him: in the latter he wrote the articles 'Man,' 'Quadrupeds,' 'Birds,' and 'Cetacea.'

Sonnini deserves great praise for his labours as a naturalist. Like other great travellers, though eager and enthusiastic, he was somewhat inconstant in the direction of his energies, as we may infer from the events of his life, not less than from the remarks of his French biographer. In his 'Travels in the East' he treats of the natural and artificial productions of each country, and gives also archæological and topographical notices not remarkable for their research or originality.

(*Biographie Universelle*, by the author of his 'Eloge Historique,' where is a list of his other publications.)

SOPHIA, PRINCESS OF RUSSIA. [PETER I.]

SOPHOCLES, son of Sophilus, was born in the Attic demus or village of Colonus, and, according to the most authentic accounts, in the year B.C. 495, fifteen years before the battle of Salamis, when Æschylus was thirty years old. He appears to have received as good an education as could be had at the time. In music he was instructed by Lamprus, and in this art, as well as in gymnastic exercises, he gained laurels even when a youth. At the age of fifteen, when the Greeks had defeated the Persians in the battle of Salamis (B.C. 480), Sophocles, on account of his beauty, was selected by those who had the management of the solemnities which followed the victory, as leader of the chorus which danced around the trophies in Salamis and sang the hymn of victory. (Athen., i., p. 20.) The anonymous Greek biographer of Sophocles states that Æschylus was his master in tragedy, but such a relation between the two poets is improbable, and is contradicted by a passage in Athenæus (i., p. 22), where Sophocles says of Æschylus, that he followed the rules of his art without knowing them. It is a favourite practice with ancient historians and grammarians to describe the relation of two persons who lived at the same time and practised the same art, as that of master and pupil, when there is no evidence of such fact, except that one was younger than the other. The first time that Sophocles produced a tragedy on the Attic stage was in the year B.C. 468, and the piece was probably the 'Triptolemus,' which is now lost. (Euseb., 'Chron.,' p. 167; Plin., 'Hist. Nat.,' xviii. 12.) Æschylus was at this time the great dramatist of the Attic stage, but his young rival, who ventured to contend with him for the prize, won the victory, which was attended by the following memorable circumstance. On the day when the drama was acted, Cimon had just returned from the island of Scyrus, bringing with him the remains of Theseus, who was believed to have been murdered and buried in that island. When Cimon, with his nine colleagues, entered the theatre to offer the customary libations to Dionysus, he was detained by the chief archon Aphepsion, whose duty it was to preside at the dramatic performances and to nominate the judges. Aphepsion appointed no judges, but called upon Cimon and his colleagues to determine the prize. Cimon, recognising the great genius that the tragedy displayed, gave the prize to Sophocles. (Plut., 'Cim.,' 8.)

From this time twenty-eight years of his life passed without any memorable event being recorded, though Sophocles must have been extremely active in the exercise of his art, for during this period he is said to have composed thirty-one dramas, not including the 'Triptolemus.' (Aristoph. Byz., 'Argum. ad Antig.')

In the year B.C. 440 he brought out the 'Antigone,' his thirty-second drama; and he gained the prize. The Athenians, who perceived in this play the wisdom of a statesman and general, appointed him one of the commanders to conduct the war against the aristocrats of Samos, who, after being expelled from the island by the Athenians, had returned from Anæa in Caria (whence the Greek biographer calls it the war of Anæa), and endeavoured to induce the Samians to revolt against Athens. In this campaign Sophocles was the colleague of Pericles No military feat is recorded of him, and it is only stated that he availed himself of the opportunity to enrich himself. In Samos he is said to have made the acquaintance of Herodotus, for whom he wrote a poem. (Plut., 'An Seni sit gerenda resp.,' 3.) Whether Sophocles, after this expedition, which ended in B.C. 139, took any further part in public affairs, is not certain. His life seems to have passed in the glorious career of a successful dramatist, and has left no traces in history; we only hear that several kings invited him to their courts, but that he preferred staying at home. He was married twice. His first wife was Nicostrate of Athens, by whom he had a son, Iophon; his second wife was Theoris of Sicyon, by whom he had a son called Ariston. Ariston again had a son called Sophocles, who is generally distinguished from his grandfather by the epithet 'the Younger.' Sophocles was very partial to this grandson, and it was believed that during his lifetime he intended to transfer to him a considerable part of his property. Iophon, fearing lest his inheritance should be diminished, brought a charge of mental incapacity against his father before the members of his phratria, and proposed that he should not be allowed to have any control over his property. Sophocles is said to have made no reply to this charge, but with a strong conviction of the excellence of the 'Œdipus in Colonus,' which he had just composed, to have only read to his phratores, who had to examine him, the parodos of this play. The consequence was that he was allowed to retain the management of his property.

Sophocles died in the year B.C. 406, at the very advanced age of ninety. The accounts of the cause of his death are not consistent. Some state that he was choked by a grape, which stuck in his throat; others, that in the loud reading of the 'Antigone' he exerted himself so much that at last his voice failed him and he expired; and others again, that he died of joy at the announcement of a victory gained by one of his dramas. He was buried in the tomb of his fathers near Decelea.

As regards the private life of Sophocles we know nothing, except that he was addicted to sexual pleasures (Athen., xii., p. 510); but the anecdotes in Athenæus (xiii., p. 603, &c.) seem to belong to that sort of scandal from which no great man can escape.

Sophocles is said to have written 130 dramas, but Aristophanes of Byzantium declared seventeen of them spurious, which would leave

113 genuine dramas, which number includes his satiric dramas. At the age of forty-five he had written 32 dramas, so that more than two-thirds of his works were composed during the latter half of his life. The 'Œdipus in Colonus,' his last production, was written a short time before his death, but was not brought out till the year B.C. 401. With these plays he disputed the prize with the greatest dramatists of the day—Æschylus, Euripides, Chœrilus, Aristias, Iophon, and others; and gained twenty times the first prize, several times the second, but never the third. Of all his plays there only remain seven; of others we only possess some fragments, and sometimes no more than the titles. The earliest of the extant pieces is the 'Antigone,' and the probable chronological order in which the others followed is this:—'Electra,' 'Trachiniæ,' 'King Œdipus,' 'Ajax,' 'Philoctetes' (first acted in B.C. 409), and the 'Œdipus in Colonus,' which was first acted in B.C. 401.

The ancients themselves regarded Sophocles as the most perfect of all dramatic poets; they called him the tragic Homer, and the Attic bee, to express the unrivalled beauty and sweetness of his productions. Their admiration was well founded, for the tragedies of Sophocles, as far as we can judge, excel everything of the kind that appeared in Greece either before or after him. Sophocles abandoned the pomp, grandiloquence, and harshness of Æschylus, for which he substituted the noble simplicity and tenderness which the ancients admired: his heroes are not beings of a superior nature; his men are not the sport of an inscrutable destiny: the world which he represents is peopled by men, agitated indeed by sufferings and passions, but the good and the beautiful do not appear under the iron rule of destiny; all his characters are men in the truest sense of the word, beings with whom we can sympathise. Hence his dramas are of an ethical and practical character, while those of Æschylus are more calculated to inspire religious awe. Sophocles knew the laws of his art and what it required, as appears from an expression ascribed to him by Plutarch. ('De Prof. Virt., Sent.,' 7.) During his whole career he appears to have been striving to realise the idea which he had formed of tragedy. In the three earliest of the extant plays there appear occasionally traces of an artificial style and studied obscurity, but the remaining four are entirely free of this fault. But even the 'Antigone' is so different from any play of Æschylus in design and execution, that he must have long before been aware of the necessity of the changes which he introduced. The more particular changes to which we here allude are as follows:—Each drama of Sophocles turns upon one great action, the 'Antigone' perhaps excepted; and one idea, which is the leading idea of the drama, is perfectly developed in one play; while with Æschylus the three plays of a trilogy are like so many acts of one drama. Although therefore Sophocles may usually have brought out three tragedies at once, each of them was complete in itself. The lyric part, or the chorus, in Sophocles has no longer that prominent place which it has in Æschylus, nor does it take part in the action in the same degree; it no longer expresses the feelings supposed to be called forth in the audience; but the tragic development of the characters of the drama, or, in other words, the action, is the most prominent part of the drama. The chorus is subordinate, and it would seem that Sophocles used it as a means to let the spectator see what was going on in the minds of the actors rather than in that of the spectators. As the action was thus extended, Sophocles also introduced a third actor, or the triagonistes, so that now three actors might appear upon the stage at once, whereas before his time there had not been more than two at a time, which rendered the action, as well as the dialogue, monotonous. Lastly, Sophocles introduced several improvements in scene-painting and in other mechanical parts of stage performance. At first he is said, like Æschylus, to have acted in his own dramas, but as his voice was too weak he gave it up.

Besides his dramas, Sophocles also wrote an elegy, several pæans, and other minor poems, and also a prose work on the chorus, which was directed against Thespis and Chœrilus. Several ancient grammarians, such as Didymus, Horapollon, Aristophanes of Byzantium, Androtion, Praxiphanes, and others, wrote commentaries upon the dramas of Sophocles.

Respecting the life and works of Sophocles, see the Life, by an anonymous Greek writer, which is prefixed to several editions of his works; Suidas, *s. v.* Σοφοκλῆς; the masterly treatise of Lessing, 'Leben des Sophocles,' which has unfortunately been left a fragment by the author; Ferd. Schultz, 'De Vita Sophoclis Poetæ,' 8vo, Bonn, 1836; Adolph. Scholl, 'Sophocles, sein Wirken und Leben,' 8vo, Frankfurt; Müller, 'Hist. of the Lit. of Ancient Greece,' i. pp. 337-356; A. W. v. Schlegel, 'Lectures on Dramatic Literature,' vol. i, lect. 4.

The works of Sophocles were first printed by Aldus, 8vo, Venice, 1502. The best of the subsequent editions are those of H. Stephens, 4to, Paris, 1568, with valuable notes; and that of Brunck, 2 vols. 8vo, Strasbourg, 1786, with a Latin translation and notes. In the same year Brunck published his great edition, in 2 vols. 4to or 4 vols 8vo. It was reprinted in London, in 3 vols. 8vo, 1823, with some additions by Burney. The text of Brunck has served as the basis for all subsequent editions. The best among them are that of Musgrave, 2 vols. 8vo, Oxford, 1800, &c.; of F. H. Bothe, 2 vols. 8vo, Leipzig, 1806, the last edition of which appeared in 1827 and 1828; of Erfurt, 7 vols. 8vo, Leipzig, 1802, &c.; of Elmsley, 1826, reprinted at Leipzig in 8 vols. 8vo; of Erfurt and G. Hermann, 7 vols. 12mo, Leipzig, 1823-25. An edition by G. Hermann, in 7 vols. 12mo, appeared at Leipzig in 1850-51. The most useful edition of Sophocles for students is that of E. Wunder, Gotha and Erfurt, 1831-41. An edition with a translation of Wunder's introductions and notes, and a collation of Dindorf's text, was published in London in 2 vols. 8vo, 1854. The editions of single plays and dissertations upon them are almost innumerable. The titles and remains of the lost pieces of Sophocles have been collected by Welcker, in his 'Die Griechischen Tragödien,' p. 59, &c. He has classed them according to the legendary cycles to which they belong, and also given the probable contents or the leading idea of each play, as far as this can be made out from the fragments.

The translations of Sophocles are very numerous. The best German is that by Solger, the last edition of which appeared at Berlin, 2 vols. 8vo, 1824. There are numerous English translations: in prose, by George Adams, 2 vols., London, 1729, and others subsequently; in verse, by Franklin, 2 vols. 4to, London, 1758-59; by Robert Potter, London, 1788; and by Thomas Dale, 1824.

SOPHRON, son of Agathocles, a native of Syracuse, was born about the year B.C. 420. He is believed to have been the inventor of a peculiar kind of poetry called 'mimes,' which were dramatic performances of irregular form, in which occurrences of real life were clothed in a poetical dress; and which usually consisted of a single scene, mostly comic, sometimes with such dialogue added as the excitement of the moment prompted. Sophron wrote his works in the vulgar dialect of the Doric Greek as spoken in Sicily, and in a kind of rhythmical prose. Plato, who had become acquainted with the productions of Sophron through Dion of Syracuse, valued them very highly, and is said to have made the Athenians acquainted with this species of poetry. (Quinctil., i. 10, 17.) Besides the few fragments of the mimes of Sophron which yet remain, we only know the titles of some others of his poems, so that we are scarcely able to form an exact idea of this species of poetry. The circumstance that Sophron wrote in a popular dialect full of peculiarities and solecisms, was probably the reason why his works were studied by the grammarians. Apollodorus of Athens wrote a commentary upon them.

The fragments are collected by C. J. Blomfield, in the 'Classical Journal,' vol. iv., p. 380, &c., to which a supplement and some corrections were added by the same scholar in the 'Museum Criticum,' No. vii, p. 640, &c. Compare Grysar, 'De Sophrone Mimographo,' Coloniæ, 1838.

SORANUS, an eminent ancient physician, the son of Menander, was born at Ephesus, probably about the end of the 1st century after Christ, and raised the sect of the Methodici to its highest degree of reputation. He had been brought up at Alexandria, but under the reign of Trajan and Hadrian he came to Rome, where he taught and practised medicine with great success. (Pseudo-Gal., 'Introduct.,' cap. 4, p. 184, tom. xiv., ed. Kühn; Suidas.) He passed some time also in Aquitania, and very successfully treated the leprous diseases which prevailed there. (Marcell. Emp., 'De Medicam.,' cap. 19, p. 321, ed. H. Steph.) In his time the leprosy, which had been brought from the East into Italy and Gaul, was making there the greatest ravages; and the physicians, who were not yet well acquainted with this disease, were anxious to recommend certain preparations against each of its particular symptoms. Some of those employed by Soranus have been preserved to us by Galen. (Gal., 'De Compos. Medicam., sec. Loca,' lib. i., cap. 2, 8, p. 414 et sq., 493 et sq., tom. xii.) Their object was in a great measure to effect a metasyncrisis, or the re-establishment of the pores in their natural state. To him we are indebted for the first observations (Paul. Ægin., 'De Re Med.,' lib. iv., cap. 59, p. 73, ed. Ald.) upon the species of worm called by the Greeks δρακόντιον, by the Latins Gordius, Filaria, or Vena Medinensis; for an account of which see a dissertation by Justus Welhe, entitled 'De Filaria Medinensi Gmel. Commentariolum,' 8vo, Berol., 1832, and especially the very learned work by Georg. Hieron. Velschius, entitled 'Exercitatio de Vena Medinensi, ad Mentem Ebnsinæ (i.e. Avicennæ), sive De Dracunculis Veterum,' 4to, August-Vindel, 1674. He made the interesting remark, that children while at the breast are sometimes attacked with hydrophobia. (Cœl. Aurel., 'De Morb. Acut.,' lib. iii., c. 11, p. 221, ed. Amman.) His theory on the Nightmare (Id., 'De Morb. Chron.,' lib. i., c. 3, p. 289), and his opinion on the use of magical songs and incantations in the treatment of diseases, prove how little he was imbued with the prejudices of his age. He seems to have [illegible]
princ[illegible]
did n[illegible]
them by the arguments of the Methodici. (Id., ibid., cap. 19, p. 127; cap. 29, p. 142.) Indeed he was the first who gave a plausible reason for the necessity of rejecting purgatives, in saying that they evacuated indiscriminately the healthy humours as well as the bad ones. (Id., ibid., cap. 9, p. 91.) He always employed venesection in pleurisy, because it proceeds evidently from the strictum, and had no regard to the difference of climate. (Id., ibid., cap. 22, p. 132.) In pneumonia he considered that the whole body suffered, but that the lungs are particularly affected; for Soranus did not admit a single local disease, in the strict acceptation of the term. (Id., ibid., cap. 28, p. 139.) The cholera morbus, said he, is a relaxation of the stomach and intestines, accompanied with imminent danger. (Id., ibid., lib. iii., cap.

19, p. 254.) Sprengel ('Hist. de la Méd.') thinks that he is not the Soranus who is mentioned by Cœlius Aurelianus ('De Morb. Chron.,' lib. ii., cap. 10, p. 391) as having recognised three causes of hæmorrhage, viz. eruption, lesion, and putrefaction, because the study of these particular causes would not agree with the spirit of the school of the Methodici. We know also from Suidas that at least two different physicians bore the name of Soranus. His work, Περὶ Γυναικείων Παθῶν, 'De Arte Obstetricia Morbisque Mulierum,' shows that he possessed very considerable anatomical knowledge, though he introduces the description of the sexual organs by saying that the study of anatomy is quite useless, and that he only inserted these chapters in order that people might not say he disparaged anatomy because he was himself ignorant of it (cap. 3, p. 5, ed. Dietz). Indeed he described the uterus in such a manner as to prove (what he himself assures us) that he derived his ideas of anatomy from the dissection not of animals, but of human bodies. (Ibid., cap. 4, 5, p. 11, 13.)

A fragment by Soranus, Περὶ Σημείων Καταγμάτων, 'De Signis Fracturarum,' was published by Cocchi, in his 'Græcorum Chirurgici Libri,' Gr et Lat., fol., Florent., 1754. It is also inserted by Jul. Lud. Ideler, in his 'Medici et Physici Græci Minores,' 8vo, Berol., 1841, Gr. His work 'De Arte Obstetricia Morbisque Mulierum' consisted originally of one hundred and sixty four chapters, of which only one hundred and twenty-seven remain, which were first published, Regim. Pruss., 8vo, 1838, Græcè, from a manuscript prepared for the press before his death, by the late learned professor F. R. Dietz. An anatomical fragment of this work, Περὶ Μήτρας καὶ Γυναικείου Αἰδοίου, 'De Utero et Pudendo Muliebri,' was published in Greek, together with Rufus Ephesius, 8vo, Paris, 1554, and is to be found in Ideler's collection mentioned above. A Latin translation is added to the edition of Oribasius, by Rasarius. There is also a dissertation by H. Haser, 'De Sorano Ephesio, ejusque Περὶ Γυναικείων Παθῶν, Liber nuper reperto,' 4to, Jenæ, 1840. Whether the Life of Hippocrates, that goes under the name of Soranus, was written by the author who is the subject of this article, is uncertain; and indeed the writer is not quite sure that all that has been said refers to the same individual. The Life of Hippocrates (which is of little or no authority) is prefixed to several editions of his works, and is also inserted by Fabricius in his 'Biblioth. Græca,' vol. xii., p. 675, ed. Vet., and by Ideler in his collection above mentioned. A work which exists only in Latin, and which bears the title 'In Artem Medendi Isagoge,' is undoubtedly the production of a later writer, as Galen is mentioned in it by name (cap. 13). It is in the collection edited by Torinus, fol., Basil., 1528, and in that published "apud Aldi Filios," fol., Venet., 1547.

*SORBY, HENRY CLIFTON, F.R.S., F.G.S., a rising geologist, who has become advantageously known by his researches into the structure of rocks, and by his inquiries in physical geography, both pursued in a novel manner, was born at Sheffield, where his father was an eminent manufacturer of edge-tools, on the 10th of May 1826. He was first educated in the collegiate school of that town, and subsequently received instruction from a private tutor, the Rev. Walter Mitchell (now chaplain of St. Bartholomew's Hospital, London). He was elected a Fellow of the Royal Society on June 11th, 1857. Being in independent circumstances, he is wholly devoted to the pursuits of science, and is the author of papers relating to the structure of rocks, investigated by the union of mineralogical, chemical, physical, and microscropical examinations, and on the former physical geography of various localities, as evinced by the disposition, mutual relations, and structure of the strata now occupying them, in the following works:—the 'Transactions' of the Sections of the British Association; the 'Journals' of the Geological, Chemical, and Microscopical Societies of London; the 'Edinburgh New Philosophical Journal;' the 'Philosophical Magazine;' the 'Proceedings' of the Geological and Polytechnic Society of the West Riding of Yorkshire; and those of the Literary and Philosophical Society of Sheffield. Of the latter body Mr. Sorby is senior vice-president, and in 1852 was appointed to the chair.

SOSI'GENES, an Egyptian astronomer, who was brought to Rome by Julius Cæsar, to superintend the correction of the calendar. He is said to have lived at Rome till the time of Augustus, and to have assisted in the further correction which took place in the reign of that emperor. But beyond this nothing is known of his life, death, or pursuits.

SOTHEBY, WILLIAM, was born in London, November 9, 1757. He was the eldest son of Colonel Sotheby, of the Guards, and Elizabeth, daughter of William Sloane, Esq., of Stoneham, in Hampshire. His father died when he was only seven years old, and he was placed under the guardianship of the Hon. Charles Yorke (afterwards lord chancellor) and of his maternal uncle Hans Sloane, Esq., and by them he was sent to Harrow School, where he remained till he was seventeen years of age. Instead of completing his studies at either of the universities, he entered the army, and purchased a commission in the 10th Dragoons, from which he immediately obtained leave of absence, and passed several months at the military academy at Angers for the purpose of studying the principles of his profession, England at that time having no similar institution for military instruction. On leaving Angers he passed a winter and spring in Vienna and Berlin, and rejoined his regiment at the end of 1777, at Knaresborough, in Yorkshire, where, besides attending to his military duties, he studied, critically and assiduously, Shakspere and the other masters of English poetry. In 1786 he married Mary, youngest daughter of Ambrose Isted, Esq., of Ecton, in Northamptonshire; he immediately afterwards quitted the army and purchased Bevis Mount, near Southampton, where he continued to reside for the next ten years, amusing himself with poetical studies and writing. In 1788 he made a pedestrian tour through Wales with his only brother Admiral Sotheby, of which he published a poetical narrative under the title of 'A Tour through North and South Wales.' His mother died in 1790, and in 1791 he removed from Bevis Mount to London, where he afterwards chiefly resided, passing however a considerable part of every year at Fair-Mead Lodge, in Epping Forest, of which he was one of the master keepers. Soon after he settled in London he became a Fellow of the Royal Society, of the Antiquarian Society, and of the Dilettanti Society; and was in the habit of receiving at his house persons distinguished in literature and politics without any regard to party distinctions.

The language and literature of Germany had been for some time advancing in favour in England. Taylor, of Norwich, had chiefly contributed to this result; and Sotheby's friend Spencer had translated Burger's 'Lenore' with more success than Taylor had done previously. Sotheby studied the language, and in 1798 published a translation of Wieland's 'Oberon,' which immediately became popular. In 1799 he published a short poem on the battle of the Nile, and in 1800 a translation of the 'Georgics' of Virgil. In 1801 he addressed Sir George Beaumont in 'A Poetical Epistle on the Encouragement of the British School of Painting.' In 1802 he published 'Orestes,' a tragedy, on the model of the Greek drama, accompanied by a mask, entitled 'Huon de Bourdeaux,' founded on the story of 'Oberon.' His next work, on which he was occupied the greater part of two years, and which appeared in 1807, was an epic poem, in blank verse, under the title of 'Saul.' In 1810 he produced 'Constance de Castille, a metrical Poem, in Ten Cantos,' in the style of the 'Lady of the Lake' and 'Marmion.' In 1814 he republished 'Orestes,' together with four other tragedies. Sotheby travelled through France, Switzerland, and Italy in 1816, in company with Mr. Elmsley and Professor Playfair. He returned through Germany to England at the close of 1817. In 1827 he published a corrected edition of his translation of the 'Georgics,' together with the original text, and the translations of De Lille, Soave, Guzman, and Voss, in folio; of which he presented copies to several of the sovereigns of Europe, and received medals from them in acknowledgment.

When he was in his seventieth year he commenced a poetical translation (in rhyme) of the 'Iliad,' of which he completed a portion every day, even during a tour which he made to Scotland in the summer and autumn of 1829. On his return to London he pursued his task with unabated diligence, and completed the 'Iliad' in September 1830. He immediately commenced the 'Odyssey,' which he finished in July 1832.

He died December 30, 1833, in the seventy-seventh year of his age. His eldest son, William, who was a colonel in the First Regiment of Guards, died in 1815, in consequence of injuries which his constitution had suffered in the Walcheren expedition and the war in Spain. His third son George, who was assistant-resident at Nagpoor, in Hindustan, was killed in repelling an attack of the Pindarees, November 27, 1817. Another son, Hans, who had been in the civil service in India, died in London, April 27, 1827.

Besides the works already mentioned, Sotheby published, in 1828, 'Italy and other Poems,' fcap 8vo, consisting chiefly of descriptions of Italian scenery, most of which were probably written while he was travelling in 1816-17, and a few other small compositions.

Sotheby's original poems made little impression on the public, and are now nearly forgotten. His thoughts are pleasing, but faint, and frequently indistinct, from the polished diffusiveness of his style. He has little originality or strength of imagination, but he has great facility and elegance of diction and versification, and hence his poetical translations are among the best which have been made in English. His 'Oberon' is an excellent version of Wieland's romantic poem, tolerably close, and no bad substitute for the original to those who cannot read German. His version of the 'Georgics' seems to have been a favourite work, and to have occupied much time in correction and improvement, and is perhaps superior to any other which has been made in our language. The folio edition was published at five guineas, and is a splendid specimen of typography. His versions of the 'Iliad' and 'Odyssey' are closer than that of Pope, but have less animation and energy, and have certainly no chance of superseding Pope's.

SOTO, DOMINGO, a learned Spanish ecclesiastic, was born at Segovia, in 1494. His father, who was a gardener, destined him for the same occupation, but seeing him make rapid progress in his studies, he gave him as good an education as his means could afford, and placed him as sacristan to the church of a neighbouring village. Having, whilst there, rendered himself qualified for the study of philosophy, Soto repaired to the university of Alcalá, where he made the acquaintance of a young nobleman named Saavedra, who took him to Paris as one of his suite. Soto pursued his studies there, and received the degree of master of arts. On his return to Spain, in 1519, he taught philosophy, first at Alcalá, and then at Salamanca;

and in 1524, entered into the Dominican order. It was about this time that he published his treatise on the Dialects and Physics of Aristotle, entitled 'Summulæ,' 4to, Salamanca, 1525. So high was his reputation for ecclesiastical learning, that in 1545 the Emperor Charles V. sent him as his first theologian to the Council of Trent, where he became one of the most active and esteemed members of that assembly. As he spoke frequently, and was consulted on different points of canonic law, he was one of the members charged with recording the decisions of the assembly and drawing up its decrees. This peculiar distinction was the more remarkable, as there were above fifty bishops and several eminent theologians of the same order as his in the assembly. Finding that a brother of his own order, named Catharin, dissented from him on several material points, he composed his 'Apologia contra R. Patrem Ambrosium Catharinum, qua ipse de certitudine gratiæ respondet,' which was afterwards published at Antwerp, fol., 1556, and Salam., fol., 1574. On his return from the council Charles V. appointed him his confessor, and offered him the bishopric of Segovia, which he declined. He was soon after chosen by that monarch to arbitrate in a dispute pending between Las Casas and Sepulveda respecting the Indians, which he decided in favour of the former. [SEPULVEDA.] In 1550 Soto left the court and retired to Salamanca, where he died on the 17th December 1560, at the age of sixty-six. Besides the above-mentioned works, Soto wrote the following:—'In Dialecticam Aristotelis Commentarii,' fol. Salmanticæ, 1580; 'In Categorias Aristotelis Commentarii,' 4to, Venetiis, 1583; 'De Natura et Gratia Libri iii.,' Antwerp, 1550; 'De Justitiâ et Jure,' Antwerp, 1568 (in this last treatise Soto defends the proposition which he had maintained at the council, 'that the residence of bishops is of divine right'); 'De Cavendo Juramentorum Abusu,' Salmanticæ, 1552, and several more, a list of which may be seen in Nicolas, Ant., 'Bib. Hisp. Nova,' vol. i. p. 332.

SOUBISE, BENJAMIN DE ROHAN, baron of Frontenai, and brother to the Duc de Rohan. He was born in 1589. Under Maurice of Nassau, in Holland, he learnt the art of war. Soubise was through life a zealous reformer, and figures in all the assemblies of the Huguenots for putting in force the Edict of Nantes. In 1615 he joined the party of the Prince de Condé, but the civil war terminating soon after, he had little opportunity for exhibiting that audacity and those talents for intrigue which he subsequently displayed in the religious wars which commenced in 1621. His reputation for courage and his talents as a leader induced the assembly of Rochelle to give him the general command in Bretagne, Anjou, and Poitou. Undazzled by the brilliant offers which had seduced so many of the corrupt chiefs to submit to the court, Soubise, with his brother, the Duc de Rohan, remained true to their party. But seeing themselves deserted by their friends and reduced to despair, they resolved on a decisive blow, and proclaimed open war against the king. Louis XIII. marched against them in person, and commenced the siege of Saint Jean d'Angeli. Soubise undertook its defence, and with his usual audacity, when summoned to surrender, he wrote the following reply:—'I am his majesty's very humble servant, but the execution of his commands is not in my power. Benjamin de Rohan.' The siege was vigorously pressed, but it was not until after a month's hard fighting that the place surrendered. On the entrance of the royal army, Soubise, throwing himself upon his knees before Louis, vowed inviolable fidelity. 'Serve me better than thou hast done hitherto,' replied the king, and pardoned him.

The 'inviolable fidelity' of Soubise disappeared with the absence of danger, and accordingly we find him very soon after flying to Rochelle, there to form new intrigues. He was not so warmly seconded however as he had anticipated. He soon after collected a few troops and seized Royan; and in the winter of 1622 made himself master of Bas-Poitou, together with the isle of Ré, Perier, and Mons. This success drew 8000 men to his standard, with whom he seized Olonne, and threatened Nantes. Louis again marched to meet him, and routed his army after a short conflict. Soubise escaped to Rochelle, whence he passed over to England to ask for succour, but failing, he went to Germany, and with no better success. The king declared him a rebel, but by the edict of pacification published at Montpellier, October 19, 1622, he was restored to his honours and estates.

Peace tired him, inactivity was abhorrent to him; and restless unless plotting, Soubise soon recommenced intriguing with Spain and England, and, in the beginning of 1625, he again appeared as a traitor; and publishing a manifesto, seized the isle of Ré, with 300 soldiers and 100 sailors. Encouraged by this success, he descended on Blavet in Bretagne, where the royal fleet was at that moment; and suddenly attacking one of the largest ships, boarded it, sword in hand. He took the other ships in succession, and then attacked the fort. He was repulsed in his attack on the fort; and after a fruitless siege of three weeks, he set sail for the isle of Ré with fifteen ships. He seized the isle of Oleron, and was the master of the sea from Nantes to Bordeaux.

His daring had surprised every one; and the Huguenots, who had hitherto regarded these exploits as those of a brigand, now acknowledged him as chief of the reform. The king, occupied with the Spanish war, offered him the command of a squadron of ten ships in an expedition against Genoa, as an honourable way of returning to his allegiance. Soubise refused the offer; and naming himself admiral of the Protestant church, persisted in the war. Attacked by the Royalists near Castillon, he regained his ships with a precipitation very unfavourable to his reputation for courage. We may observe that his life exhibited a contrast of audacity and cowardice. He was more reckless than bold, more vehement than courageous. On his return to the isle of Ré, he was met by the royal fleet, augmented by twenty Dutch vessels. As he was still in negociation with the court, he obtained a suspension of arms, and the two admirals exchanged hostages. Without awaiting the result of the negociation, Soubise redemanded his hostages, which were returned by the Dutch admiral, on the condition that the suspension of arms should not terminate till news was received from the court; but Soubise suddenly attacked the fleet, and fired the admiral's ship. The result of this perfidy was the confirmation of Louis in his pacific intentions with regard to the Protestants; but the people of Rochelle were exacting in proportion to the concession of the court, and the war continued. On the 15th of September, after a sharp conflict, Soubise was beaten by the royal fleet; and quitting his ship, he regained the isle, where the victorious Royalists had landed, and attacked them with 3000 men. Here too his army was vanquished, and he saved himself by flight.

He again came to England. Charles I., interposing on behalf of the French Protestants, obtained for them a new edict of pacification April 6, 1626. Soubise was created a duke; but he still remained in England, endeavouring to win over the Duke of Buckingham to support the Huguenots, and he succeeded. Louis seriously determining to besiege Rochelle, Soubise prevailed on Buckingham to put himself at the head of a fleet, which Soubise conducted to Rochelle; but the Rochellois refused to admit the English ships into their port, or Soubise within their walls. Soubise returned to England, and solicited a second fleet, which, commanded by Denbigh, Buckingham's brother-in-law, was equally unsuccessful. Nothing daunted, he again returned to England; and after pressing Charles for some time, had a third fleet granted, under the command of Buckingham. The fleet was at Plymouth, ready to start; but Buckingham, having quarrelled with Soubise, annoyed him by all sorts of delays. On the 2nd of September 1628, the two had an animated discussion in French on the point, which the officers who were present, not understanding the language, viewed as a quarrel. A few hours after this Buckingham was stabbed by Felton. In the first moment of horror at the murder, the officers accused Soubise and the deputies of the deed, and the infuriated people were about to sacrifice them, when Felton declared himself.

The command of the fleet was then bestowed on the Earl of Lindsey. When they arrived before Rochelle, Lindsey repulsed all Soubise's proposals, and it was found impossible for them to act in concert. Meanwhile Rochelle capitulated; but Soubise, refusing the conditions proposed by Louis, returned to England, where he ceased not to intrigue against his country. His restless career was terminated in 1641, when he died, regretted by few and less respected.

SOUBISE, CHARLES DE ROHAN, born July 16, 1715, was an inefficient general, but a fortunate courtier; for, befriended by Louis XV., he became maréchal of France, minister of state, and allied to royalty itself. His life was tinged with many licentious and foolish acts, but his bravery and generosity gilded over his faults and vices. He married Mdlle. de Bouillon, daughter of the chamberlain of France. She died soon after the birth of her first child, a daughter, whom he subsequently (1753) married to the Prince de Condé. In 1745 Soubise married the Princess Christina of Hesse-Rheinfels. He served Louis as aide-de-camp in all the campaigns from 1744 to 1748. His services were rewarded by the appointment of field marshal in 1748, and in 1751 with the government of Flanders and Hainault. Being defeated by the Prussians at Rosbach, he returned to court, the object of a thousand malicious epigrams. The favourite of Madame Pompadour, he was hated as a favourite by all the other courtiers; but Louis remained firm in his attachment to him, and made him minister of state, with a pension of 50,000 livres.

In 1758 he commanded a new army, burning to efface the disgrace of Rosbach, and defeated the Hessians, Hanoverians, and English, first at Sondershausen (July 13) and next at Sutzelberg (October 10), by which he completed the conquest of the landgraviat of Hesse. When Louis XV. had taken Madame Dubarry as his mistress, and presented her at court, the ladies refused to receive her, or acknowledge her presence, except in the most distant manner. Soubise induced the Countess de l'Hôpital, his mistress, to receive her at her house. This delighted Louis, and made Madame Dubarry his friend. Soubise indeed carried his venality so far as to consent to the marriage of his cousin Mdlle. de Toromon with the Vicomte Dubarry, the favourite's nephew; but we must add, as a set-off to this baseness, that on the death of Louis, Soubise alone of all the courtiers followed the funeral procession, which consisted only of a few valets and pages, and never left the remains of his kind master till he saw them fairly deposited in the tomb. He had resolved to retire from the court, but Louis XVI., touched with his fidelity, requested him to retain his place as minister, which he did. He died on the 4th of July 1787.

SOUFFLOT, JACQUES GERMAIN, an eminent French architect, was born at Irancy, near Auxerre, in 1713. His parents gave him a good education, but without any intention of bringing him up to the profession to which his own inclination strongly prompted him. Fortunately, however, instead of attempting to thwart this bias, his

father assisted him in pursuing the requisite preparatory studies. At what time he went to Rome, where, through the influence of M. de Saint-Aignant, the ambassador, he was admitted as a pensionary at the French academy, is not precisely known, but he remained there three years, after which he spent several more at Lyon where he commenced the practice of his profession; and besides the Exchange (afterwards converted into the Protestant church), and some other works of less importance, he executed one of the largest public edifices in that city, the Great Hospital, the façade of which is somewhat more than 1000 feet in extent. The distinction he thus acquired caused him to be invited to Paris, where he was admitted into the Royal Academy of Architecture. Within a short time an opportunity presenting itself of revisiting Italy, in company with M. de Marigny (Madame Pompadour's brother), the superintendent of the crown buildings, he availed himself of it, and examined the antiquities of Pæstum in 1750. In 1754 he was again employed at Lyon to erect the Grand Theatre, which was capable of containing 2000 spectators, and was considered to be excellently contrived in every respect, but has since been replaced by another structure.

It having been determined to rebuild the ancient and greatly decayed church of St. Généviève, several architects presented designs for the new edifice, among which those by Soufflot obtained the preference; and in 1757 the works commenced, but they proceeded so slowly, that the ceremony of laying the first stone by Louis XV. did not take place till the 6th of September, 1764. In this work Soufflot entirely changed the system which had till then prevailed in all the modern churches of Paris: and although he could not attempt to rival the magnitude of St. Peter's at Rome, or St. Paul's, London, his aim seems to have been to produce greatness of effect of a different kind, together with decided difference of character. Avoiding two orders, as in the latter building, and the attached columns and heavy attic of the former, he has employed a single order of insulated columns 60 feet high as a pro-tyle, occupying the entire width of the façade at that extremity of the cross; and has moreover confined the order to that feature of the building, the entablature alone being continued along the other elevations, which else present little more than unbroken surface of solid wall, a circumstance that gives the whole a degree of severity, not to call it nakedness, that contrasts most strongly with the breaks and multiplicity of parts in the two other buildings. The portico itself is therefore a feature which strikingly distinguishes this from both the Italian and the English churches. Like St. Paul's, Soufflot's edifice has a Corinthian peristyle of thirty columns, encircling the tambour of the dome, with the difference that all the columns are insulated, whereas in the other instance eight of them are attached to four massifs, or piers. Another marked distinction in regard to the effect of the dome in the exterior composition generally is, that the plan of the building being a Greek cross, it comes in the centre, consequently is not thrown so far back from the front as in the other two instances. In the interior, again, Soufflot's design differs from them still more: it has colonnades, comparatively shallow as to depth, instead of aisles separated from the naves by massive piers and arches; neither has it any windows, except in the tambour of the dome and the arches in the vaultings of the roof, so that the light is admitted entirely from above. In consequence however of settlements and fractures taking place, it was afterwards found necessary to deviate from the original plan, filling up the spaces between the columns at the four angles beneath the dome, so as to convert them into solid piers.

Soufflot did not live to see his great work completed, for he died on the 29th of August, 1781, after which period many repairs in the construction took place, an account of which, and criticisms upon the building, may be found in Wood's 'Letters of an Architect,' vol i. At the time of the Revolution, the destination of the building was changed, and it was then called the Pantheon, by which name it is still generally spoken of, although now restored to its original purpose, and the dome, &c. decorated with paintings by Gros and others. Among other buildings by Soufflot may be mentioned the École de Droit (1775) in the Place du Panthéon (which last formed part of his plan for a uniform architectural area round the church), the Orangery at the Chateau de Menars, the sacristy of Notre Dame, and several private hotels.

SOULIÉ, MELCHIOR-FRÉDÉRIC, one of the most fertile writers of the French Romantic school, was the son of a teacher of philosophy at Toulouse, and was born at Foix, in the department of Ariège, December 23, 1800. In 1808, his father having obtained employment at Nantes, Frédéric Soulié commenced his studies at the Lycée of that city; and afterwards completed them at Poitiers, Paris, and Rennes, so migratory was his early life. In 1820 he accompanied his father to Laval, where the elder Soulié had received an appointment in a public office, and in this office the future novelist laboured also assiduously for several years. The object of his father had been to prepare him for the bar, and young Soulié having spent several years in the study of law, was admitted an avocat, and waited for his briefs, like other barristers. But his inclinations were for literature; he wrote pretty verses for his amusement, his letters already displayed an elegant style, and a vein of exquisite pathos, if not of deep reflection, pervaded all he produced. About the year 1825 his father's desultory life brought the family once more to Paris; when the young poet published a volume of fugitive pieces under the title of 'Amours Françaises.' The book did not sell; but several of the poems it contained have since been well spoken of. Frédéric Soulié at once took his resolution, and unwilling to trust for his maintenance to literature alone, sought for and accepted a situation as foreman to an upholsterer. In this laborious employment he passed ten hours a day, and at night he devoted one or two more to the production of his first drama, 'Romeo et Juliette.' This play, though founded on the great tragedy of Shakspere, which consequently afforded its adapter nearly all his materials, took him three years to prepare. Nearly another year was spent in vain endeavours to obtain from the managers permission to read it; at last he was fortunate enough to secure the intervention of Jules Janin, who had read and admired some of his poems, and Soulié's drama was represented with some éclat at the theatre in 1828. From that day he took his place as a man of letters. In 1829 he produced at the Odeon his 'Christine à Fontainebleau,' but it failed; and in 1830 he began to write critical articles for the 'Mercure,' the 'Figaro,' and the 'Voleur,' in all of which his genial spirit sought consolation for his own failure, by his cordial panegyrics of other dramatists. His 'Lusigny,' which was produced at the Théâtre Français in 1831 with better success, was followed in 1832 by his 'Clotilde,' the triumph of which, both on the stage and in the drawing-room, was absolute.

Shortly after his 'Clotilde,' which established his reputation as a dramatic writer, Frédéric Soulié began to contribute a series of romances in the shape of feuilletons to the newspapers. In this new and lucrative class of literature, he became and continued for twelve years, 1833-45, the most popular of French romancists. The 'Deux Cadavres' was published in this form in 1833; the 'Vicomte de Beziers' in 1834; the 'Comte de Toulouse' in 1835; the 'Comte de Foix' in 1836; 'Un Été à Meudon' and 'Deux Séjours: Provence et Paris' in 1837; 'L'homme de Lettres' in 1838. In this manner upwards of thirty fictions, some of them of considerable length, were produced. In 1842 appeared his 'Mémoires du Diable,' the sale of which was immense. It was the universal popularity of this novel which stimulated Eugène Sue to undertake his 'Mystères de Paris.' Soon after this the success of Sue and Dumas in the same class of writing somewhat obscured the fame of Frédéric Soulié, who witnessed their sudden popularity without jealousy. But he never gave up his connection with the newspapers, whose proprietors to the last paid him liberally for his works. In 1846 he bought an estate at Bièvre, where he died September 22, 1847.

SOULT, NICOLAS JEAN-DE-DIEU, MARÉCHAL DUC DE DALMATIE, was born at Saint Amand-du-Tarn, on the 29th of March 1769, or, according to some biographers, in 1765. He was the son of a notary, but not being inclined to follow his father's calling, and having made, it is said, but little progress at college, it was considered best to devote him to a military life, for which he manifested more inclination. Consequently he was allowed to enlist as a private in the regiment of the Royale-Infanterie, on the 15th of April 1785. So slow was his early advancement, that six years after, in 1791, he had reached no higher grade than that of sergeant. In that year he was noticed by old Marshal Luckner, who appointed him to discipline a regiment of volunteers of the Upper Rhine, giving him a commission of sub-lieutenant for that service. The great war shortly after opened new paths to talent, and men of true capacity and courage were no longer prevented, by court favour to high birth and family interest, from ascending by degrees to the highest ranks for which nature had fitted them.

On the 29th of March 1793, Lieutenant Soult obtained credit for his conduct at the combat of Oberfelsheim, under General Custine. In November 1793, Hoche placed him on the staff of the army of La Moselle, when, as captain, Soult led the attack of the left at the battle of Weissenberg, and repulsed a body of Austrians. His next service was in the Palatinate under General Lefebvre, who entrusted him with the post of chief of the staff in the vanguard of his army. In 1794, Soult was created colonel, and was one of the most distinguished officers present at the great battle of Fleurus, June 26. He displayed great skill by his dispositions in this action, and in the very crisis of it, when General Marceau, deserted by his troops, had resigned himself to despair, Soult arrested the panic, and restored the battle. For this feat of arms he was promoted to a brigade, October 11, 1794, in the division of General Harty, and assisted at the blockade of Luxemburg. At the battle of Altenkirchen, in 1796, he commanded the attack of the left against the Austrians, who were entirely defeated. Shortly after this victory, being detached with 500 horse to cover the left of the army at Herborn, he was suddenly hemmed in by the enemy's cavalry, amounting, it is said, to 4000; repulsed seven charges without his ranks being broken; and at length drew off his troop without the loss of a single soldier. This brilliant retreat covered him with honour, and has always been cited among the most memorable actions of the war. His excellent manœuvres at the battle of Friedberg, in 1796, contributed most effectually to its success. At this epoch, and during the whole period of the Revolution, Soult was a constant frequenter of the clubs, a flatterer of the men then in power, and no voice more loudly denounced the "ancien régime;" conduct which was not forgotten in after days.

In 1799 he joined the army on the Upper Rhine, under Jourdan,

and at the head of the vanguard of the left wing was present and acted with distinguished bravery and ability at the battle of Stockach, March 25. Though the battle was eventually won, after a fierce struggle, by the Archduke Charles and the Austrians, such was the opinion entertained of Soult's skilful conduct, that the Directory promoted him to a division on April 21st, whilst Jourdan, the commander-in-chief, lost credit and command by the same action. Soon after, he found himself under the orders of Massena, who, besides his own army in the Alps, had lately succeeded to the command of that on the Rhine, after Jourdan's disgrace. Under that able general he took part in the battle of Zurich, June 4, 1779, when the Austrians were defeated, and France preserved from invasion. In 1800, when Massena shut himself up in the walls of Genoa, General Soult was one of the most active of its defenders during the siege, distinguishing himself highly in the numerous skirmishes which took place beneath its walls. He was wounded and taken prisoner in one of these sorties, but recovered his liberty after Napoleon's victory of Marengo.

After the battle of Marengo, June 14, 1800, the military command of Piedmont was conferred upon General Soult; who was next despatched with a corps of 15,000 men to occupy the peninsula of Otranto; but after the peace of Amiens, he was superseded in this government by General Saint-Cyr. Soult returned to France during the suspension of hostilities, and though, for some unexplained cause, he was not personally a favourite with Bonaparte, on the recommendation of Massena he became one of the four colonels of the Consular Guard. The rupture between England and France soon followed, and it was General Soult who organised the vast armament collected on the heights of Boulogne, known as the Army of England. Meanwhile, the French Empire had been formed, and so assiduous had been the court paid by Soult to the First Consul during the short period of transition, that although he had served neither in the first campaigns in Italy, 1796-97, nor in that of Egypt, 1798-99, nor even yet fought under Napoleon, nor commanded an army in the field, his name was included in the list of French marshals created at the coronation.

In the campaign of 1805 Marshal Soult obtained still greater distinction; his services at the battle of Austerlitz, December 2, being so efficient, that Napoleon thanked him on the battle-ground, before his whole staff, calling him one of the first of living strategists. Thenceforward, and until the end of the war, he ranked as one of the leading generals of France, to whom the greatest undertakings might be committed when Napoleon himself was elsewhere. With the same success, he took part in the campaigns of 1806 and 1807. After the battle of Jena, October 14, 1806, he defeated Marshal Kalkreuth, captured Magdeburg, and put to flight the Prussian general Blücher, and the Russian General Lestocq. Again he signalised himself at the battle of Eylau, February 8, 1807, and captured Konigsberg the same year. He had now been fifteen years in constant service in the field, and had fought under the ablest and most experienced commanders, with all of whom he had enjoyed the same confidence. He had now fully acquired the confidence of Napoleon himself, who for the rest of his career treated Soult as his lieutenant, by honouring him with the chief command he had to bestow after the one he filled in his own person.

When the ambition of the French Emperor had turned towards Spain, Marshal Soult was appointed to command the 2nd corps, with which he was despatched, in November 1808, to attack Belveder's corps of 20,000 men, at Burgos. In this battle, fought on the 10th of November, the Spanish army was defeated, although one of Soult's divisions alone (Maison's) was engaged. Madrid having surrendered to the French, after its fall Napoleon marched against the British army under Sir John Moore, then on its way from Portugal. Marshal Soult was at first directed upon Sahagun; but Sir John Moore, seeing the risk to which he was exposed of being intercepted and hemmed in, lost no time in commencing his retreat upon Corunna. Napoleon was averse to dilatory war, and was moreover unwilling to fatigue the troops under his command unnecessarily; he therefore recalled the marshal, with injunctions to pursue Sir John, and "drive the English into the sea." At the same time Marshal Ney was commanded to support the operation with the 6th corps. Some French generals, and other military historians, with the anxiety so common with them to explain away any failure of the French arms, have, on this occasion severely censured Marshal Soult for inactivity and negligence, "in halting at every defile to collect the sick and loiterers, by which the almost total destruction of the British army," according to them, was prevented. On the other hand, the marshal always expressed his astonishment at the skilful retreat of his enemies. At length, on the 16th of January 1809, the British army, having approached Corunna, the place intended for their embarcation, made a stand, and a bloody engagement ensued. In this action Sir John Moore was mortally wounded, but the French met with a decisive repulse [MOORE, SIR JOHN]. The British troops effected their passage to their ships unmolested by the French, and it was not until the 20th that the Spanish governor capitulated.

Soon after, Marshal Soult entered the Portuguese territory with the 2nd and the 8th corps; and having defeated the Portuguese troops under Romana, he appeared before Oporto, which was carried by storm on the 29th of March 1809. Instead of marching at once upon Lisbon, the marshal lingered at Oporto, where he is said to have conceived the plan of making himself king of Portugal, and to have postponed the interests of his imperial master, whilst indulging this intrigue.

Meanwhile, Wellington had landed, collected his forces, and made his preparations; on the 8th of May, he reached Coimbra with the English army, whilst Beresford at the head of the Portuguese troops was advancing towards Chaves and Amarante to turn the French army. After passing the Douro with his usual boldness and promptitude, Wellington fell upon the marshal, drove him from his position, and captured his sick, his baggage, and almost all his guns. Soult then retreated upon Galicia, with a loss upon his route of 2000 men; whence, after leaving Ney, with his single corps, to defend that province, he continued his retreat to Zamora. The retreat was conducted in a manner creditable to his military talent, but he suffered his troops to commit atrocities on the helpless peasantry which have left an ineffaceable stain on his memory.

After the battle of Talavera, July 28, 1809, Soult was appointed to replace Marshal Jourdan as Major-general of the army in Spain, the chief command being nominally left in the hands of King Joseph, a man without any capacity for war, but faithful and devoted to his brothers plans. On the 19th November 1809, he won the battle of Ocana, and soon after resolved upon an expedition into Andalusia, one of the richest provinces in Spain. Accordingly, in January 1810, he collected a strong army, consisting of four corps, and taking his way through Andujar and Seville, appeared before Cadiz on the 5th of February; but was disappointed of taking the place. Soon after this check, King Joseph returned to Madrid, leaving the marshal in command of the army of the South, consisting of the 1st, 4th, and 5th corps. The year 1810 was almost entirely occupied by the marshal in establishing his position in Andalusia; but the wide cantonments over which his troops were dispersed, constantly exposed them to loss in petty skirmishes with the enemy, who, supported by the strong fortress of Badajoz to fall back upon, had a great advantage over him. In the beginning of 1811, Napoleon, who felt the urgent necessity of supporting Massena in Portugal, ordered Soult to besiege Badajoz. The marshal obeyed; but although he captured the place on the 11th of March 1811, the Prince of Essling, unable to penetrate the strong lines of Torres Vedras, had found it necessary to abandon Portugal.

The departure of Massena having relieved the English army from one of their most formidable opponents, Lord Wellington determined to recapture Badajoz, for which purpose he despatched Beresford to invest it. The siege was opened on the 7th of May 1811; Soult came to its relief, and on the 16th had to fight the battle of Albuera, in which—though by means of his great superiority in numbers he inflicted great loss upon Beresford's army—he was thoroughly defeated. The fall of Badajoz now appeared inevitable, when Napoleon, apprised of Soult's recent defeat, ordered Marshal Marmont, who had superseded Massena in the command of the army of Portugal, to push forward to his support. This movement rendered it necessary for Wellington to raise the siege on the 16th of June. However, in the following spring, encouraged by the capture of Ciudad Rodrigo, Wellington laid siege a second time to the fort of Badajoz, and—though not without terrible loss—the place was carried on the 6th of April 1812. Soult was in consequence compelled to retreat from Seville, his rear-guard being severely cut up at Villa Garcia.

The subsequent defeat of Marmont at the battle of Salamanca (July 22, 1812), and the surrender of Madrid to the British general, compelled Joseph Bonaparte to withdraw behind the Tagus with his army, and Marshal Soult received orders to join him. Accordingly, to his deep regret, he marched out of Andalusia, and on the 10th of November took the command of the three combined French armies stationed on the Tormes. This junction of forces was too powerful to be attacked; Lord Wellington therefore fell back upon Ciudad Rodrigo, with a heavy loss of troops on his route, and went into winter quarters. After his departure from the rich province of Andalusia, which he had occupied for nearly three years, the strongest charges were brought against Marshal Soult for the cruel extortions levied on the people by himself and his agents, and his shameless and unbridled robbery of pictures and articles of value. The reports of military men of every army engaged in the Peninsular war have fully corroborated the charges; while the enormous wealth which he ostentatiously displayed after the peace seemed to indicate that he did not feel the disgrace his atrocious conduct had drawn down upon his name. For a few months during the year 1813 Soult was employed in the German campaign, having been summoned by Napoleon to take the command of his guard, after the death of Marshal Bessières at Weissenfels.

But the disastrous defeat of Marshal Jourdan at Vitoria, on the 21st of June 1813, having threatened, not only the loss of Spain, after an occupation of five years, but the security of the French soil, Napoleon was once more compelled to employ Soult in the Peninsula, though it was not without some sense of shame that he sent him there. Accordingly, in July, Soult returned to Spain as commander-in-chief of the French armies. Then followed the most arduous period in his career; and although—overmatched by the genius of Wellington—nearly every enterprise was a failure, and every battle a defeat, we cannot refuse to Soult the credit due to resolute perse-

verance and dauntless bravery. The fall of Pampeluna, the battles of San Marcial and Sorauren, succeeded, in all of which the marshal was worsted; then he took up a strong position on the banks of the Bidassoa, but was driven from it by the leader before whom so many marshals had succumbed. The losses of Napoleon in Champagne required some relief, and thousands of Soult's veterans were drafted off; his German troops deserted him. Still, wherever the ground enabled him to defend himself the marshal formed a new position. First, he fortified himself on the Nivelle; driven from that river, he took up a new position on the Nive, whence his impetuous enemy dislodged him; but without being depressed, he offered the English battle at St. Pierre, and was again defeated. Wellington had at last entered the French territory in the south, whilst in the north Napoleon was falling back before the allied armies. But even then he did not despair. A truce of a few weeks was forced upon the opposing armies after November, when both sought winter quarters. But early in February 1814 the war was renewed. The battle on the Adour, the battle of Orthes, the battle of Tarbes, succeeded each other, and were lost by the marshal. To complete his embarrassment, he had been informed of the surrender of Bordeaux to the Bourbons, and the subsequent capitulation of Paris. Yet, even when the three allied armies were in possession of the capital, when Lyon had submitted, when so many marshals and generals were deserting Napoleon at Fontainebleau, he fell back upon Toulouse, and formed that admirable position which not even the impetuous valour of British troops could force without a carnage so fearful as almost to balance their own victory. The loss of the French was however more than commensurate, and their defeat was complete. This was Soult's last and the greatest of his battles; it was fought with consummate skill, April 10, 1814, eleven days after the fall of Paris: Soult evacuated Toulouse on the 11th.

On the escape of Napoleon from Elba, Soult, who had attached himself to the restored king, and who was then in office as minister of war, published an order of the day, March 8, 1815, calling on the army "to rally round their legitimate and well-beloved sovereign, and resist the adventurer, who wanted to seize again that usurped power of which he had made so pernicious a use." But on the 25th of March he saw the emperor at the Tuileries, was easily reconciled to him, and accepted the post of quarter-master-general to the army preparing to open the campaign. In this quality he was present at the battle of Waterloo, on the 18th of June 1815. Soult was banished from France in July; but in 1819 he was once more permitted to return, and his baton was restored to him. Charles X. showed him great favour throughout his reign: he created him a peer on the 5th of November 1827. During the reign of Louis-Philippe he was made Minister of War, Ambassador Extraordinary to Queen Victoria's court at her coronation, and on two occasions President of the Council, or prime minister. Whilst filling this office for the second time, in September 1847, he wrote to the king requesting leave to resign. His request was granted; but in order to mark his appreciation of the services of the marshal, Louis-Philippe re-established in his favour the ancient but disused dignity of Marshal-General of France, which had not been borne by any subject since the death of Marshal Turenne. From that time the marshal went to live in retirement, to which he confined himself more closely still after the revolution of February 1848. His health and strength had long been severely shaken; the marshal grew worse during the year 1851, and breathed his last at the castle of Soult-Berg, on the 26th of November in that year. After his death his splendid gallery of Spanish pictures *collected* by him during his Spanish campaigns was sold by auction, and realised a very large sum: several of the best of these pictures are now in the Imperial Galleries of France. The 'Mémoires du Maréchal General Soult, duc de Dalmatie, publiés par son fils. 1ère partie. Histoire des guerres de la Révolution,' appeared in 3 vols. 8vo, with an atlas, Paris, 1854.

* SOUTH, SIR JAMES, F.R.S., L. & E.; Hon. M.R.I.A., F.L.S., F.R.A.S., the eminent astronomer, is the eldest son of a chemist and druggist who carried on business in Blackman Street, Southwark, was educated for the medical profession, received the diploma of the Royal College of Surgeons of London, and practised as such for some years. But he was devoted to astronomical science, and possessing visual organs of remarkable sensibility and accuracy, he acquired distinction as an observer. In the year 1820, he assisted in founding the "Astronomical Society of London," which, during his occupation of the Chair, received a charter from the crown, and became the "Royal Astronomical Society." On the 15th of February, 1821, he was elected a Fellow of the Royal Society.

In the Report of the Council to the Sixth Annual General Meeting of the Astronomical Society, February 10, 1826, prior to stating the award of the Gold Medal to Mr. (now Sir) John F. W. Herschel [HERSCHEL, SIR JOHN F. W.] and Mr. South, for their laborious and valuable researches and observations relative to double stars, is the following passage:

"The indefatigable ardour of Mr. South in the cause of Astronomy, induced him to follow up his researches on the same subject whilst he was in France; and he has recently made a communication to the Royal Society of some new observations, of equal, if not superior importance, and which will appear in a subsequent volume of the 'Philosophical Transactions.'" On the same occasion, the late Mr. Baily [BAILY, FRANCIS], then president, in his address on presenting the medals, stated that Mr. Herschel having determined to follow up the intentions of his father, by a review of all the double stars inserted in his catalogues, Mr. South, "being disposed to pursue the same inquiry, suggested the plan of carrying on their observations in concert, and, with the aid of two excellent achromatic telescopes, belonging to the latter, they employed the years 1821, 1822, and 1823 in this research. The result of their labours was presented to the Royal Society, and published in the 'Philosophical Transactions' for 1824 at the expense of the Board of Longitude." The number of double stars observed jointly by these two astronomers amounted to 380, many thousand measurements of distance and position having been made to obtain accurate results. In his personal address to Mr. South, Mr. Baily said, "The ardent zeal which you have always evinced in the cause of astronomy, the patience and perseverance which you have shown in conducting so many and so valuable observations, of no ordinary kind, and the skill and accuracy which you have displayed in these delicate measurements, are subjects that are duly estimated by this Society. Possessed of a princely collection of instruments, of exquisite workmanship and considerable magnitude, such as have never yet fallen to the lot of a private individual, you have not suffered them to remain idle in your hands, but have set an example to the world how much may be done by a single person, animated with zeal in the cause of science." The "new observations" alluded to by the Council in the Report, consisting of the apparent distances and positions of 458 double and triple stars, were published in the 'Philosophical Transactions' for 1826. For this "noble series of measures" as they were termed by Sir J. F. W. Herschel, the Council of the Royal Society awarded the Copley medal, which was presented to Mr. South, accordingly, by the president, Sir Humphry Davy, at the anniversary meeting of November 30, 1826. About this period he removed his collection of instruments to the Observatory at Campden-Hill, Kensington, London, where he still resides.

At the annual meeting of the Astronomical Society on February 8th, 1828, Mr. South, as one of the vice-presidents, addressed the Society on presenting the gold medal to Miss Caroline Herschel, the sister of Sir William, and the aunt of Sir John Herschel, for her observations and discoveries in astronomy during half a century, the office of president being then filled by the latter. In the same year he was again associated with Sir John in the endeavour to verify M. Schwabe's observation of the inequality of the dark space between the body of the planet Saturn and its ring. This however they were unable to do; but the superior micrometrical means in the possession of M. Struve enabled him to confirm the accuracy of Schwabe.

The views which were entertained by certain cultivators of natural knowledge, shortly after the first quarter of the present century had elapsed, respecting the alleged decline in this country not merely of the public encouragement of science, but of science itself, were deeply participated in by Mr. South. He contemplated, in consequence, about 1830, a removal to France, whither he intended to transport his collection of instruments. He wrote to the French government on the subject, and received a grant of free ingress and egress, without the payment of any duty or even the examination of his packages. But this intention was arrested by the patriotic conduct of the English government. King George IV., shortly before his demise, had signified to the late Sir Robert Peel "his intention of taking the first opportunity of marking his high sense of Mr. South's honourable and disinterested zeal in the cause of science, and especially of his unwearied and successful exertions to perfect and increase our knowledge of the position, distances, and relations of the heavenly bodies." On the accession of William IV., accordingly, the honour of knighthood was conferred upon him (on the 21st of July 1830), and the letter from Sir R. Peel just cited was accompanied by another, intimating the pleasure of that monarch that the sum of 300*l.* per annum should be placed at Sir James South's disposal, "to be applied by him to the promotion of astronomy." Sir R. Peel expressed in this letter his own desire that the country should bear some portion of the enormous expense which Sir J. South had incurred in pursuing his researches; not, he said, with a view of depriving Sir James of the honour and reputation which such services insured, but "to relieve the country from the charge of perfect indifference to subjects of a scientific nature."

Sir J. South had taken an active part in the discussions which had, for some years, taken place with Dr. Young [YOUNG, THOMAS], on the state of the 'Nautical Almanac,' just complaints of which had been made, as not keeping pace with the progress of astronomy and navigation. After the decease of Dr. Young, which occurred in 1820, pending these discussions, the Board of Admiralty requested the opinion and advice of the Astronomical Society on the alterations and additions that it would be proper to make in the national work alluded to. The Society appointed a numerous committee to consider the subject, of whom a sub-committee undertook the practical details; of this sub-committee Sir J. South was an active member. The result, as is well known, was the production of the present 'Nautical Almanac,' which is fully worthy of our national pre-eminence in nautical astronomy and navigation, and with which, even for pure astronomy, only the French 'Connoissance des Tems' and the Berlin Astronomical Ephemeris are alone comparable.

In February 1829, Sir James was elected President of the Astronomical Society, which office, in conformity with the statutes, he held for the two following years. During this term, as already stated, the Society received its charter; and while occupying this conspicuous position, Sir James became the possessor by purchase from M. Couchoix of Paris, of an object-glass of eleven inches and three-quarters in diameter, of exquisite perfection and corresponding power. We refrain from entering here into the history of the series of unfortunate circumstances and painful discussions, to which this acquisition eventually led; it must suffice to say that, in consequence of them, scarcely any observations made with this beautiful lens have been recorded.

In the years 1831 and 1832 he communicated to the Royal Society two papers on the extensive atmosphere of the planet Mars, which were published in the 'Philosophical Transactions' for those years.

The following communications by the subject of this notice are inserted in the 'Memoirs of the Royal Astronomical Society:—'Observations on the best mode of examining the double or compound Stars; together with a Catalogue of those [479 in number] whose places have been identified' (produced in due preparation for the author's own observations of these objects); 'Observations on the Collimation Adjustment of a Transit Instrument,' &c. Vol. iii., 'On the Occultation of δ Piscium by the Moon; references to recorded Observations of Occultations, in which peculiarities have been apparently seen, either at the Moon's limb, or upon her Disk; with an Enquiry into Hypotheses on the subject.' (To the interesting subject of which this paper gives a general view, as then known, the results of Professor Hansen's recent investigations on the structure of the moon, indicating a possible constitution of her atmosphere, which might give rise to the peculiarities in question, would appear to impart a new interest.) Vol. iv., 'Observations of Gambe's Comet.' Vol. v., other communications.

For some years he communicated to the 'Annals of Philosophy,' tables of the mean places of certain stars, important in practical astronomy, and he is also the author of similar communications to the 'Quarterly Journal of Science and the Arts,' formerly conducted by Professor Brande. In addition to the British societies indicated in the title of this article, Sir James South is a member of the Imperial Academy of Sciences of St. Petersburg, and of the Royal Society of Sciences of Brussels.

*JOHN F. SOUTH, brother to Sir James, one of the surgeons of St. Thomas's Hospital, sometime President of the Royal College of Surgeons of England (London), is the author of a 'Description of the Bones;' 'Dissector's Manual;' a valuable popular guide in cases of accidental injury, entitled 'Household Surgery, or Hints on Emergencies;' and of some zoological works.

SOUTH, ROBERT, D.D., was the son of Mr. South, an eminent London merchant. He was born at Hackney, in Middlesex, in 1633. In 1648 he was a king's scholar in the college of Westminster, at which time Dr. Busby was master of the school. He read the Latin prayers in the school on the day of the execution of Charles I., and prayed for his majesty by name; apparently an indication that even then he had embraced those principles of attachment to the established form of government in church and state, of which he was all through his long life a most strenuous and able champion. In 1651 he was admitted a student of Christchurch, Oxford, having been elected at the same time with John Locke. In 1655, in which year he took his degree of Bachelor of Arts, he wrote a copy of Latin verses for the purpose of congratulating Oliver Cromwell on the peace which he had made with the Dutch. Those who have reflected upon South for this compliment to the Protector, need to be informed that the copy of Latin verses was a university exercise of the kind which was then usually imposed on bachelors of arts and undergraduates. He met with some opposition to taking his degree of Master of Arts, in 1657, from Dr. John Owen, who then filled the place of dean of Christchurch, and was favourable to the principles of those who were then in power. In 1658 South was ordained by a deprived bishop, and in 1660 he was made University orator, for which he was perhaps partly indebted to his excellent sermon preached before the king's commissioners, entitled the 'Scribe Instructed.' (Matth. xiii. 52.) After describing the qualifications of a scribe as the result of habitual preparation, by study and exercise, he takes the opportunity of observing on the qualifications of the sectarists then lately in power, and this passage is a good sample of the kind of warfare which he carried on to the end of his life against those who dissented from the ecclesiastical constitution as established by law, and also of his style. The teachers of those days, he says, "first of all seize upon some text, from whence they *draw* something (which they call doctrine), and well may it be said to be *drawn* from the words, forasmuch as it seldom naturally *flows* or *results* from them. In the next place, being thus provided, they *branch* it into several heads, perhaps twenty or thirty or upwards. Whereupon for the prosecution of these, they repair to some trusty concordance, which never *fails* them; and by the help of that they range six or seven scriptures under each head; which scriptures they prosecute one by one: *First* amplifying and enlarging upon one for some considerable time, till they have spoiled it; and then that being done, they pass to another, *which in its turn* suffers accordingly. And these impertinent and unpremeditated enlargements they look upon as the *motions, effects, and breathings of the spirit*, and therefore much beyond those *carnal ordinances of sense and reason*, supported by industry and study; and this they call a *saving way of preaching*, as it must be confessed to be a way to save much labour, and nothing else, that I know of." The Chancellor Clarendon made South his domestic chaplain, in consideration of an oration delivered by South as public orator on the occasion of Clarendon being installed chancellor of the University of Oxford. In 1663 he was made a prebendary of Westminster, and took his degree of Doctor in Divinity; and in 1670 he was made a canon of Christchurch, Oxford.

Charles II. having appointed Lawrence Hyde, son of the Chancellor Clarendon, and afterwards Earl of Rochester, as ambassador extraordinary to congratulate John Sobieski on being elected king of Poland, the ambassador took South with him as his chaplain. South had been his tutor, and Hyde was much attached to him. A long letter from South, dated Danzig, December 16th, 1677, to Dr. Edward Pococke, Regius Professor of Hebrew in Oxford, contains his remarks on Poland: it is printed in the volume of his posthumous works. This letter, from a man of South's observation and ability, is a very curious and valuable historical record. He says that Sobieski spoke Latin with great facility, and was acquainted with French, Italian, German, and Turkish, besides his own language. Altogether the doctor formed a high opinion of Sobieski's abilities. South's remarks on the ecclesiastical state and constitution of Poland are marked by his usual penetration and good sense.

Soon after his return from Poland, South was presented to the rectory of Islip in Oxfordshire by the dean and chapter of Westminster. He rebuilt the chancel of the church, as appears from a Latin inscription over the entrance; and also the parsonage-house. In 1681 he preached before Charles II., being then one of his majesty's chaplains in ordinary, on those words, "The lot is cast into the lap, but the disposing of it is of the Lord." This sermon, which is a good specimen of his vehement invective, contains the following singular passage, which is not much in favour of the doctor's good taste, particularly considering the occasion:—"And who that had beheld such a bankrupt beggarly fellow as Cromwell, first entering the parliament-house with a threadbare-torn cloak and greasy hat (perhaps neither of them paid for), could have suspected that in the space of so few years he should, by the murder of one king and the banishment of another, ascend the throne." On which the king fell into a violent fit of laughter, and turning to Lord Rochester, said, "Ods fish, your chaplain must be a bishop, therefore put me in mind of him at the next death." But the chaplain did not preach in order to please those in power, or with a view to promotion in the church. He would not take any preferment either during the reign of Charles or James, or after the Revolution of 1688, though he was often pressed to accept the highest dignities in the church.

South strongly disapproved of all James's measures towards the restoration of the Roman Catholic religion, being a most zealous upholder of the Protestant Church. But he had also strong opinions of the duty of submission to his lawful prince; and accordingly, when the Archbishop of Canterbury and the bishops who signed the invitation to the Prince of Orange to come over, wanted him to do the same, he replied that "His religion taught him to bear all things; and however it should please God that he should suffer, he would, by the divine assistance, continue to abide by his allegiance, and use no other weapons but his prayers and tears for the recovery of his sovereign from the wicked and unadvised councils wherewith he was entangled." On the abdication of James and the settlement of the crown on the Prince and Princess of Orange, South at first made some opposition, but ultimately he acknowledged the new government; yet he would accept nothing, though certain persons when in power offered to exert themselves in his behalf on the vacating of several of the sees by the bishops who refused the oath of allegiance to King William and Queen Mary. He declared "that notwithstanding he himself saw nothing that was contrary to the laws of God and the common practice of all nations to submit to princes in possession of the throne, yet others might have their reasons for a contrary opinion; and he blessed God that he was neither so ambitious, nor in want of preferment, as for the sake of it to build his rise upon the ruins of any one father of the church who, for piety, good morals, and strictness of life, which every one of the deprived bishops were famed for, might be said not to have left their equal."

South did not like the Act of Toleration, and he vigorously exerted himself with the commissioners appointed by the king in 1689 for a union with dissenting Protestants, in behalf of the Liturgy and forms of prayer, and entreated them to part with none of its ceremonies. He continued to preach against dissent, exposing the insufficiency of the dissenting ministers, and pouring forth upon them his inexhaustible sarcasm, ridicule and contempt. One of his strongest sermons to this effect was preached in the Abbey Church of Westminster in 1692, on the text, "Now there are diversities of gifts, but the same spirit" (1 Cor., xii. 4). His controversy with Dr. Sherlock, then dean of St. Paul's, who had written a book entitled 'A Vindication of the Holy and Ever-blessed Trinity,' was carried on with great power of argument, and infinite wit and humour, more indeed than suited the solemnity of the subject. South was admitted to have the better in the discussion. The king at last interposed by his royal authority, by directions addressed to the archbishops and bishops, that no

preacher should in his sermon or lecture deliver any other doctrine concerning the Trinity than what was contained in the Holy Scriptures, and was agreeable to the three Creeds and the Thirty-nine Articles of Religion. A ballad, which was much circulated at the time, beginning—

"A dean and prebendary
Had once a new vagary," &c.

turned the two combatants into ridicule, together with Dr. Burnet, master of the Charter-House, who, about the same time, published his 'Archæologia.'

South lived till the 8th of July 1716. He was buried in Westminster Abbey near the grave of his old master Busby. Neither children nor wife are mentioned by his biographers. By his will he disposed of a good deal of his property for charitable purposes, having all through life been a most generous giver. The residue, after the legacies and charities were satisfied, he gave to his executrix Mrs. Margaret Hammond, his housekeeper, who had lived with him above five and thirty years. There is a Life of South in a volume of his 'Posthumous Works,' London, 1717, which is the authority for what has been stated. This volume also contains three of his sermons, his will, and his Latin poems and orations delivered in his capacity of public orator in the University of Oxford.

Though South is only known by his sermons, he must be viewed both as a political and a theological writer. He defended by argument and by his example he enforced, passive obedience and the divine right of kings. He says that the "absolute subjection" which men yield to princes comes from "a secret work of the divine power." He believed the Church of England to be perfect, and the express image of the primitive ordinances. Many of his sermons are directed against the Puritans, whom he attacks with the keenest wit and the bitterest sarcasm. According as a man's affections are disposed, he will view South as a furious bigot, or as an uncompromising defender of the state and the church as established.

As a writer he is conspicuous for sound practical good sense, for a deep insight into human character, for liveliness of imagination, and exuberant invention, and wit that knew not always the limits of propriety. In perspicuity, copiousness, and force of expression he is almost unrivalled among English writers; and these great qualities fully compensate for the "forced conceits, unnatural metaphors, absurd similes, and turgid and verbose language which occasionally disfigure his pages." With all his faults he was a truly honest man, a firm friend, and a generous benefactor. The sincerity of his principles is shown in the purity of his life, and the vigour of his understanding is stamped on all that he wrote.

SOUTHCOTT, JOANNA, was born in Devonshire about the year 1750, of humble parents. She was employed, chiefly at Exeter, as a domestic servant, and up to the age of forty or thereabouts seems to have aspired to no higher occupation; but having joined the Methodists, and become acquainted with a man of the name of Sanderson, who laid claim to the spirit of prophecy, the notion of a like pretension was gradually communicated to Joanna. She appears to have first put forth her claims to the character of a prophetess in 1792. She wrote prophecies, and she dictated prophecies, sometimes in prose and sometimes in rhymed doggrel; her influence extended, and the number of her followers increased; she announced herself as the woman spoken of in the 12th chapter of Revelations, and obtained considerable sums by the sale of seals, or sealed packets, which were to secure the salvation of those who purchased them. Her confidence increased with her reputation, and she challenged the bishop and clergy of Exeter to a public investigation of her miraculous powers, but they treated her challenge with contemptuous neglect, which she and her converts imputed to fear. By degrees Exeter became too narrow a stage for her performances, and she came to London on the invitation and at the expense of Sharp the engraver. [SHARP, WILLIAM.] She was very illiterate, but wrote numerous letters and pamphlets, and her prophecies, nearly unintelligible as they were, had a large sale. In 1803 she published 'A Warning to the whole World, from the sealed Prophecies of Joanna Southcott, and other Communications given since the Writings were opened on the 12th of January 1803,' 8vo, London. In 1804 appeared 'Copies and Parts of Copies of Letters and Communications written from Joanna Southcott, and transmitted by Miss Townley to Mr. W. Sharp in London.' In 1813-14 she published 'The Book of Wonders, in Five Parts,' 8vo, London; and also, in 1814, 'Prophecies concerning the Birth of the Prince of Peace, extracted from the works of Joanna Southcott,' 8vo, London. Of the Prince of Peace she announced that she was to be delivered on the 19th of October 1814, at midnight, being then upwards of sixty years of age. There was indeed the external appearance of pregnancy, and in consequence the enthusiasm of her followers, who are said to have amounted at that time to not fewer than 100,000, was greatly excited. An expensive cradle was made, and considerable sums were contributed, in order to have other things prepared in a style worthy of the expected 'Second Shiloh.' On the night of the 19th of October a very large number of persons assembled in the street where she lived, to hear the announcement of the looked-for advent; but the hour of midnight passed over, and the crowd were only induced to disperse by being informed that Joanna had fallen into a trance. On the 27th of December 1814, she died, having a short time previously declared that "if she was deceived, she was at all events misled by some spirit, either good or evil." Her body was opened after her decease, and the appearance which had deceived her followers, and perhaps herself, was found to have arisen from dropsy. Dr. Reece, one of the medical men by whom she had been examined, and who had publicly expressed his belief in her pregnancy, published, 'A correct Statement of the Circumstances that attended the last Illness and Death of Mrs. Southcott; by Richard Reece, M.D.,' London, 1815. The number of her followers continued to be very great for many years after her death; they believed that there would be a resurrection of her body, and that she was still to be the mother of the promised Shiloh. There are still (1857) believers in Joanna Southcott. At the census of 1851 there were in England four congregations of persons holding this belief: the attendance at their four places of worship on the census Sunday (March 30, 1851) was in the morning 68, and in the evening 198 persons.

SOUTHERN, THOMAS, an English dramatist, was born at Oxmantown, in the county of Dublin, in 1660. He was admitted a student of Trinity College, Dublin, in his seventeenth year, March 13, 1676, and in 1678 entered the Middle Temple, London. Preferring poetry to law, he became a popular writer of plays, the first of which was the 'Persian Prince,' acted in 1682: in the character of the Loyal Brother in this drama, a compliment to the Duke of York was intended, according to the biographer of Southern, in the Life prefixed to his works, 1774. At the time of the Duke of Monmouth's landing Southern served in the king's army as ensign in Lord Ferrers's regiment, and was afterwards presented with a company by the Duke of Berwick, to whom he had been recommended by Colonel Sarsfield. At the duke's request he wrote the 'Spartan Dame,' which however was not acted till 1721. For the copyright of this play he received 120*l.*—a large sum in those days. After quitting the army Southern continued to write plays, enjoying great popularity as an author, and living on terms of intimacy with those of his contemporaries most distinguished for wit or rank. Dryden, for whom he finished the play of 'Cleomenes,' and afterwards Pope, were among his friends. Southern died on the 26th of May 1746, at a very advanced age.

In the delineation of character, the conduct of plots, and all the niceties of dramatic art, Southern shows but little skill; he is neither imaginative, as were the elder English dramatists, nor witty in his comic dialogues, like Congreve and others, his contemporaries. But his language is pure, and free from affectation; his verse has a pleasant fluency, and he has been successful in the expression of simple and natural pathos, particularly in the last scenes of the 'Fatal Marriage,' a tragedy which has been much and deservedly admired, and which was popular on the stage in the last century, under the title of 'Isabella.' Some of his plays were published by Tonson, 12mo, 1721, a complete edition of his works in 1774; they consist of comedies, and of tragedies with an infelicitous mixture of comic scenes. There is a short account of Southern prefixed to this edition, and in the prefaces to the plays are a few particulars of his life, stated by himself. He is wrongly inserted in the 'Athenæ Oxonienses' by Wood. See his Life in that work, ed. Bliss, where will be found a letter from Southern to Dr. Rawlinson, denying that he ever was at Oxford. See also Malone, 'Life of Dryden,' i. 176.

SOUTHEY, ROBERT, was the second but eldest surviving son of a linendraper in Wine-street, Bristol, where he was born on the 12th of August 1774; but from his second year he lived chiefly at Bath, in the house of an aunt, Miss Tyler—a lady of very eccentric habits, and possessed with a perfect passion for the theatre, of whom he has given an amusing description in his autobiographic sketch. His first teacher was a Baptist minister named Foote, to whose school at Bristol he was sent when he was six years old, and who treated him with much cruelty. He was next sent to a Mr. Flower, at Corston, near Newton St. Loe, where, he says, "one year of my life was spent with little profit, and with a good deal of suffering. There could not be a worse school in all respects;" though Flower himself he describes as "a remarkable man, worthy of a better station in life, but utterly unfit for that in which he was placed." He then went to another Bristol school, kept by a Mr. William Williams, a Welshman. At last, in 1788, he proceeded to Westminster School (having first been placed for preparation with Mr. Lewis, a clergyman in Bristol, for a brief space), the expense of his education from this time being borne by the Rev. Herbert Hill, chaplain to the British Factory at Lisbon, a brother of his mother. From Westminster School he was dismissed however in 1792. A periodical called the 'Flagellant' had been started by Southey and some of the other youths in the upper classes of the school, and in the ninth number was printed a sarcastic attack upon corporal punishment, then practised with great severity in the school. The head-master, Dr. Vincent, immediately commenced a prosecution for libel against the publisher, upon which Southey avowed himself the author, and offered an apology; but the master was implacable, and Southey, though he had made a distinguished reputation in the school, was ignominiously dismissed. About the same time his father's affairs became hopelessly embarrassed, and the old man died broken in spirit a few months later. Southey's uncle did not however desert him: in January 1793 he went up to Oxford, but the Dean of Christchurch (Cyril Jackson) refused to admit him, on account of his dismissal from Westminster, and he was entered of

Balliol College, his uncle's intention being that he should enter the Church. But the treatment he met with from those in authority was little adapted to fit him for a college life; and it was almost unavoidable that his enthusiastic temperament should precipitate him into the so-called liberal opinions both in religion and politics which the French revolution, yet in its morning of promise, had spread both in France and in this country. He went to the extreme of free-thinking on both subjects; and in 1794 he left Oxford, with neither the discipline nor the learning of which he was very favourably impressed. "Two things only," he used to say, "he learned at Oxford—to row and to swim." But he worked hard and read much while there, and if he derived little from his tutors he gained much from his own labours. He had moreover already become a most indefatigable writer of verse. In one of his letters, written during a temporary absence from college, in December 1793 (some time after the completion of 'Joan of Arc'), he says "I have accomplished a most arduous task, transcribed all my verses that appear worth the trouble, except letters. . . . . . . Upon an average 10,000 verses are burnt and lost, the same number preserved, and 15,000 worthless." He had already at least commenced the course of almost unparalleled industry which he maintained as long as his faculties lasted. But the future was dark before him. With his present sentiments he could not enter the Church, and he could not expect much further aid from his uncle. His strong political opinions shut him out from any public employment, and from indulging the hope of much success in any profession. It was in these circumstances that the 'pantisocratic' scheme was started. He and a fellow-townsman, a young Quaker named Robert Lovell, published in this same year a volume of poems, under the names of Bion and Moschus. It was just before this too that Southey became acquainted with Coleridge. Lovell had married a Miss Fricker of Bristol; and in November 1795 Southey and Coleridge on the same day united themselves to her two sisters. The three, with two college friends of Southey, had formed a plan to go out together to the wilds of North America, and there to set up what they called a 'Pantisocracy,' in which they were to live without either kings or priests, or any of the other evils of Old World society, and to renew the patriarchal or the golden age. But this fancy was never even attempted to be practically carried into effect. The friends were without money, and their grand scheme necessarily came to an abrupt close. For awhile Southey supported himself by delivering public lectures on history in Bristol. Cottle the bookseller gave him 50 guineas for his unpublished 'Joan of Arc,' and he set hard to work to compose more verses, by which he now calculated he should be able to maintain himself according to his present modest hopes. A visit of his uncle to England removed Southey from his precarious position. On his return to Portugal Mr. Hill took Southey with him; but after a stay of six months he came back to England, his uncle having found it impossible to alter his resolution against entering the Church, though he seems by this time to have become reconciled to her doctrines. His journey however had been the means of turning the current of his thoughts, and it had enabled him to lay the foundation of his knowledge of the language and literature of Spain and Portugal, which afterwards proved of so much value to him.

He returned to Bristol in the summer of 1796, and having stayed there long enough to prepare for the press his volume of 'Letters from Spain and Portugal,' he, in the following February, removed to London, and entered himself a student of Gray's-inn. For a little while he fancied that he should make a lawyer, but he did not for a day relinquish his poetic studies. We find him (March 1797) writing to his friend Cottle, "I advance with sufficient rapidity in Blackstone and Madoc. I hope to finish my poem and begin my practice in about two years." In little more than two years he had finished his poem, but all of law he ever acquired had been ended long before. After about a year's trial he gave up the pursuit as utterly impracticable, and he began to think seriously of literature as his occupation. His uncle however invited him to make another visit, with his wife, to Lisbon, and he made good use of his stay there in extending his acquaintance with the literature of the south. Meanwhile his friends had been trying to find some official appointment for him, and shortly after his return to England in 1801 Mr. Rickman obtained him the post of private secretary to Mr. Corry, at that time chancellor of the exchequer for Ireland, with a salary of about 350*l.* a year, of which half was specified as travelling expenses. His office required his presence in Dublin, but its duties were extremely light, and after awhile Mr. Corry proposed to add as a make-weight the tuition of his son; but as this was an employment for which he had not bargained and had little inclination, Southey threw up, after holding it in all little over six months, what he called "a foolish office and a good salary," and determined to trust to literature for his support. From the booksellers he now found little difficulty in obtaining employment enough, in reviewing and the like, to enable him to satisfy his still modest wants, and to assist the relatives who were even less prosperous than himself. He about this time too collected and edited an edition of Chatterton's works, for the purpose of providing a fund for Chatterton's sister, Mrs. Newton, who, with her family, was in very distressed circumstances. The edition was published by Southey's friend Cottle in three volumes at the close of 1802, and the friends had the delight of knowing that Mrs. Newton obtained 300*l.* through their generous labours. This was however only one of a long list of noble yet thoroughly unostentatious services of a similar kind which Southey willing rendered, when he thought that labour and effort would be usefully bestowed.

In 1804 he established himself at Greta Hall, near Keswick, Cumberland, and there he spent the remaining forty years of his life. Coleridge was already living with his family at Greta Hall, and Wordsworth at Rydale, near Ambleside, some fourteen miles distant; whence the three poets came to be for many a year commonly spoken of as the Lake poets—though their poetry had in truth not much in common. Coleridge however after a very irregular residence eventually left Keswick in September 1803, never to return, though his wife and children remained under Southey's hospitable roof; which also sheltered his wife's other sister, Mrs. Lovell, who had recently been left a widow, and who remained an inmate of Southey's house till his death.

Long before this time Southey had abandoned his democratic creed, and taken up with one diametrically opposite. For all the rest of his life, as is well known, he was an ardent, uncompromising, and somewhat intolerant monarchist and churchman, promulgating and maintaining doctrines, both ecclesiastical and political, which were in some respects even something beyond conservative.

Having now fairly adopted literature as his profession, he devoted himself to it with a resolute and untiring industry, of which in the biography of English literary men there is scarcely a parallel. He says, writing about this time to a friend: "My actions are as regular as those of St. Dunstan's quarter-boys. Three pages of history [of Portugal] after breakfast (equivalent to five in small quarto printing); then to transcribe and copy for the press, or to make my selections and biographies [for 'Specimens of the English Poets'], or what else suits my humour till dinner time; from dinner-time till tea I read, write letters, see the newspaper, and very often indulge in a siesta. . . . . After tea, I go to poetry [he was now writing the 'Curse of Kehama'], and correct and rewrite and copy till I am tired, and then turn to anything else to supper. And this is my life." And such his life continued to be, "finding his highest pleasure and his recreation in the pursuits necessary for earning his daily bread" as long as he could guide a pen. The following list of his publications shows the result of this steady unbroken diligence,—to make the list complete, we have included those which he wrote prior to his settlement at Keswick, though some of them have been already mentioned :—

In 1794, 'Poems,' in conjunction with his friend Lovell, 1 vol. 8vo.—1795, 'Joan of Arc,' an Epic Poem, 4to.—1797, 'Minor Poems,' 2 vols. 8vo; 'Letters written during a short residence in Spain and Portugal,' 1 vol. 8vo.—1799 and 1800, 'The Annual Anthology' (a miscellaneous collection of poetry, of which he was the editor and principal writer), 2 vols. 8vo.—1801, 'Thalaba the Destroyer, a Metrical Romance,' 2 vols. 12mo.—1803, 'Amadis de Gaul' (a prose translation from the Spanish version by Garcia Ordoñez de Montalvo of that romance, which Southey contends to have been originally written in Portuguese by Vasco de Lobeira), 4 vols. 12mo.; the works of Thomas Chatterton (in conjunction with Mr. Amos Cottle, the 'Life,' originally printed in the second edition of the 'Biographia Britannica,' being by Dr. G. Gregory), 3 vols. 8vo.—1805, 'Metrical Tales and other Poems,' 8vo; 'Madoc,' a Poem, in Two Parts, 4to.—1807, 'Specimens of the Later English Poets, with Preliminary Notices,' 3 vols. 8vo; 'Palmerin of England,' translated from the Portuguese, 4 vols. 8vo; 'Letters from England' by Don Manuel Velasquez Espriella (pseudonymous), 3 vols. 12mo; 'Remains of Henry Kirke White, with an account of his Life,' 2 vols. 8vo.—1808, 'The Chronicle of the Cid, Rodrigo Diaz de Bivar, from the Spanish,' 4to.—1810, 'The Curse of Kehama,' a poem, 4to.; 'The History of Brazil,' vol. i. 4to.—1812, 'Omniana,' 2 vols. 8vo.—1813, 'Life of Nelson,' 2 vols. 8vo. 1814, 'Carmen Triumphale for the commencement of the year 1814, and Carmina Aulica,' 'Odes to the Prince Regent, the Emperor of Russia, and the King of Prussia,' 1 vol. 4to; 'Roderick, the last of the Goths,' 4to.—1815, 'Minor Poems,' (re-arranged, &c.) 3 vols.—1816, 'The Lay of the Laureate;' 'Carmen Nuptiale' (a poem on the marriage of the Princess Charlotte), 12mo; 'A Poet's Pilgrimage to Waterloo,' 8vo; 'Specimens of Later British Poets.'—1817, 'Wat Tyler, a Dramatic Poem' (written in a vein of ultra-Jacobinism, in 1794, and now surreptitiously published), 12mo.; 'A Letter to William Smith, Esq., M.P.' (on the subject of the preceding publication), 8vo; 'Morte d'Arthur (a reprint of Sir Thomas Malory's prose romance), with Introduction and Notes,' 2 vols. 8vo; 'History of Brazil,' vol. ii. 4to.—1819, 'History of Brazil,' vol. iii. 4to.—'1820, Life of John Wesley,' 2 vols. 8vo.—1821, 'A Vision of Judgment' (a poem in English hexameters), 4to; 'The Expedition of Orsua and the Crimes of Aguirre' (partially printed in 1812, in the Second Part of the Third Volume of the 'Edinburgh Annual Register,' (for 1810), 12mo.—1822, 'Remains of Henry Kirke White,' vol. iii. 8vo.—'History of the Peninsular War,' vol. i. 4to (an expansion of what had been originally published in the 'Edinburgh Annual Register,' 1810, &c.).—1824, 'The Book of the Church,' 2 vols. 8vo.—1825, 'A Tale of Paraguay' (a poem), 12mo.—1826, 'Vindiciæ Ecclesiæ Anglicanæ,' &c., 8vo.—1827, 'History of the Peninsular War,' vol. ii. 4to.—1829, 'Sir Thomas More; or Colloquies on the Progress and Prospects of Society,' &c., 2 vols. 8vo; 'All for Love, or the Sinner Well Saved;' and 'The Pilgrim to Compostella, or A Legend of a Cock and a Hen,'

12mo.—1830, 'Life of John Bunyan,' prefixed to an edition of the 'Pilgrim's Progress.'—1831, 'Attempts in Verse by John Jones; with Introductory Essay on the Lives and Works of our Uneducated Poets,' 8vo; 'Selections from the Poems of Robert Southey, Esq. LL.D.,' 12mo; 'Select Works of British Poets, from Chaucer to Jonson, edited with Biographical Notices,' 1 vol. royal 8vo.—1832, 'Essays, Moral, and Political,' 2 vols. 8vo; 'Selections from Southey,' Prose, 12mo; 'History of the Peninsular War,' vol. iii. 4to.—1833, 'Naval History of England,' vol. i. 12mo. (in Lardner's 'Cabinet Cyclopædia'), completed in 5 vols. 1840.—1834, 'Dr. Watts's Poems, with a life of the Author' (in Cattermole's 'Sacred Classics'), 12mo; 'The Doctor' (anonymous), vols. i. and ii. 8vo.—1835, 'The Doctor,' vol. iii. 8vo; 'The Works of William Cowper, with a Life of the Author,' vol. i. 12mo, completed, in 15 vols, in 1837 and 1838.—1837, 'The Poetical Works of Robert Southey,' collected by himself, 10 vols. 12mo; 'The Doctor,' vols. iv. and v., 8vo.

To these works, making in all above a hundred volumes of various sizes, are to be added numerous papers (his son gives a list of 126) upon history, biography, politics, morals, and general literature, published in the 'Quarterly Review,' to which he was a constant contributor from its establishment in 1809, till head and hand would work no longer. He also wrote for some years the historical portion of the 'Edinburgh Annual Register,' and contributed other matter to that work, which began to be published in 1810, and was discontinued in 1824. He likewise wrote 52 papers in the first four volumes (1802-5) of the 'Critical Review,' and three in the 'Foreign Quarterly.' After his death there appeared 'The Doctor,' vols. 6 and 7, edited by his son-in-law the Rev. J. Wood Warter, who has likewise edited a reprint of that work in 1 vol. 8vo, 1847; 'Oliver Newman, and other Fragments,' edited by his son-in-law the Rev. H. Hill, 1 vol. 8vo, 1845; 'Robin Hood,' a fragment, published by his widow in 1847; and the first volume of the 'Life of Dr. Andrew Bell,' completed by his son in three volumes. He was besides one of the most regular and voluminous of letter-writers. Of the large collections formed by his friends, some appeared in Robberd's 'Memoirs of the Life and Writings of William Taylor, of Norwich,' 2 vols. 8vo, 1843; and a very large number more were embodied in Southey's 'Life and Correspondence;' but a still more complete collection has been undertaken by Mr. Warter, of which four volumes appeared in 1856 under the title of 'Selections of the Letters of Robert Southey,' &c. To complete the idea of his wonderful literary industry however it is necessary to mention that not only was he a most regular and omnivorous reader, but that he used to make extracts from all he read with the diligence of the dullest of collectors. From these voluminous collections (which he had already largely employed in the notes to his poems, his 'Omniana,' and still more profusely in the mosaic pages of his 'Doctor'), Mr. Warter has formed and published four thick volumes (sq. 8vo, double columns), under the title of 'Southey's Commonplace Books,' consisting of vol. i., 'Choice Passages;' ii., 'Special Collections;' iii., 'Analytical Readings;' and iv., 'Original Memoranda.'

In 1807 Southey received a pension for literary services, amounting to 160*l.* a year clear, which he set aside to meet the premiums on an insurance which he now effected on his life. In November 1813, on the death of Mr. Pye, Southey was appointed poet-laureate; and in 1821 he received the degree of LL.D. from the University of Oxford. In 1835 a pension of 300*l.* a year was bestowed upon him by the government of Sir Robert Peel. Sir Robert had offered him a baronetcy; but his circumstances did not permit him to accept of it, and for the same reason he had also more than once declined being brought into parliament. Indeed till he received his last pension, with all his industry he had only been able, as he expressed it, "to live from hand to mouth." He lost his first wife in 1837, she having been for many years suffering from mental alienation; and he contracted a second marriage on the 4th of June 1839, with Miss Caroline Bowles, a lady long well known in the literary world, and of whom a brief notice will be found below. But soon after this his hitherto incessantly active and probably overtasked mental faculties began to give way, and he sank into a condition which gradually became one of deeper unconsciousness till death removed him, on March 21, 1843. He left a son and three daughters. His valuable library, in its way almost unrivalled, was afterwards disposed of by auction in London.

As a poet, Southey can hardly be placed in the first rank even of the poets of his own time. Wordsworth and Coleridge, Shelley and Keats, Byron and Scott, Moore and Crabbe, and Campbell, whatever differences of opinion there may be as to their relative merits or their positions in reference to one another, will be generally admitted to have each and all evinced more or less of a *mens divinior* which was wanting in him. The light which was original and self-sustained in them, seemed, even when it shone the strongest, to be only reflected light in him. In mere fertility he was equal to any of them; but his mind, although a teeming, was not an inventive or creative one. It returned manifold the seed deposited in it, but communicated to it comparatively little of any new nature or quality. His imagination might even be said to be both opulent and gorgeous; still there was wanting the true spirit of life—that which distinguishes a real thing from a painted show. No natural human voice coming from the poet himself animated his verse; but rather an artificial sound, as from a flute or an organ. Such poetry may be both beautiful and majestic; but it fails permanently to interest, and will not live; for there is nothing so alien from and so fatal to poetry as any admixture of the mechanical. It acts like a dead substance imbedded in a living body. Witness such an instance as that of Darwin, who however was almost immeasurably inferior to Southey. There is in truth much rhetorical splendour in parts of Southey's poetry, especially in his 'Curse of Kehama,' and in his 'Roderick;' and some of his ballads and other shorter pieces, flowing on as they do in the easiest and purest English, are very happy.

In his prose writings the great merits of his style show to all advantage. It is essentially a prose style, and one unsuited to poetry, at least to poetry of a high order, by some of the very qualities that constitute its characteristic excellence. Its facility and fluency, running into some degree of diffuseness; its limpid perspicuity; its equability and smoothness; even its very purity, are unsuited for the passion, the rapidity, the boldness, the novel combinations of poetry. Both in its merits and in its defects Southey's style may be compared to glass, which perfectly transmits the light, but refuses to conduct the lightning. It does not often rise to any splendour of eloquence; it has little or no brilliancy of any kind; but whether for narrative, for exposition, or for animated argumentation, it was perhaps the most effective English style of the time. It combines in a remarkable degree a somewhat lofty dignity with ease and idiomatic vigour, and is equally pliable to the expression of sprightly and playful as of severe and indignant sentiment.

He certainly was not nearly so great a thinker as he was a writer. He had little subtlety of intellect, and he took rather a passionate than a reasoning view of any subject that greatly interested him. Much of his political and economical speculation is now probably regarded as altogether wrong-headed, even by the most ardent of his admirers. But there can be no question that he was thoroughly honest and in earnest in whatever opinions he at any time professed. He was, by the universal testimony of those to whom he was best known, of a sincere, generous, high-minded nature, and in all the relations of private life a man worthy of the highest estimation.

(*Life and Correspondence of Robert Southey*, edited by his son, the Rev. Charles Cuthbert Southey, M.A., 6 vols., 1849-50; and Southey's Writings.)

CAROLINE ANNE SOUTHEY (better known as CAROLINE BOWLES), the second wife of Robert Southey, was the only child of Captain Charles Bowles, of Buckland, near Lymington, Hampshire, where she was born December 6, 1787, and where she spent the whole of her days, with the exception of the four years of her married life. Her early days spent in the comparative solitude of a retired village of the New Forest, and a feeble state of health, induced a morbid shrinking from society, which she never in later life endeavoured to shake off, even when her poems had made her name widely known, and her friendship eagerly sought after. Miss Bowles first appeared before the public as an authoress in 1820, when her poem 'Ellen Fitz-Arthur' was published, but without her name. Indeed it was not till many years later that any of her works were issued with her name, though their authorship was no secret in literary circles. In 1822 she published 'The Widow's Tale, and other Poems;' in 1826 'Solitary Hours' (prose and verse); and in 1829, in two volumes, 'Chapters on Churchyards,' which had already appeared in 'Blackwood's Magazine,' where they had excited much interest. In June 1839, as already mentioned, Miss Bowles was married at Boldre Church, in the New Forest, to Robert Southey. Some twenty years before, and whilst they were quite unknown to each other, a literary correspondence had commenced between them, and it was continued with little interruption, their mutual respect gradually strengthening into warm friendship. Their marriage was a melancholy one, at least for the lady. Southey's mental faculties were already beginning to fail, and they soon gave way altogether. But she never permitted a murmur to escape her at her heavy lot. During his few remaining years she ministered to him with unwearying devotion, and her devotedness deserved a somewhat different notice than the ungenerous reference made to it in Mr. Cuthbert Southey's life of his father. She survived her husband somewhat over ten years, but her health had entirely broken down under her affliction, and her last years were years of constant suffering. She found at first occupation in completing a poem on Robin Hood, commenced by Southey, which she published in 1847, and afterwards in collecting her husband's letters, which have since been edited by Mr. Warter. The poetry of Caroline Bowles is of a kind that will always give pleasure to persons of a reflective turn of mind, but is scarcely fitted for continuous popularity. It is tender, graceful, and, though somewhat melancholy, pervaded by a fine moral tone; but it is diffuse, and wanting in strength of thought and passion.

SOUTHWELL, NATHANIEL, became a Jesuit in 1624, and twenty-four years afterwards was made secretary to the general of the Order, which office he held during seventeen years. He died at Rome in 1676, in which year he published his continuation of the Jesuits' 'Library,' 'Bibliotheca Scriptorum Societatis Jesu, Opus inchoatum à R P. Petro Ribadeneira, et productum ad Annum 1609; continuatum à Philippo Alegambe ad Annum 1643; recognitum et productum ad Annum 1675, à Nathanaelo Sotwello,' Rome, folio, 1676. Southwell's continuation is considered inferior to that of Alegambe. The work

was afterwards continued by Oudin, who commenced his task in 1733, and performed it to the general satisfaction of the Society.

SOUTHWELL, ROBERT, descended from an ancient family in Norfolk, was born in 1560. He was educated on the Continent, and in 1578 entered the Society of Jesuits at Rome. In 1585 he was appointed prefect of the English Jesuits' College in that city, and was soon afterwards sent to England as a missionary. He resided chiefly with Anne, countess of Arundel, who was imprisoned in the Tower of London, and died there. Southwell was apprehended in July 1592, and was strictly examined by Queen Elizabeth's agents as to a supposed plot against the queen's government. No disclosures could be obtained from him, and he was committed to the Tower, where, in the course of three years, he is said to have been ten times subjected to the torture. At length he admitted that he was a Jesuit, and that he came to England for the purpose of making proselytes to the Roman Catholic faith. By an act passed in 1585 (27 Eliz., c. 2) an Englishman who was a Jesuit and refused to take the oath of supremacy was declared to be guilty of treason. It was probably under this act that, on the 20th of February 1595, he was brought to trial in the Court of King's Bench. Our authorities however do not state what was the precise charge against him, but he was found guilty, was condemned to death, and on the following day was executed at Tyburn. His demeanour was firm, he declared that he was proud to profess himself a Jesuit, and thanked God that he had been called upon to suffer martyrdom. His writings, which are both in prose and verse, were once very popular among the Roman Catholics. He writes rather elegant English for the age in which he lived, but the matter will hardly repay the trouble of perusal, at least to Protestants.

Southwell's principal works are the following:—'A Consolation to Catholics imprisoned on account of Religion,' and a 'Supplication to Queen Elizabeth,' London, 1593; 'St. Peter's Complaint; with other Poems,' 1593; 'Mœoniæ; or Certain excellent Poems and Spirituall Hymns,' 4to, 1595, 4to 1600, 12mo, 1620, 1630, 1631; 'The Triumph over Death,' 1595, 1596; 'A Short Rule of Good Life,' 8vo; 'Mary Magdalen's Funeral Tears,' 1609; 'Epistle of Comfort to those Catholics who lie under Restraint,' 8vo, 1605; 'Peter's Complaint,' 'Mary Magdalen's Tears,' and the 'Triumph over Death,' were printed together in 8vo, London, 1620.

SOUTZO. [SUTZOS.]

SOUVESTRE, EMILE, one of the most able writers of the modern French school, was born at Morlaix, in Brittany, on the 15th of April 1806. His father was an engineer officer employed in repairing the roads and bridges of his district. Educated at the college of Pontivy until he had reached the age of seventeen, he began to evince a decided taste for literature. But his father's death in 1823 induced him to select the bar as his profession. He therefore studied the law, and in 1827 was formally received as an advocate at Rennes. He soon however grew weary of waiting for practice and proceeded to Paris, with a strong determination of setting up as an author. His first efforts in this way were not encouraging. Having written a drama, the 'Siege of Missolonghi,' it remained unnoticed at the theatres until M. Alexandre Duval, a Breton like himself, and already known as a successful dramatist, supported him with his interest. After this his tragedy was read, accepted at the Théâtre Français, and put into the prompter's hands. But then came the 'censure' with its pruning knife, and such was the mutilation of his piece, as to scare the very managers who had before applauded it. Thus disappointed of his hopes, he returned to his family, and being left without resources, accepted a situation as shopman with M. Mellinet, a bookseller at Nantes. In this situation he was living when the July revolution of 1830, and the fall of Charles X., gave so much stimulus to the young generation.

He began in 1830 to write for the provincial press, and in 1832 was appointed managing editor to a liberal journal published at Brest. Whilst living with M. Mellinet, Emile Souvestre was frequently noticed by the customers who frequented the library, for his unobtrusive good sense, and one of these, the deputy Luminais, a gentleman devoted to the reform of national education, conceived a friendship for him. The deputy soon perceived that Emile Souvestre felt an unusual interest in the same object, and having founded a school at Nantes, for the illustration of his new plan, he entrusted the management of it to young Souvestre, and another youthful reformer, M. Papot, under whom its success was from the first decided. In 1835 M. Souvestre was made régent de rhétorique at the college of Mulhouse, in Alsace; he did not however continue many months in this situation.

For several years he had been quietly collecting materials to produce a work on his own province, to which he was extremely attached. This he did in 1836, under the title of 'les Derniers Bretons,' a book which at once established his name. It is one of the best descriptions of Brittany, full of vivid yet unexaggerated painting, and affords a just idea of the customs, manners, and literature of the "Wales of France." His 'Echelle des Femmes' appeared at the same time, and was likewise successful. Encouraged by this change of fortune, Emile Souvestre returned to Paris to fix himself there. He was then thirty, and his future lot was decided.

For the next twelve years, 1836-48, he took a prominent part in the 'rédaction' of the 'Révue de Paris,' and the 'Révue des Deux Mondes;' he also contributed many notices and feuilletons to the 'Temps,' the 'National,' the 'Siècle,' and the 'Journal du Commerce.' His style is very pleasing; his matter thoughtful and instructive. His articles, tales, and books have none of the levity, or persiflage, so lamentably common in too many of his countrymen in the present day; they may be taken up with full reliance on their taste and tendency. Among his numerous writings may be cited: his 'Voyage dans le Finistère,' 'La Maison Rouge,' 'Le Mat de Cocagne,' 'Pierre et Jean,' and 'Les Confessions d'un Ouvrier.' This last especially is a work of incontestable value, full of maxims of the soundest character, especially as relates to the industrious classes. He has also produced several successful dramatic pieces, amongst others: 'Le Filleul de tout le Monde,' 'Le Riche et le Pauvre,' 'Henri Hamelin,' 'Ainée et Cadette,' 'L'Oncle Baptiste,' 'Maitresse et Fiancée;' and 'Un Enfant de Paris.' He is also the author of a good history of the Revolution of 1848.

In 1848, Emile Souvestre, who never lost sight of the principle of educational reform, was appointed by M. Carnot, then minister of public instruction, a lecturer in one of the schools established for the civil service. He likewise gave gratuitous lectures in the evenings to large audiences, consisting of working men and their families. These lectures were well calculated to produce a beneficial effect, and were always crowded.

In 1853 he spent the summer months in lecturing in the principal towns in Switzerland. These lectures were also very successful. He seemed to have found a new vocation, and had begun to diffuse new and more rational ideas among a class, who do not always think for themselves, when his health gave way, and death put an end to his useful labours, on the 5th of July 1854. Having married a second time, he left behind him a widow and three daughters.

SOUZA, JEAN DE, was born at Damascus in Syria, in 1730, of Roman Catholic parents. He came to Lisbon with some French Capuchins in 1750, and was there protected by the house of Saldanha. Gaspar Saldanha presented him to the Marquis of Pombal, who appointed him interpreter and secretary to the embassy which Joseph I. sent in 1773 to the Emperor of Marocco. He was often employed in such negociations, and always acquitted himself with credit. The queen having founded a chair for the Arabic language in the University, named Souza professor, and he composed for it the Grammar which is still in use. He was made correspondent of the Royal Academy of Sciences, and retiring to the convent of Jesus, died there on the 29th of January 1812.

SOUZA-BOTELHO, DOM JOSE-MARIA, was born at Oporto March 9th, 1758. His father was governor-general of the province of St. Paul in Brazil. Souza was educated at the University of Coimbra, and in 1778 he entered the army, where he served till 1791. He was then nominated ambassador-plenipotentiary to Sweden. From Stockholm he passed in 1795 to Copenhagen in the same capacity. His father's death recalled him in 1799 to Lisbon. He was next sent on a mission to England, but the object of his mission was frustrated by the French not admitting him to the congress at Amiens in order to look after the interests of Portugal. On the general peace in 1802, Souza went to France as plenipotentiary, and stayed there till 1805, where he had every possible exercise for his diplomatic ingenuity. It was a perilous position; and, disgusted with public affairs, he resolved to confine his attention to literature, for which he had always manifested a strong disposition. Camoens, the pride of Portugal, had ever been his favourite author, and he resolved on producing an edition of his works which should be a lasting monument. He spared neither time, trouble, nor expense. He corresponded with all the learned, and after twelve years' labour he had the satisfaction of completing it in 1818. He prefixed a dedication to the king of Portugal, a mass of curious bibliographical researches, and a critique on Camoens, where in his editorial enthusiasm he extols Camoens over all modern poets, and even implies that he equals Homer and Virgil. He formed the project of writing a History of Portugal, but his declining health only allowed him to finish some fragments of it. He died in 1819.

SOUZA, MANUEL FARIA E, was born at Souto in Portugal, in 1590, of a noble and ancient family. He manifested great precocity, and when nine years old was sent to the university of Braga, where he distinguished himself. In 1605 he was taken as secretary by one of his powerful relations, and then commenced his diplomatic education. In 1618 he married and went to Madrid; but though well recommended, his rough manner hindered his advancement at court. In 1632 he was sent on an embassy, under the Marquis Castel Rodrigo, to Rome, where his learning attracted the attention of Urban VIII. and the men of letters at the pontifical court. Having some quarrel with the marquis, he quitted him and returned to Spain; but he was arrested at Barcelona by order of the marquis, and was only released by the powerful intercession of some friends. He then renounced politics, and devoted himself exclusively to literature. Such was his activity, that he himself states that he daily wrote forty-eight pages, each page containing thirty lines; and he possessed such rhetorical facility that in one day he could compose a hundred addresses of congratulation and condolence, all different from each other. (Bouterwek, 'Hist. of Port. Lit.,' 278.) He obtained a small pension from Philip IV., and the cross of chevalier; but to his pen he trusted for subsistence. He died in 1649, at Madrid. His manners were very eccentric, and his dress the same: among his other peculiarities it is

mentioned that neither the entreaties of his wife nor of his friends could prevail on him to cut off an immense beard which rendered him very conspicuous. He was proud, independent, and vehement, but affectiónate and amiable.

As a poet Souza ranks high in Portugal, though most of his works are written in Spanish; but his works are little relished by foreigners, nor have they been translated. His talents were vitiated by the bad taste of the age. He was but a reflex of the extravagances and conceits of Lope de Vega, Marino, and Gongora. Prodigious facility and fertility of images and rhymes he certainly displays, but they are of themselves vices when not corrected by a refined judgment. Most of his ideas are intolerably fantastic, as where he speaks of the "ten lucid arrows of crystal which were darted from his Albania's eyes, which produced a rubious effect on his pain, though the cause was crystalline;" yet he sometimes hits a very fanciful image, as where he says of his mistress's eyes, "Love has written my fate in the beauty of those eyes, which are as large as my pain and dark as my destiny:"—

"Ojos, en cuya hermosura
Cifro mi suerte el Amor,
Grandes como mi dolor,
Negros como mi ventura."

But when we add that he wrote six hundred sonnets, besides eclogues, and all in this strained fanciful style, it may be conceived how tedious his works become.

As a critic he has been long revered as an oracle—"De ser venerado por Oraculo," says Machado; but an inspection of his treatises on the sonnet and on poetry will show the worthlessness of them. They are curious evidences of what a nation will consent to as regards criticism. Souza also published a 'Commentary on the Lusiad,' which is interesting for the same cause as his treatises, and which Bouterwek thinks "a production more calculated to obscure than illustrate the original." Souza's works are—1, 'Discursos Morales y Politicos,' Madrid, 1623; 2, 'Commentarios sobre la Lusiada,' 1639; 3, 'Defensa por los Commentarios sobre la Lusiada,' 1640; 4, 'Rimas varias de Luis de Camoes, commentados por Manuel de Faria y Souza,' Lisbon, 1685; 5, 'Epitome de las Historias Portuguesas,' 1626; 6, 'Europea Portugesa,' 1666; 7, 'Imperio de la China, y Cultura Evangelica por los Religiosos de la Compañia de Jesus,' 1643; 8, 'Fuente de Aganipe, varias Rimas,' 1646.

SOYU'TI, a philosopher, called by Wüstenfeld ('Geschichte der Arabischen Aerzte und Naturforscher,' 8vo, Gottingen, 1840, p. 156) ABUL-FADHL ABD EL-RAHMAN BEN ABU BEKR BEN MOHAMMED JELÁL ED-DIN EL-SOYUTI, or OSYUTI, was born on the 1st of Rajeb A.H. 849 (2nd of October A.D. 1445), at Cairo. He received a good education, so that in his fifteenth year he entered the academy, where he heard the most distinguished teachers, and at the same time began to give instruction himself in some departments. He was most deeply versed in the exposition of the Korán, the criticism of traditions, jurisprudence, and the syntax of the Arabic grammar. His studies embraced almost all the sciences; but he himself confesses that his knowledge of medicine was very slight and superficial, and to attempt to solve a mathematical problem seemed to him as if he were obliged to carry a mountain: notwithstanding this, he composed some works on medical subjects. He was so voluminous a writer, that the number of his writings is said to have amounted to 560; of these however some are said to have consisted of a single sheet, many were nothing more than a pamphlet, and others were only extracts and compilations from larger works. His extensive learning is duly acknowledged by his contemporaries, but at the same time he is justly reproached for being too much taken up with himself, and thinking himself equally raised above the scholars of his own time and his predecessors. Although on this account he had few friends, he succeeded in being appointed professor at the Academia Sheichunia, A.H. 872 (A.D. 1467), as his father had been before him; and besides other appointments, he afterwards received also the professorship at the Academia Bibarsia. However, he was deprived of the latter appointment A.H. 906 (A.D. 1500), and when it was offered him again, A.H. 909 (A.D. 1503) he refused it. He died on the 18th of Jomada I. A.H. 911 (17th of September A.D. 1505).

The following list of such of his works as relate to medicine, or have been published, is given by Wüstenfeld:—1. 'Codex Animalium,' an extract out of Demiri's 'Historia Animalium,' with a sketch of the medical uses to be obtained from animals, and an appendix; printed in Latin, with the title 'De Proprietatibus et Virtutibus Medicis Animalium,' ed. Abraham Ecchellensis, Paris, 1647; and again, with remarks by John Eliot, London, 1649, or Leyden, 1699. 2. 'Inscriptio Codicis de Nominibus Animalium,' a continuation of the former. 3. Tractatus de Febre ejusque Speciebus.' 4. 'Revelatio Nubis de Praestantia Febris.' 5. 'Hortus Mundus de Puritate à Menstruis.' 6. 'Via Plana et Locus Adæquationis Irriguus, de Dictis, Factisque Mohammedis ad Medicinam Spectantibus.' 7. 'Liber Classium Virorum qui Korani et Traditionum Cognitione excelluerunt, Auctore Abu Abdalla Dahabio, in Epitomen coegit et continuavit Anonymus, e Cod. Goth.,' ed. H. F. Wüstenfeld, Gottingæ, 1833; the *Anonymous* author is Soyuti. 8. 'Conversatio Pulchra de Historia Misræ et Cahiræ; Fragmenta quædam Auctore Gelal-eddino Sojuthensi e Cod. Upsal. excerp. Car. Joh. Tornberg,' Upsaliæ, 1834. 9. 'Sojutii Liber de Interpretibus Korani,' ed. Alb. Meursingo, Lugdun. Batav., 1839. 10. 'Veth liber as-Sojuti de Nominibus,' 2 parts 4to, Lugd. Bat., 1840-42, and 'Veth Supplementum annot. in lib. as-Sojuti cont. nov. codd. collat. exc. ex. As-Sam,' anio et Ibn 'l-Athiro,' 4to, ib., 1850. 11. 'Sayuti's Itqan on the exegetic Sciences of the Qoran, in Arabic, edited by Mawlawies Ba-heerood-Deen and Noorool-Haqq, with an Analysis by Dr. A. Sprenger,' in the 'Bibliotheca Indica' of the Asiatic Society of Bengal, 10 fasc. published, Calcutta, 1854, &c. Wüstenfeld considers that the work translated by Reynolds, with the title 'History of the Temple of Jerusalem,' by Jalál Addin al-Siuti, 8vo, Lond., 1836, is not to be attributed to the subject of the present article.

SOZO'MENUS, HERMIAS, called by some of Salamis in Cyprus, otherwise named SALAMANES HERMIAS SOZOMENUS, or HERMIAS, son of Sozomenus, a church historian of the 5th century, was born in Palestine, probably at Gaza. He was educated in a monastery, and, after studying law at Berytus, went to Constantinople, where he practised as an advocate, and also wrote in Greek his 'Church History,' which consists of 9 books, and embraces a period of 117 years, from A.D. 323 to 439. He is superior to his contemporary Socrates in his style, which is modelled upon that of Xenophon; but in other respects there is such a close resemblance between the works that Sozomenus, who was the younger of the two, is supposed to have seen the work of Socrates, and to have used it without acknowledgment. He sometimes mentions facts that are not in Socrates; but these are generally of little importance, and relate chiefly to the hermits and monks, of whom he expresses unbounded admiration. He is deficient in judgment, and makes many chronological errors. His ninth book relates chiefly to political history. Sozomenus lived in the reign of Theodosius II., to whom he dedicates his History. He had previously written an epitome of church history from the ascension of Christ to the defeat of Licinius, which is not now extant.

The history of Sozomenus is printed with all the editions of Socrates.

(Valesius, *De Vit. et Script. Socratis et Sozomeni*; Lardner, *Credibility*; Schoell, *Geschichte der Griechischen Litteratur*, vol. iii., p. 117.)

SPA'DA, LIONELLO, a distinguished painter, both in fresco and in oil, of the early part of the 17th century, and one of the best colourists of the Bolognese school. He was born in Bologna, of very poor parents of the labouring class, in 1576. He was employed whilst a boy as a colour grinder by the Caracci; but through an observing mind and an ambitious disposition, he was led himself to attempt design, and incited to an endeavour to emulate the great works by which he was surrounded. He at first copied in the school of the Caracci, but afterwards became the scholar of Baglione, and contracted a friendship with his fellow-scholar Dentone. From Dentone Spada learnt perspective, and most probably acquired that correct taste and true feeling for chiaroscuro for which his works are conspicuous, and which prevented him from being carried away by the hard contrasts of Caravaggio, when he adopted the style of that master.

Stung by a contemptuous remark of Guido's upon a picture that he had painted, Spada determined to avenge himself by opposing a bold and natural style to the delicate and ideal style of Guido. He accordingly went to Rome and became the scholar of Caravaggio, who then, as the rival of Cesari, was at the height of his reputation. Spada accompanied Caravaggio to Malta, and returned to and established himself at Bologna, master of a new style much after the manner of Caravaggio; as bold as Caravaggio's, but less vulgar, and softer and more harmonious. His design is natural, though not choice; his chiaroscuro powerful and rich; his colouring brilliant and true, though rather red in the shadows, but this may be the effect of time, for Malvasia appears to have considered him unsurpassed as a colourist.

Spada's works were much admired by Tiarini, with whom he painted in competition several times; but some of his rivals in Bologna contemptuously styled him 'La Scimia,' or the ape of Caravaggio. He however soon earned the reputation of being one of the best painters of his time, and he received several orders for great works in Reggio, Modena, Parma, and other neighbouring cities; and in consequence of the successful execution of these works, Spada was appointed his court painter by Ranuccio, duke of Parma. His fortune now equalled his reputation, and he spent the remainder of his life, which was however not a long one, at the court of Ranuccio. He appears to have been of a very humorous and satirical disposition (many specimens of his humour are recorded by Malvasia), and presuming upon the great esteem and friendship of the duke for him, he made himself much disliked by the courtiers and nobles of Parma; and upon the sudden death of Ranuccio by apoplexy, Spada found himself deserted. This appears to have had a great effect upon his mind, and although in the prime of life, he shortly followed the duke to the grave. He died in 1622, in the forty-sixth year of his age.

Spada superintended the decorations of the celebrated and at that time unrivalled theatre of Parma. The generality of his compositions are half-figures, of the natural size, after the manner of Caravaggio and Guercino. Holy Families by Spada are not rare in the galleries of Bologna and Lombardy; the Execution of John the Baptist was also a favourite subject of his. His masterpiece is generally con-

sidered to be the great picture of 'San Domenico burning the proscribed Books of the Heretics,' in the church of that saint at Bologna. The following works also gained him great reputation:—'The Miracle of St. Benedict,' at the monastery of S. Michele in Bosco, a picture which so pleased Sacchi when he saw it that he took a sketch of it; 'Susannah at the Bath,' and the 'Return of the Prodigal Son,' at Modena; a 'Madonna,' at Reggio; and a 'St. Jerome,' and a 'Martyrdom of a Saint,' at Parma: the two last pictures are painted more in the style of the Caracci than any of his earlier works. Spada wrote verses, some specimens of which have been preserved by Malvasia. He left several scholars, and has had some imitators; Pietro Desani of Bologna, and Orazio Talami and Sebastiano Vercellesi of Reggio, were the most distinguished.

SPAGNOLETTO. [Ribera.]

SPALDING, JOHANN JOACHIM, was born on the 1st of November 1714, at Triebsees, in Swedish Pomerania, where his father had a school, and was afterwards appointed preacher. Young Spalding studied at the universities of Rostock and Greifswalde; and although theology was the department to which he chiefly devoted himself, he paid great attention to other branches of learning. In 1745 he was appointed secretary to the Swedish embassy at Berlin; but he remained in this post only for two years, as he preferred the office of preacher at Lassahn, in Swedish Pomerania, which was offered to him. In 1757 he was appointed to the office of præpositus and first preacher at Barth; and it was about the same time that he began his numerous theological works, which are no less distinguished for clearness of style than of thought, and were received with general approbation. Owing to the reputation which he gained as an author and an orator, he was in 1764 appointed first pastor and provost to the Nicolaikirche at Berlin, where some time afterwards he was also elected a member of the chief consistory. In this new and extensive sphere of action he showed so much mildness of character combined with dignity that he won the affection and veneration of all who came in contact with him. Through his sermons however he exercised the greatest influence: they were full of deep feeling and profound thought; and in point of style they ranked, and still rank, among the best specimens of German pulpit oratory. There is little in them that will remind a reader that Spalding lived at a time when the German language was just entering upon its new career of development. In 1788, when the king Frederic William II., instigated by Wollner and others of the mystic and pietistic party, issued an edict (Religions-edict) condemning all freedom of thought in religious matters, Spalding, who belonged to the opposite party, was in some degree obliged to resign his offices. This firm adherence to his principles raised Spalding still higher in public estimation: he spent the last years of his life in retirement. He died on the 2nd of March 1804, at the age of ninety.

The works of Spalding are very numerous: they are partly on philosophical and ethical subjects, and partly on theology. The principal, which have all gone through several editions, are—'Ueber die Bestimmung des Menschen,' Griefswalde, 1748; 'Gedanken uber den Werth der Gefuhle in dem Christenthum,' Berlin, 1761; 'Ueber die Nutzbarkeit des Predigtamtes,' Berlin, 1772; and 'Religion eine Angelegenheit des Menschen,' Berlin, 1797. His sermons were published in various collections at several times. The 'Life of Spalding' was written by himself, and edited with notes by his son Georg Ludwig, 8vo, Halle, 1801.

SPALDING, GEORG LUDWIG, son of the former, was born in 1762, at Barth. He was educated at one of the gymnasia of Berlin, under Büsching. From 1779 to 1781 he studied philology and theology at the universities of Gottingen and Halle. He continued his studies in private after he had left the universities; and in order to improve his knowledge, he undertook a journey through Germany, Switzerland, France, England, and Holland. On his return to Berlin he was appointed tutor to the children of Prince Ferdinand of Prussia, and in 1787 he obtained a professorship at the gymnasium Zum grauen Kloster in Berlin. The Religions-edict, on account of which his father had given up his offices, induced the son, who held the same opinions, to abandon the study of theology altogether, and to devote himself entirely to philology. In 1792 he obtained from the University of Halle the degree of Master of Arts; and on this occasion he wrote a dissertation, 'Vindiciæ Philosophorum Megaricorum,' &c. A short time after a Leipzig publisher requested him to revise the text of Quinctilian, and to prepare a new edition of this writer. Spalding agreed, thinking that the work could be accomplished in a short time; but when he had once entered upon his task he found much more to do than he had anticipated; and that it was necessary, if the work was to be done well, to devote all his time to it. This was indeed henceforth the great object of his life. In order that he might not be disturbed in his work, he even refused the directorship of his gymnasium, which had become vacant, and was offered to him. In 1803 he was elected a member of the Berlin Academy. In 1805 he made a journey to Italy in order to collate a Florentine manuscript of Quinctilian. During the latter part of his life he held the high office of counsellor in the ministry for public instruction. He died in 1811, after he had spent the greater part of the last nineteen years of his life upon the critical study of Quinctilian; and yet the work was not finished at his death, for only the first three volumes had been published at Leipzig, in the years 1798, 1803, and 1808; the remaining two volumes were edited by Buttmann and Zumpt, 1816 and 1829. Spalding has not written much, but what he has done is masterly. He was a man of very mild though lively temperament, and beloved and esteemed by men like Buttmann and Niebuhr. A memoir, or rather eulogium, on Spalding by Buttmann, was printed in the 'Transactions of the Berlin Academy of 1814 and 1815.'

SPALDING, SAMUEL, was born in London on the 30th of May, 1807. He furnished an example of success attendant on the persevering pursuit of knowledge, in the absence of any remarkable ability or aptness for its attainment. According to the testimony of his friends, it was only by means of great labour that he could perform his daily tasks while at school; though his steady application, resulting very much even at this early period of his life from a sense of duty, the effect of moral and religious training, enabled him to acquit himself with great respectability; and the moderate estimate he always entertained of his own powers appears to have done much towards forming those habits of unremitting application which constituted one of the strongest features of his intellectual character. At a suitable age he was placed in a mercantile house; but his mind soon became too deeply interested in the study of theology to allow him to entertain the idea of spending his life in a secular profession. He now examined the evidences of Christianity with the most assiduous care, and the work of Dr. Chalmers on this subject, together with the discourses of the same writer on the relation of revelation to the discoveries of modern astronomy, inspired his mind with such elevated views of the grandeur of Christianity and the expansive benevolence of its design, that he resolved to devote himself to the pastoral office in the religious connection to which he belonged, that of the Congregational Dissenters. He consequently applied himself to study with fresh ardour, though he had to contend with a naturally feeble constitution, in which there is little doubt that the seeds of organic disease early existed.

With a view to promote his object of qualifying himself for the ministry, Spalding devoted his time, for two years, to the study of the Greek and Latin languages, in private; and afterwards entered as a student at University College, London, where he made himself an exact Greek scholar. During his academical course here he obtained, in addition to high certificates of honour in other classes, five first prizes in the classes of Hebrew, French, Natural Philosophy, and the Philosophy of the Mind and Logic. Of the last subject his pursuit was ardent, his diligence and ability, as manifested in his essays and examinations, being such as to mark him out as a student of unusual merit. In the year 1839, symptoms of incipient pulmonary disease induced him to try the effect of a warmer climate, and he spent the winter in the South of France. On his return he underwent the examination for the Master's degree in the University of London, in May, 1840. In the Transactions of the University, his name is mentioned with honour for his examinations in Animal and Vegetable Physiology, and in the Hebrew and Greek originals, and the History of the Holy Scriptures. He is also recorded as having 'passed a distinguished examination' in Logic, the Philosophy of the Mind, and Moral Philosophy. In consequence of this success he was urged by the examiners to write on some of these subjects; and this recommendation encouraged him to compose his work, entitled 'The Philosophy of Christian Morals.' In the autumn of 1840 Spalding went to Italy, where he remained nearly two years. It was during this period that the above-mentioned work was written, the subject of which however had occupied his mind for many years. On his return to England, in 1842, he purposed superintending the publication of his Treatise, but was prevented by the progress of his disease; and as a last resource he tried a sea-voyage, and went to the Cape of Good Hope, where he died on the 14th of January, 1834, about three weeks after his arrival. His work was published during the same year, by his friends, in one volume, octavo. We have not space for any criticism of Spalding's theory of morals: we must restrict ourselves to a bare summary of his principal doctrines. They are as follows:—Our primary notions of virtue and vice are derived from those feelings of moral approbation and disapprobation which we experience in viewing the conduct of others. These notions acquire new force and become more distinct in consequence of the emotions which we experience in the review of our own conduct. The objects of moral obligation are, first, virtue itself; and, secondly, the mode in which virtue ought to be displayed in the outward conduct. The great rule of action is the will of God, either as supernaturally revealed or as inferred from the end and object of the virtuous affections themselves. The notion of moral obligation is an immediate consequence of the testimony of our moral emotions. The great object of moral approbation is the principle of benevolence, chosen as the highest and most valuable principle in our nature. All other virtues are necessarily contained in this principle of benevolence; apart from which even sympathy itself is merely pathological, not moral. The moral character of volition depends entirely on the object of choice. In short, Spalding's theory may be characterised by its referring conscience ultimately to emotion, not to moral judgment; by its asserting the necessity of there being other moral agents in existence besides ourselves, before we can have the notion of virtue or of vice, and by its reduction of all the forms of virtue to the one principle of benevolence. Without pronouncing either one way or the other on the merits of this theory, we will only add that the work possesses considerable originality, and abounds with

passages of genuine power and beauty; and that it is characterised throughout by an elevation of thought and sentiment which distinguish it even among books on ethical subjects. The author writes with the glowing warmth of one whose heart is in his work, sometimes with an intense ardour of feeling. The book is therefore of a popular cast, though it often discusses principles ably and profoundly. It exhibits also in a striking manner the real harmony subsisting between the Christian precepts and the genuine dictates of the moral faculty, notwithstanding apparent or supposed discordances. It is wholly free from all sectarian and party feeling, and exhibits very advantageously the benevolence which was a distinguishing characteristic of the author's mind.

SPALLANZA'NI, LAZARO, was born at Scandiano, a small town near Reggio, in the duchy of Modena, on January 12th, 1729. His early education was directed by his father, J. N. Spallanzani, who had considerable reputation as a lawyer: and when he had reached the age of fifteen, he was sent to the Jesuits' College at Reggio, where he remained during several years. He then repaired to the University of Bologna; and while there his studies were directed by his kinswoman the celebrated Laura Bassi. He had early imbibed a fondness for the natural sciences; but his family insisted on his embracing his father's profession, and he had completed the studies necessary for obtaining the degree of doctor of laws before he could obtain permission to abandon a pursuit which was extremely distasteful to him. Immediately on quitting the profession of the law he embraced the ecclesiastical habit, and applied himself to the study of languages so diligently, that in the year 1754 he was chosen to fill the vacant chair of logic, metaphysics, and Greek literature in the University of Reggio. He held the appointment for six years, during which time he published his first and only philological work, a critique upon a translation of Homer in Italian verse by A. M. Salviani, in which there are many important errors.

During his stay at Reggio Spallanzani's name had become known in many parts of Europe; and he received invitations from the Universities of Coimbra, Parma, and Césène, all of which he declined from his desire not to be separated from his family. In 1761 however he accepted a professorship at Modena, which was only a few miles distant from his native town, and from this time dates the commencement of the high reputation which he acquired by his investigations into different branches of natural science. In 1766 he published a sketch of a work on the reproduction of animals; and though during his subsequent life he completed only a part of the researches which he had planned, yet his labours are most valuable. In opposition to the opinion of Buffon, which had been eagerly embraced by our countryman Needham, he maintained and proved that the Infusoria are really endowed with animal life, not mere organic molecules, as those authors had supposed. In 1768 he published the result of his investigations into the action of the heart and the circulation of the blood, a subject which had engaged his attention for many years. A translation of Bonnet's 'Contemplations de la Nature,' which appeared in 1769, was the last work published during his stay at Modena; and in the ensuing year he was chosen professor of natural history at Pavia, which appointment he continued to hold till his death.

His treatise on the circulation of the blood had led to his being invited to Pavia; and on entering on his new duties, to which those of director of the museum were soon added, he entirely gave up literary pursuits. The labours in which he now engaged are too extensive, and of a character too purely scientific, to admit of an analysis here. They were principally directed to elucidating the subject of the circulation of the blood, and the functions of respiration, digestion, and generation, on all of which he published treatises after his removal to Pavia. The number and ingenuity of his experiments are not more striking than his close and logical reasoning—excellences which procured for him one of the greatest honours that a scientific man of that day could receive, in the dedication to him, by the illustrious Haller, of the second volume of his physiology. Besides his larger works, Spallanzani contributed numerous papers on natural history to the Transactions of various learned societies. Nor did he rest content with that knowledge only which could be acquired by books, or which the museum of Pavia or the surrounding country might afford, but he undertook journeys to different parts of Europe. In 1799 he travelled through the greater part of Switzerland. In 1781 he visited the coasts of the Mediterranean from Leghorn to Marseille, and remained in the latter city for six weeks. In the year 1782 and 1783 he visited Istria, traversed the shores of the Adriatic and Ægean seas, and explored the Euganean Mountains. All these journeys yielded some fruit to the scientific traveller; but in 1785 he undertook a longer voyage than any he had before made, and visited Constantinople. In his route thither he visited Corfu and Cerigo; and to him, and his companion Zuliani, the Venetian ambassador, we owe a description of the geology of these islands. Various objects of interest engaged his attention during a stay of eleven months at Constantinople; after which he quitted that city, and returned through Germany to his own country, from which he had been absent one and twenty months.

During his absence, the envy of some of his colleagues at Pavia had been at work, defaming his character and accusing him of having stolen various specimens from the museum. Spallanzani heard of this while at Vienna, from which place he sent an answer to the charges against him. His defence overwhelmed his enemies with shame, and the return of Spallanzani to Pavia was a sort of triumphal entry; the students met their professor outside the walls, and conducted him with acclamations to his own house.

Three years afterwards he visited Sicily and Naples, and various parts of the Apennines, in order to obtain geological specimens, in which the museum at Pavia was very deficient. On his return he devoted himself to lecturing, to arranging his numerous notes, and to cultivating his style, which he endeavoured to form on that of Buffon. The French republic offered him the professorship of natural history in the Jardin des Plantes at Paris, but he declined to accept it, and passed his latter years at Pavia, in the enjoyment of every honour which a man of science could desire. The comfort of his declining age was interrupted by severe bodily suffering, and after having experienced frequent attacks of apoplexy, he died from the effects of a fresh seizure, on February 12, 1799, aged 70 years.

A catalogue of Spallanzani's numerous works, many of which have been translated into English, is given at the end of his Life, in vol. vii. of the 'Biographie Médicale;' and a lengthened analysis of his labours will be found in the 'Eloge,' by M. Alibert, which is contained in vol. iii. of the 'Mémoires de la Société Médicale d'Emulation.'

SPA'NHEIM, EZECHIEL, the son of Frederic Spanheim, a theologian of some note, was born at Geneva, on the 7th of December 1629. Respecting his early education nothing is known; but from the knowledge which he displayed when yet a young man, we must infer that it was well regulated, and supported by considerable talents on the part of the youth. When he was thirteen years old his father was appointed professor of theology in the university of Leyden, whither he removed with his whole family. Ezechiel here devoted himself first to the study of antiquity, and afterwards to that of theology, and attracted the attention of D. Heinsius and Salmasius, who guided and encouraged him in his studies. He also studied the Oriental languages, especially Hebrew and Arabic; and the first time that he appeared before the public as an author was in a controversy respecting the original characters of the Hebrew alphabet, which he denied to have been preserved by the Samaritans, as L. Capell had maintained. The work he wrote on this occasion bears the title of 'Theses contra L. Capellum pro Antiquitate Literarum Hebraicarum,' 4to, Leyden, 1645.

In 1649 his father died, after having shortly before written a work on Universal Grace, which was now severely attacked by Amyrauld. Spanheim fulfilled his filial duties towards his father by replying to this unseemly assault; but shortly after this event he returned to Geneva, where the chair of professor of eloquence was offered to him, which he accepted in 1651. This title of professor was however merely an honorary distinction conferred upon him by his native city, and he is not known ever to have undertaken the functions of a professor in the university of Geneva. He only delivered two occasional discourses in Latin, which however he published in French, under the title, 'Discours sur la Crèche et sur la Croix de Not. Sauv. Jesus Christ,' 8vo, Geneva, 1655, a new and corrected edition of which was published by the author at Berlin in 1695. In the meanwhile however the fame of his great acquirements was spreading and had reached the ear of the elector-palatine Louis Charles, who appointed him tutor to his son Charles. He discharged his duties to the perfect satisfaction of the elector, and devoted all his leisure hours to the study of the ancients, and of the German law, on which he published a dissertation during this time. He also translated from the Greek into French the Cæsars of Julian, illustrated by coins and other ancient documents. (8vo, Heidelberg, 1660; reprinted at Paris in 1683, and at Amsterdam in 1728) As a translation, this work is of little value. The great prudence which Spanheim had shown during the time he stayed at the court of Heidelberg, induced the elector to send him to Italy to renew his connection with the princes and states of that country. In 1659 Spanheim thus set out for Italy, where he visited Florence, Mantua, Parma, Modena, and Rome, and was everywhere received with great distinction. The chief study which he pursued in his leisure hours was that of numismatics; and in 1664 he published his first work on this subject at Rome. For the purpose of prosecuting his antiquarian studies still further, he also visited Naples, Sicily, and Malta. In 1665 he returned to Heidelberg, and was henceforth employed by the elector in the most important political and diplomatical affairs. He was successively sent by the elector to the conferences of Oppenheim and Spire, and to the congress of Breda. Afterwards he was appointed minister resident of the elector in Holland, and then in England, at the court of Charles II. During his stay in England the ambassador of the elector of Brandenburg was recalled, and Spanheim was requested and undertook, with the consent of the prince palatine, to manage also the affairs of the elector of Brandenburg. He discharged the duties of his twofold office so well, that the elector of Brandenburg desired him to enter his service exclusively. This Spanheim did, with the consent of his former master, though not without his regret. Shortly after, in 1680 the elector of Brandenburg sent him as his extraordinary ambassador to Paris, at the court of Louis XIV., which post he held for nearly nine years. In 1689 he went to Berlin, where for some time he gave himself entirely up to his favourite studies, which he had never abandoned during his public life. At Berlin he wrote his celebrated Letters to

Beger and Morel, on some numismatical subjects, and some of the Commentaries on ancient writers, which we shall mention hereafter.

After the peace of Ryswick, in 1697, Spanheim returned as ambassador to Paris, where he remained till the year 1701. After the elector of Brandenburg had assumed the title of king, and was recognised as such by the other powers, Spanheim was raised to the rank of a baron, and was sent, in 1702, as ambassador of the new king of Prussia, Frederic I., to England. Here he remained until his death, on the 7th of November 1710.

The principal works of Spanheim, besides those already mentioned, are—1, 'Dissertationes de Præstantia et Usu Numismatum Antiquorum,' which was first published in one volume, 4to, Rome, 1664, and reprinted at Paris in 1671. The last and best edition is that published in fol., London, 1706, to which Verburg, in 1717, added a second volume from the papers of Spanheim. The whole work consists of thirteen dissertations, addressed to his friend Falconieri. It contains a store of information, though very inconveniently arranged. 2, 'De Nummo Smyrnæorum inscripto Σμυρναίων πρυτάνεις, scilicet de Vesta et Prytanibus Græcorum Diatriba,' Paris, 1672. This work is reprinted in Grævius's 'Thesaurus,' v., p. 660. 3, 'Lettre sur l'Histoire Critique du Vieux Testament,' par Richard Simon, Paris, 1678. 4, 'Orbis Romanus, seu ad Constitutionem Imperatoris Antonini, de qua Ulpianus leg. xvii. Dig. de Statu Hominum Exercitationes Duæ,' the best edition of which is that published in London, 1704. This work is still of great value; it is also contained in the eleventh volume of Grævius's 'Thesaurus.' Besides these works Spanheim wrote a number of Commentaries upon ancient authors, some of which may still be consulted with great advantage. Among them we shall mention his Commentaries on the Callimachus, in the edition of Grævius, and reprinted in that of Ernesti, Lugd. Bat., 1761; on Strabo, Amsterdam, 1707; on the first three comedies of Aristophanes, in Küster's edition of 1707-9; or 'Ael. Aristides,' in Jebb's edition, Oxford, 1722; on Josephus, Leyden, 1726; on Thucydides, in Duker's edition, Amsterd., 1731, and others.

Compare the 'Acta Eruditor.' of the year 1711; and the Memoir of Spanheim, by Verburg, prefixed to the second volume of his 'Dissert. de Præst. et Usu Num. Ant.,' p. viii.-xix.

*SPARKS, JARED, an eminent American biographer, was born in Connecticut towards the close of the last century. Having graduated at Harvard University in 1815, he acted for a time as tutor there while pursuing his theological studies in the divinity school. On the completion of these, he was in 1819 ordained minister in the First Unitarian church in Baltimore, on which occasion Dr. Channing preached his celebrated sermon on 'Unitarian Christianity.' The earlier publications of Mr. Sparks were theological, and chiefly on controversial matters. Among them, that which attracted most attention appears to have been 'An Inquiry into the comparative Moral tendency of Trinitarian and Unitarian Doctrines, in a series of Letters to the Rev. Dr. Miller of Princeton,' Boston, U. S., 1823. A work which he commenced about the same time formed a sort of connecting link between his theological and biographical studies. 'A Collection of Tracts in Theology from Various Authors, with Biographical and Critical Notices,' 6 vols, 12mo, Boston, 1823-26. In 1823 he became editor of the 'North American Review,' a work which he continued to conduct for about five years, and to which he has been a frequent contributor since.

His earliest biographical work, unconnected with theology, was the 'Life of John Ledyard, the American traveller, comprising Selections from his Journals and Correspondence,' 1 vol. 12mo, 1828, 2nd edition, Cambridge, U. S.. 1829. This was followed by a work of considerable historical importance, the 'Diplomatic Correspondence of the American Revolution, published by order of Congress and Edited by J. S.,' 12 vols, 8vo, Boston, 1829-30. His next work was a 'Life of Gouverneur Morris, with selection from his Correspondence,' 3 vols, 8vo, Boston, 1832. The intimate acquaintance with the documents relating to the period of the American revolution, afforded by his researches, in connection with the Diplomatic Correspondence, induced him to enter upon a much more onerous task—the collection and classification of the letters and despatches of Washington. To render this work as complete as possible, Mr. Sparks not only thoroughly examined the official archives of the American government, and the private collections of his countrymen, but visited Europe, and obtained access to the state papers of England and France, which were liberally laid open to him. The full title of this great national work will best explain its scope. 'The Writings of George Washington; being his Correspondence, Addresses, Messages, and other Papers, Official and Private, selected and published from 200 folio volumes of Original Manuscripts, purchased by Order of Congress; with a Life of the Author, Notes and Illustrations. By Jared Sparks. With Portraits, Maps, Plans, Fac-Similes,' &c., 12 vols, 8vo, Boston, 1833-42.

The importance of this great work was of course immediately recognised by historical students in Europe as well as in America, and a translation of the more important documents was published in Paris under the direction of M. Guizot (who prefixed an essay on Washington), in 6 vols, 8vo, and in German by Von Raumer. A serious charge was however brought against the accuracy of Mr. Sparks. Lord Mahon, in an appendix to the sixth volume of the first edition of his History of England, printed side by side various passages, as given by Mr. Sparks with the same as (avowedly) transcribed from the original manuscripts for the 'Life and Correspondence of Joseph Reed,' and upon these and other variations which he had traced, inferred that Mr. Sparks had made "omissions, corrections, and additions," in printing the Letters of Washington. Similar charges were, about the same time, brought forward in America, and there the matter made a considerable noise. Mr. Sparks speedily published a 'Reply to the Strictures of Lord Mahon and others on the mode of editing the Writings of Washington,' to which Lord Mahon issued a rejoinder. Mr. Reed then published a 'Reprint of the original Letters from Washington to Joseph Reed during the American Revolution, referred to in the Pamphlets of Lord Mahon and Mr. Sparks;' in which all the variations were pointed out. It now appeared that the 'additions' on which the more serious charges were founded, were really no additions at all, Mr. Reed's transcriber having by some accident omitted the passage printed by Mr. Sparks, while the omissions were explained by Mr. Sparks, in a reply on the whole controversy, entitled 'Remarks upon a Reprint of the original Letters from Washington,' &c., to have been made because of their being parallel passages to others printed in letters of about the same date; and the enormous quantity of materials rendered it necessary to omit such parts as could be best spared, in order to comprise the work within any reasonable limits. The correction of grammatical errors, verbal inaccuracies, and the softening of a few vulgarisms and strong expressions in the *private* letters, he acknowledged and justified.

Lord Mahon has since amply exonerated Mr. Sparks from the more serious charges he originally preferred, but continues to "differ widely from him on the privileges and duties appertaining to an editor," whilst he adds, "that difference does not prevent me from recognising and respecting your high attainments, your unwearied industry, and the valuable service which, in many of your notes and illustrations, you have rendered to the cause of historic truth." We have noticed this controversy thus fully because of the importance of the principle at stake, and because the work to which it immediately refers is in itself the most important collection of documents yet published relating to the American Revolution. And whilst we cannot but feel that an exact verbal reprint of such documents, with a careful indication where a passage was for any reason omitted, is what ought always to be given, we are bound to say that we believe the alterations of any kind have been very few, and we have no doubt that Mr. Washington Irving is perfectly accurate in stating (Preface to his Life of Washington), with reference to this controversy, "A careful collation of many of them [the documents in the 'Writings of Washington'] with the originals has convinced me of the general correctness of the collection, and of the safety with which it may be relied upon for historical purposes; and I am happy to bear this testimony to the essential accuracy of one whom I consider among the greatest benefactors to our national literature." The 'Life of Washington,' which formed the first volume of the Writings, &c., Mr. Sparks afterwards published separately (Boston, 1839), and again in an abridged form, 2 vols. 12mo, 1843.

The 'Writings of Washington' were followed by the 'Works of Benjamin Franklin,' 10 vols. 8vo, Boston, 1835-40, in which he published for the first time a vast number of original letters, as well as several political and historical tracts which had not been included in any previous collection of Franklin's works, and he added a valuable body of notes and illustrations. Franklin's autobiography was also given for the first time correctly in this edition, the life being completed by Mr. Sparks. The autobiography has since been published separately under the editorship of Mr. Sparks, and likewise 'A Collection of Letters and Papers by Benjamin Franklin.'

In 1835 was commenced 'The Library of American Biography. Edited by Jared Sparks, assisted by several of the most distinguished American writers,' including Messrs. Everett, Prescott, &c., of which the first series in 10 vols. 12mo, was completed in 1839; a second series consisting of 15 vols. appeared in 1844-47. Of these lives a large proportion was from the pen of Mr. Sparks himself. Another important work which we owe to his industry is the 'Correspondence of the American Revolution, being Letters of Eminent Men to George Washington,' 4 vols. Boston, 1853, forming a sequel to his 'Writings of Washington.'

Mr. Sparks is deservedly regarded as one of the chief authorities on all matters connected with the history of American Independence, and the History of the American Revolution on which he has long been understood to be engaged, is expected with much interest, though in the works he has hitherto published he has shown rather the qualities which belong to the diligent collector, than those which are looked for in the historian. Mr. Sparks was in 1839 appointed Professor of Ancient and Modern History in Harvard University, and in 1849 he was elected president of that institution, an office he held till 1853.

SPARRMANN, ANDREW, the pupil and friend of the elder Linnæus, and the companion of the Forsters in their voyage round the world, was born in the province of Upland in Sweden, about the year 1747. He appears to have entertained from childhood a great fondness for the study of natural history, which was increased by a voyage which he made to China in the year 1765, in a vessel commanded by Captain Ekeberg, one of his kinsmen.

On his return to Sweden he repaired to the university of Upsal, and there applied himself to the study of medicine, but more especially of botany, in which science he had the advantage of the instruction of the celebrated Linnæus. Under the auspices of that distinguished man, he now published his 'Amœnitates Academicæ,' which gave ample proof that his voyage to China had not been made in vain. His scanty means presented an insurmountable obstacle to the accomplishment of his wishes, which would have led him to investigate the natural productions of foreign countries. The kindness of his friend and relation Ekeberg at length procured for him an appointment which afforded him some prospect of being able to accomplish his favourite project, and he left Gottenburg on January 10, 1772, in order to become tutor to the children of M. Kerste, then resident at False Bay, near the Cape of Good Hope. He reached the Cape on April 30th, and soon after his arrival met his countryman Thunberg, whose zeal for botany had led him to visit those southern regions. Although Sparrmann's time was much occupied by duties in which he took no interest, he made some researches, which he was planning to extend, when Captain Cook touched at the Cape with the ships Resolution and Adventure. Messrs. Forster, naturalists to the expedition, being desirous of obtaining an assistant, gave him the offer of accompanying them, of which he gladly availed himself, and having with them sailed round the world, he returned to Africa, in March 1775, after an absence of twenty-eight months.

He now practised his profession at Cape Town for a few months, in order to obtain the means for his projected journey into the interior of Africa. During his voyage he obtained sixty ducats by translating a Swedish medical work into English, and with that money and the fruits of a four months' practice, he started for the interior on July 25, 1775, in company with a young man named Immelman, who was born in Africa. He first visited Mossel Bay; then striking more into the heart of the country, he penetrated as far as the banks of the Great Fish River; and afterwards taking a direct northerly course he advanced as far as 28° 30′ S. lat., and 350 leagues from the Cape. On February 6, 1776, he turned southward, and occasionally varying a little from his former track, reached Cape Town on the 15th of April, laden with specimens of plants and animals.

In the course of the same year he returned home, and found that the degree of Doctor of Medicine had been conferred upon him during his absence. He was next elected a member of the Academy of Sciences at Stockholm; and on the death of Baron Geer, the entomologist, was appointed his successor in the office of conservator of the museum. His love of enterprise tempted him from his retreat to join Wadstroem's projected expedition to the interior of Africa [WADSTROEM, CARL BERNS]; but on its failure he returned from Senegal, and continued at Stockholm till his death, on July 20th 1820.

Sparrmann's reputation is founded chiefly on his travels, which have been translated into English and several other European languages. In them he appears as a persevering traveller, an able naturalist, and truth-telling narrator; and it is no small merit that the map attached to his book is the first in which the coast from the Cape to the Great Fish River is laid down with any degree of accuracy. The younger Linnæus gave the name of *Sparrmannia* to species of plants belonging to the order *Tiliaceæ* of Jussieu.

SPARTIANUS ÆLIUS. [AUGUSTA HISTORIA.]

SPECKTER, ERWIN, was born in 1806, at Hamburg, where his father, a native of Hanover, was settled as a merchant. During the siege of Hamburg, in the winter of 1813-14, his parents took refuge with their family in the house of the banker Dehn, in Altona, where there was a good collection of pictures, and where Erwin made the acquaintance of the painter Herterich, who was also living in the banker's house, and had a studio there. In this studio, in which he spent nearly all his time, Erwin Speckter acquired his first instruction in art, and his natural taste rapidly developed itself. In 1818 his father and the painter Herterich erected a lithographic press, the first which was established in North Germany, and young Speckter made some attempts in portraits, and in drawings to illustrate the old Reineke Fuchs, or Reynard the Fox.

In 1822 Von Rumohr returned to Hamburg from his second visit to Italy, and, being struck with admiration of the promising talents of Speckter, urged him on in his career, and particularly advised him to study the monuments of art in and about the neighbourhood. This led to an artistic tour which he performed in 1823, with his brother Otto and another artist friend, through Schleswig and the neighbouring country. The chief objects of this journey were the carved altar-piece of Hans Brügman at Schleswig (lithographed by Böhndel) and the picture of Memling at Lübeck, the latter of which Erwin and Otto Speckter published in lithography. These early works gave Speckter's mind the peculiar bias which at that time characterised the majority of the younger artists of Germany, and the arrival of Overbeck's picture of 'Christ's Entry into Jerusalem,' for the Marien Kirche of Lübeck, confirmed this tendency, and for a time enlisted Speckter among the young enthusiasts who appear to be devoted to the restoration of the old German religious art, with the addition of academical drawing. [OVERBECK.] Overbeck's picture has been lithographed by Otto Speckter. At this time Speckter's chief labours were indiscriminate studies from nature of every description, and portraits: his first oil-picture was a view of the town-house of Mölln. His adoration of Overbeck's picture seems to have kept him by a species of awe from attempting such high subjects himself; he was also always guided in his studies by Rumohr.

In 1825 he visited Munich, and placed himself under the direction of Cornelius, who expressed great admiration for his ability; and, after the completion of his cartoon of the 'Resurrection of Lazarus,' allotted him one of the vaults or loggie in the corridor of the Pinakothek, which were to be painted in fresco with incidents from the lives of the greatest modern painters. Cornelius selected Fra Giovanni da Fiesole for Speckter, as peculiarly suited to his taste. Speckter, then about twenty-one years of age, received the commission with exultation, but he did not live to execute it, for the Pinakothek was not ready for the frescoes until many years after this date. [CORNELIUS.]

In 1827 Speckter returned to Hamburg, chiefly to be in the vicinity of the above-mentioned work by Overbeck, while he painted his picture of 'Christ and the Woman of Samaria;' but the deep impression made upon him by Overbeck's picture had a prejudicial effect upon him, through his inordinate striving after abstract ideal representation. His own dissatisfaction with this work may be inferred from his immediate but still gradual change of manner; for in his next work, the 'Women at the Tomb,' there is a far greater attention to dramatic probability, and a more prominent part given to colour. He painted at this time also several beautiful miniatures from sacred subjects. In 1830 he appeared in entirely a new character in his arabesque and mythologic decorations of the house of the Syndicus Sieveking near Hamburg. In September of this year, after the completion of these decorations, he set out by Berlin and Munich upon his long-intended journey to Italy. The taste which had hitherto possessed him, though it was gradually yielding to his own experience, was finally subjected by the contemplation of the great Italian works in the Museums of Berlin and Dresden, especially those of Fra Filippo Lippi, Raffaelle, and the great Venetian masters. Speckter arrived in Rome in January 1831, after a short stay at Venice, from which is dated the first of his very interesting series of Letters from Italy, which, by the advice of Rumohr, were published some time after his death. He remained in Italy, chiefly at Rome and Naples, until the summer of 1834, when he was called to Hamburg to paint in fresco the villa of Dr. Abendroth, then recently constructed by A. de Chateauneuf. In Rome Speckter confined his labours almost exclusively to studies, and these are in the general spirit of Italian art, and quite in a different style from his early efforts. The only oil-paintings he painted in Rome were two of Albano Women, in ideal characters, and a large picture of Samson and Delilah, which was purchased by Rumohr.

In the spring of 1835, though suffering greatly from asthma, Speckter commenced his frescoes; he had in the interim completed three of the principal cartoons: the subjects are from Grecian mythology, and the figures are half the size of life. The three subjects were—1, Minerva receiving the winged Pegasus from the Muses, and the Hippocrene fountain which sprung from the kick of the horse; 2, the Graces, in a grove of laurels, decorate the bow and quiver of Cupid, and offer him a cup of ambrosial drink; and 3, the Fates, lulled by the lyre of Cupid, have ceased their labours, and recline on cushions; the distance is concealed by a curtain. The first of these designs, distinguished for the exquisite beauty of its forms, was completed in fresco, and the second was partly executed; the third was not commenced. His weak state forced Speckter to leave his work at the beginning of November, and he died on the 23rd of that month in 1835, deeply lamented by his friends, and by none more than Rumohr, who wrote a short account of the character of his genius, which is inserted in the biographical notice of him which precedes his letters. These letters, published in 1846, under the title of 'Letters of a German Artist from Italy' ('Briefe eines Deutschen Künstlersaus Italien'), 2 vols. 12mo, Leipzig, 1846, are full of interesting matter and reflections on art. Speckter's whole career is a remarkable instance of the power of nature over convention, where the love of art was real. The essential attractions of art itself gradually drew him from an abstract conventional system, in which art was only secondary to a peculiar sentiment independent of it, to the art itself, and for its own sake. Speckter's transition from convention to nature is not singular in the history of modern German art. [LESSING.]

*SPECKTER, OTTO, brother of Erwin, was born in Hamburg in 1807. Having adopted the profession of an artist, his studies were at first pursued along with his brother, and the brothers went together to Lübeck to study the picture of Memling, of which they published a lithographic print. When Erwin was a devoted disciple of Overbeck, Otto made an elaborate lithographic drawing of that artist's picture of 'Christ's Entry into Jerusalem,' painted for the Marien Kirche at Lübeck. Otto followed his brother in his admiration of the severe and allegoric style of sacred art, then at the height of its vogue among the younger painters of Germany; but he subsequently gave free play to his own inclinations, and struck out for himself a lower but pleasanter and almost untrodden bye-path—making the habits of animals the special subject of his observations, and with his faithful pencil giving many a quaint and naive delineation of them. These, by means of the etching-needle and lithographic crayon, he largely multiplied, and the name of Otto Speckter has everywhere become a favourite one with

children as well as students of art. His best known works perhaps are his 'Zwölf Radirungen zum gestiefelten Kater' ('Twelve etchings to Puss in Boots'), 4to, 1843—a work of which there is an English edition; and his 'Fabeln für Kinder' ('Fables for Children'), 2 vols. 12mo, each containing 50 plates. But he has also published numerous other designs, either etchings or drawings on stone; and though he is most successful in his original sketches of animals, many of his lithographic prints consist of landscapes and arabesques, or of copies from the works of other artists.

SPEED, JOHN, an English historical writer of the reigns of Elizabeth and James I., was born at Farrington in Cheshire, in 1542, but came early in life to London, where the rest of his days were spent. He was brought up to the business of a tailor, and seems to have supported himself by it during the greater part of his life, for he does not appear as an author before the year 1608, when he was in the sixty-sixth year of his age. He was however, during that time, amassing treasures of curious historical knowledge, the possession of which brought him into the acquaintance of Sir Fulk Grevile, who drew him forth from his obscurity, and, it is supposed, afforded him the means of publishing the large works of which he is the author or editor. The first of these is a collection of maps of the English and Welsh counties, with plans of cities, and engravings of various antiquities, said to have been first published in 1608; but when formed into the work entitled 'The Theatre of the Empire of Great Britain, printing an exact geography of the Kingdoms of England, Scotland, and Ireland, and the isles adjoining. With the shires, hundreds, cities, and shire-towns, within the Kingdom of England, divided and described by John Speed,' folio, bearing the date of 1611. In this work he owed much to the labours of Camden, Christopher Saxton, and John Norden. There have been several editions of it. The other work of Speed's is a history or chronicle of England, entitled, 'The History of Great Britain under the Conquests of the Romans, Saxons, Danes, and Normans,' originally published in 1611. In this work are engravings of coins, and also of the great seals of England, then for the first time published; but on the whole it is a compilation of no great merit. He was also the compiler of a set of Tables of Scripture Genealogy, comprising much of the genealogical information contained in the sacred books, exhibited in the form of pedigrees; and several theological works, as 'The Cloud of Witnesses,' &c., of small value are ascribed to him. He died July 28, 1629, and was buried in the church of St. Giles's, Cripplegate, where a monument was raised to his memory. By his wife Susannah, to whom he was married for fifty-seven years, he had twelve sons and six daughters.

SPELMAN, SIR HENRY, died 1641, one of the most distinguished of the band of English antiquaries who lived in the reigns of James I. and his successor; the friend of Camden, Cotton, Selden, Dodsworth, Dewes, Dugdale, and others. He was born in 1562, and was the son of a gentleman of ancient family at Congham in Norfolk. He was educated at Walsingham in that county; whence he removed to Trinity College, Cambridge, and at the age of eighteen was entered of Lincoln's Inn, with the design of studying the law. Instead however of proceeding to the practice of the law as a profession, he determined early in life to devote himself to historical and antiquarian research, the study of ancient manuscripts and records, with a particular view to two objects, the elucidation of the history and antiquities of the county of Norfolk, and the investigation of the origin of the laws and institutions of the country. He did not keep himself wholly unconnected with public affairs, serving the office of sheriff of his county, and acting as a commissioner for determining disputed claims to lands and manors in Ireland. For his various services he received the honour of knighthood from James I., who is said to have held him in great esteem. But in 1612 he withdrew from all public employment, and settled in London as the most favourable field in which to pursue his researches; and it was not till this time, when he was fifty years of age, that he began to bring before the public any of those works, the result of his long studies, which are the secure basis of his fame. The earliest of them is his treatise 'De non Temerandis Ecclesiis,' the object of which is to inculcate respect for the property belonging to the church. This involved him in controversies, in which he appears as the author of two tracts in defence of the principles of his work. In 1626 appeared the first part, which is all that he himself published, of a most valuable glossary of terms which occur in records and other ancient historical writings. This work he entitled 'Glossarium Archaiologicum;' but it contains only as far as the letter L. The work was however completed from his manuscript after his death, partly by his son, but principally by Sir William Dugdale, under whose superintendence it was published. His other great work he left in like manner incomplete. This is his 'Concilia, Decreta, Leges, Constitutiones in Re Ecclesiastica Orbis Britannici,' of which the first volume was printed in 1639, and the second in 1664. Another posthumous work is his 'Villare Anglicanum,' 1656, a work of no great value. In 1698 there was printed at Oxford a folio volume en 'Reliquiæ Spelmannianæ,' or his posthumous work relating to laws and antiquities of England. Among his manuscripts he left one which he entitled 'Archaismus Graphicus,' being a collection of the contrasts which he had observed in the old writings, with the explanation of them. This manuscript has been often transcribed, and is useful to those who have occasion to read early writings. He died in 1641, at the house of his son-in-law Sir Ralph Whitfield, in the Barbican; and his body was interred, by the special order of Charles I., in Westminster Abbey, near the monument of Camden.

His son, Sir John Spelman, inherited the taste and a portion of the learning of his father. He is the author of a 'Critical Life of King Alfred,' fol, Oxford, 1678. Sir Henry's youngest son, Clement Spelman, practised the law, and on the restoration of Charles II. was made a baron of the Exchequer. He wrote some pieces on government, and a long preface to his father's 'De Non Temerandis Ecclesiis.' He died in 1679.

SPENCE, JOSEPH, was born at Kingsclere, Hampshire, April 25, 1699. His father was rector of Winnal, near Winchester, at which school Spence was educated, and became fellow of New College, Oxford, in the year 1722. In 1728, having entered into orders, he was chosen professor of poetry, and was presented to the rectory of Birchangor, in Essex. At the close of the year 1730, he accompanied Charles, Earl of Middlesex, afterwards Duke of Dorset, on a tour through France and Italy, and returned in July 1733, having been in his absence re-elected professor of poetry. His essay on Pope's translation of the 'Odyssey,' published some years before, had introduced him to the notice of that poet, with whom he became very intimate, and published, at his request, in 1736, Sackville's tragedy of 'Gorboduc,' with a prefatory account of the author. In 1739 he made another tour to the Continent, with Henry, earl of Lincoln, afterwards Duke of Newcastle, and returned to England in 1742. In the same year he was presented by his college to the rectory of Great Horwood, Bucks, and succeeded to the vacant professorship of modern history. In 1747 he published his 'Polymetis; or an Enquiry concerning the Agreement between the Works of the Roman Poets and the Remains of the Antient Artists, being an attempt to illustrate them mutually from each other:' the sale of which work was very profitable to him. In 1754 he was made a prebendary of Durham cathedral.

The latter years of Spence were passed in retirement in the country, where he indulged his favourite taste for gardening. He was drowned —it is believed accidentally—August 20, 1768. Johnson ('Life of Pope') has observed of him with truth, that he was "a man whose learning was not very great, and whose mind was not very powerful. His criticism however was commonly just; what he thought he thought rightly; and his remarks were recommended by his coolness and candour." The 'Polymetis' has been considered worthy of some discussion by Lessing in his 'Laocoon,' who shows that the author has not distinguished with sufficient accuracy the boundaries of the several provinces of art, and has consequently attempted to make the range and power of the sculptor exactly commensurate with that of the poet in treatment and choice of subject. The design however of such a work is valuable, and, with the more exact knowledge and extensive views of modern archæology, might be successfully carried out.

Spence also callected a volume of 'Anecdotes of Books and Men,' to which the biographies of Pope are much indebted for records of his conversations. It was published by Malone, and also by Singer in 1820, with a Life of the author, and many letters from distinguished contemporaries and friends. This correspondence exhibits Spence's private character in a favourable light, and shows him to have been of an affectionate and benevolent disposition, and of simple manners. A few smaller publications are noticed in the above-mentioned biography. See also Nichols's 'Literary Anecdotes of the Eighteenth Century,' ii. 373-7.

*SPENCE, WILLIAM, a celebrated living entomologist, whose name is inseparably connected with that of Kirby in the production of one of the most classical works on natural history in the English language, entitled, 'An Introduction to Entomology, or Elements of the Natural History of Insects.' [KIRBY, REV. WILLIAM.] In the early part of his life Mr. Spence was engaged in business at Hull, and here it was that he first acquired a taste for the pursuit of natural history which led to his acquaintance with the Rev. Mr. Kirby. This took place in 1805 by the mutual exchange of entomological specimens. The acquaintance thus begun ripened into the warmest friendship, and no remaining so firmly attached as Kirby and Spence. Previous to the publication of the Entomology, Mr. Spence published several papers on entomology, and also since, amongst others, the following:—'A Monograph of the British Species of the genus *Cholcva*,' Linnæan Trans., vol. xi.; 'On the Disease in Turnips, termed in Holdernesse Fingers and Toes,' Hull, 1812; 'Observations relative to Dr. Carus's discovery of the Circulation of Blood in Insects,' Mag. Nat. Hist., vol. iii.; 'On some Peculiarities in the Construction of the Nets of the *Epeira diadema*,' Ibid., vol. v.

During the latter part of his life Mr. Spence has lived in London, and has taken an active part in the proceedings of the societies devoted to the cultivation of natural history. He is a Fellow of the Royal, Linnæan, and Entomological societies; of the latter society he was formerly president. During the war at the beginning of this century he sat in parliament, and was distinguished for maintaining that Britain might become independent of foreign produce. He also wrote a pamphlet on the same subject, which gained much attention at the time of its publication. Mr. Spence has recently edited a seventh edition of the 'Introduction to Entomology,' which embraces

the matter of the first two volumes of the original work, which was published in four. This work comprises all the matter of the previous ones on the habits and economy of insects, and was published by Mr. Spence in a cheap form with the wish to make the science he has cultivated so ardently through his life more popular. It also contains an appendix from the pen of Mr. Spence, giving an account of his friendship with Mr. Kirby, and a detailed history of the production of their great work on the Natural History of Insects.

SPENCER, JOHN CHARLES SPENCER, THIRD EARL, will be best remembered by the title of courtesy, VISCOUNT ALTHORP, which he bore from his birth, through, it may be said, the whole of his public life, and until within a few years of his death. He was the eldest son of George John, second Earl Spencer, and Lavinia, eldest daughter of Charles Bingham, first Earl of Lucan; and was born on the 30th of May 1782. Like his father, who was distinguished for his love of literature and his munificent expenditure in the collecting of rare books, he was educated at Harrow; whence he was sent to Trinity College, Cambridge, where he took the honorary degree of M.A. in 1802.

In April or May 1804, towards the close of the second session of the second Imperial Parliament, Viscount Althorp entered the House of Commons as one of the members for Oakhampton. A vacancy appears to have been made for him by the resignation of James Strange, Esq. On the 11th of February 1806, on the formation of the Whig ministry of Mr. Fox and Lord Grenville, in which his father Earl Spencer took office as Secretary of State for the Home Department, Lord Althorp was appointed one of the Junior Lords of the Treasury; and this appointment having vacated his seat he offered himself for the University of Cambridge, which had been represented by the late premier, William Pitt; the other candidates being Lord Henry Petty (now Marquis of Lansdowne), who was the new Chancellor of the Exchequer, and the present Lord Palmerston. The votes were, for Lord Henry Petty 331, for Lord Althorp 135, for Lord Palmerston 128. To the next parliament, which met in December 1806, Lord Althorp was returned at the head of the poll for the county of Northampton, after a severe contest. The numbers were, for his lordship, 2085; for the other member, William Ralph Cartwright, Esq. 1990; for Sir William Langham, Bart. (the defeated candidate), 1381. After this his lordship continued to be returned for Northamptonshire to every parliament down to the passing of the Reform Bill. In the first Reformed Parliament, which met in January 1833, he sat as one of the members for the southern division of that county.

Lord Althorp, of course, lost his seat at the Treasury Board when the Grenville administration was dissolved in March 1807; nor did he again hold office till the accession of Lord Grey and his friends to power in November 1830. During all this interval, although he did not come forward in debate so frequently as some other members, he was regarded as one of the steadiest supporters of the Opposition in the House of Commons; and, while he was making his way to the highest place in the confidence of his party, there was no man on either side of the House whom the public generally held in greater respect for patriotism and freedom from the narrowness and rancour of faction. Yet he was no half-and-half politician. On all the great questions of the day he took a decided part; and on most of the occasions on which his party made a stand against the government, he went as far with them as any other. In 1817, for instance, we find him supporting an address to the throne for a reduction of the number of the Lords of the Admiralty, and opposing the suspension of the Habeas Corpus Act, the maintenance of so large a standing army in time of peace, the continuation of the Alien Act, and the additional grant to the Royal Dukes; in 1819 moving for an inquiry into the State of the Nation; in 1823 moving for a repeal of the Foreign Enlistment Bill, and opposing the renewal of the Irish Insurrection Act; in 1824 moving for a Committee of Inquiry into the general state of Ireland; in 1825 opposing the Suppression of the Catholic Association; in 1828 moving the first reading of the bill to repeal the Test and Corporation Acts, and opposing the grant of 2000*l.* per annum to the family of the late Mr. Canning.

Lord Althorp was also prominent for several years, about this period, in a series of economical attacks upon the Tory administration, and his house was the resort of a powerful section of the Whig party, who considered him their leader in the House of Commons. There were few questions of public importance, over and above those already mentioned, in which he did not take a practical share; and his sound judgment, under all the vicissitudes and excitement of Parliamentary affairs, amply justified the confidence and attachment with which he was regarded by the party. There was about him, indeed, so much reality of purpose, such unostentatious manners, a bearing and simplicity so characteristic of the English nation, that a few sentences from him were equivalent to eloquent orations from less consistent statesmen; and when he left politics, he was not less in charity with all men than they were in charity with him; 'Honest Lord Althorp' was the current phrase by which his lordship was recognised by the House of Commons and the public for many years.

In November 1827, the Whig section of the Goderich cabinet fixed upon Lord Althorp to be Chairman of a Committee of the House of Commons, which it was proposed to appoint to take into consideration the general state of the national finances. But it was defeated, after a communication had been made to Lord Althorp, and his lordship had signified his conditional acceptance of the intended nomination, by the opposition of Mr. Herries, the chancellor of the Exchequer. This affair led to the resignation of their offices both by Mr. Herries, and Mr. Huskisson, secretary for the colonies, and to the breaking up of the administration on the 8th of January 1828.

On the accession to power of the Grey administration in November 1830, Lord Althorp was appointed chancellor of the Exchequer. His position, and the sound ability which he evinced in the management of economical questions, with the universal confidence in his integrity, made him the ministerial leader in the House of Commons. No man probably had ever filled the latter post who possessed less of the gift of oratory; but the clearheadedness and sound sense of Lord Althorp were considered amply sufficient to make up for that deficiency. Nor were the expectations of his friends disappointed. The task of carrying through the House both the Reform Bill and the Poor Law Amendment Bill devolved principally upon him; and not only the candour and patience and complete command of temper (often in very trying circumstances) which he never failed to evince, but his mastery of the details of both measures, the readiness and accuracy of his recollection, and even the talent of exposition and advocacy which he displayed, produced a general conviction that the difficult work he had undertaken could hardly, looking to all considerations, have been placed in better hands.

The appointment of Lord Althorp to a high ministerial office in the House of Commons was attended with the serious drawback, that his father, Earl Spencer, having already attained to the age of seventy-two, Lord Althorp was very liable to be soon and suddenly called away both from the House of Commons and from his office, which could only be held by a member of that House. The death of Lord Spencer, which took place on the 10th of November 1834, by occasioning this change, broke up the ministry. [WILLIAM IV.] When the administration of Sir Robert Peel and the Duke of Wellington, which succeeded, was obliged to resign in April following, and the Whigs came again into power under the premiership of Lord Melbourne, Lord Althorp, now Earl Spencer, was, as well as Lord Brougham, left out of the new cabinet. It was understood that he declined to take office again; and indeed that he had been reluctantly induced to resume the chancellorship of the exchequer after giving in his resignation when Lord Grey finally retired in July of the preceding year. There can be no doubt that in losing him, the remnant of the original Reform cabinet, now deprived also of Lord Durham, Lord Stanley, Sir James Graham, Lord Ripon, the Duke of Richmond, Lord Carlisle, Earl Grey, and Lord Brougham, lost one of its chief stays, notwithstanding that Lord Lansdowne, Lord Melbourne, Lord Palmerston, Mr. Grant, Lord Auckland, Lord Holland, and Lord John Russell still remained.

Earl Spencer had always been strongly attached to agricultural pursuits; and now that he was not only relieved from official occupation, but had nearly withdrawn altogether from politics and public life, he devoted his greater leisure with more eagerness than ever to practical farming, the rearing of cattle, the patronage of agricultural associations, and whatever promised to advance his favourite science. For many years president of the Smithfield Cattle Club, he in the course of his address to its members in 1837, suggested the formation of the Royal Agricultural Society; and on its formation he was chosen its president, 1838-39, and again in 1844. He was also foremost in the formation and operations of the Yorkshire Agricultural Society, of which he was president in 1843.

Lord Spencer was one of the original members of the Roxburghe Club (for the reprinting of rare and curious tracts), of which his father was the first president. He was also vice-chairman of the council of the Society for the Diffusion of Useful Knowledge; and he was a liberal contributor to the fund raised for the 'Biographical Dictionary' which the Society commenced. Lord Brougham dedicated to him his 'Discourse on Natural Theology,' published in 1835, in an address in which he says, "I inscribe the fruits of those studies to you . . . . because you have devoted much of your time to such inquiries—are beyond most men sensible of their importance . . . . and had even formed the design of giving to the world your thoughts upon the subject." Lord Brougham's 'Dialogues on Instinct,' first published in his 'Supplement to Paley's Natural Theology,' in 1839, are also supposed to be carried on with Lord Althorp, neither whose political nor agricultural pursuits, he says, had "ever at any time prevented him from cultivating a sound philosophy, in the study of which much of his leisure is always consumed."

Lord Spencer died at his seat of Wiseton Hall, in Nottinghamshire, on the 1st of October 1845. He had married, on the 14th of April 1814, Esther, only daughter and heiress of Richard Acklom, Esq., of Wiseton; but she died on the 11th of June 1818 without issue; and his lordship was succeeded in the peerage by his next surviving brother, Frederick.

SPENER, PHILIP JAKOB, one of the most active reformers of the Protestant Church, and the founder of the sect of Pietists in Germany, was born on the 13th of January 1635, at Rappoltstein in Alsace (now in the department of Haut-Rhin in France), where his father was counsellor and registrar to the last independent Count von Rappoltstein. He received his early education from the chaplain of the countess, who was his godmother, and took much interest in him.

From these two persons he early received strong religious impressions, which never left him. At fifteen he was sent to the gymnasium at Colmar, whence, after a residence of a twelvemonth, he proceeded to the University of Strasburg, where he pursued his theological studies under Sebastian Schmidt and J. C. Dannhauer, both zealous Lutherans and strenuous opponents of Calvinism. While attending the lectures of these professors, Spener did not neglect his other studies. He improved his acquaintance with the classical languages, in which he had been tolerably well grounded; studied Hebrew, and also, which was at that time more rare, Arabic; read much in philosophy, and with great attention the works of Grotius, the influence of whose writings can be traced in his works. He also took a vivid interest in the history of his own country. In 1654, after delivering a thesis against the errors of Hobbes, he took his academical degree in philosophy, and was appointed tutor at the university to the two sons of the Prince of Birkenfeld, with whom he remained two years, during which time he delivered lectures on philosophy and history. From 1659 to 1662, to increase his knowledge, he visited the universities of Basel (where he studied Hebrew under Buxtorf), Tübingen, Freiburg, Geneva, and Lyon. At Lyon he became known to Père Ménestrier, who inspired him with a taste for heraldry, which he imported into Germany, where it found a fruitful soil. This taste occasioned the production of his earliest works, and they were continued at intervals till 1689. They are genealogico-historical, and, though some have gone through more than one edition, posess a limited interest now.

On his return to Strasburg he resumed his lectures, and in 1662 the senate offered him the situation of public preacher, which he accepted, and rapidly acquired so great a reputation by his eloquence, his piety, and the purity of his life and manners, that after taking his degree of D.D. in 1654 the senate of Frankfurt-am-Main invited him to accept the office of chief preacher of that city. Here he maintained the reputation he had previously acquired; his admirers and followers were numerous. His earnestness, sincerity, and zeal however, though procuring him devoted disciples, made him enemies; for, in accordance with the spirit of the times, his zeal was untempered with tolerance, and his denunciations, which were mainly directed against the Calvinists, who were a powerful and wealthy body in Frankfurt, occasioned them to remonstrate with him. This had a remarkable effect, and it displays the excellence of his character; for thenceforward he ceased to contend against the minor differences of faith with his Protestant brethren, and restricted his reprehensions to the vices, the immoralities, and the formal coldness of the sermons, and of the religious feelings of the attendants on them, which then prevailed. His change gave offence to his own party; he was now accused of favouring and sanctioning heterodoxy.

He however held on his course; and in 1670 he instituted his 'Collegia pietatis,' which, unintentionally on his part, became the foundation of the sect of Pietists. In these assemblages he repeated in a summary manner the substance of his sermon; and, after explaining some passage from the New Testament, invited the inquiries of his auditors as to anything which seemed to them to need further explanation. To these meetings females were admitted, but they were not allowed to ask questions, and were kept out of sight. For many years while under his direction the good effects of these meetings were palpably evident; but they degenerated when they began to be held in various places, and frequently not under the direction of a clergyman. Complaints were made, but Spener found no difficulty in justifying his own proceedings. Still pursuing the object he had ever in view—the improvement of his fellow-men—he published in 1675 his 'Pia Desideria,' demonstrating the need of a general reform, and pointing out the mistake of preachers declaiming on points of doctrine, instead of inculcating Christian charity and a humble faith.

In 1686, at the special request of the Elector of Saxony, and in the hope of being beneficial in a wider sphere than at Frankfurt, he accepted the office of court preacher and member of the consistory at Dresden, where he was very soon involved in a religious dispute, which in the end elevated Spener into the chief of a sect considered heterodox if not heretical. A number of clergymen proposed that they should enter into an agreement upon oath to withstand any innovation in their creed or discipline. The adherents of Böhm were chiefly pointed at, but Spener was indirectly included, whose inclination towards mysticism and opinions on the millenium were not approved of. Spener held that such an agreement trenched upon the Protestant doctrine of the right of private judgment, refused to consent, and published in 1691 'The Independence of Christians from all Human Authority in matters of Faith,' a work which greatly contributed to the extension of tolerance among the sects of Germany. Another dispute however which he had with the theological teachers in the University of Leipzig, where one who had adopted his doctrines was persecuted by the others, and where the nickname of Pietists was first bestowed on his followers, led to an appeal by him to the elector. His opponents had been able to prejudice the elector against him; the religious meetings were forbidden, and were stigmatised as conventicles. Spener upon this accepted the office of provost and inspector of the church of St. Nicholai, and assessor of the Consistory at Berlin, in 1690, where he enjoyed universal respect. In 1692 the Elector of Brandenburg founded the University of Halle, and Spener's adherents from Leipzig being appointed its theological professors, Halle became the central point of Pietism, and Lutheranism split into two sects. The theological faculty at Wittenberg published a work denouncing 264 heretical opinions propounded by Spener, who replied in 1695 in the 'True Agreement with the Confession of Augsburg.' Soon after a violent dispute arose in consequence of some preachers refusing to hear confession before administering the sacrament and giving absolution. The dispute was so violent that a riot was apprehended; but Spener restored peace by deciding that it should be free to believers either to confess or abstain from the formality, according to their own opinion—a truly Protestant decision, and, as a consequence, confession among Lutherans has fallen into desuetude. In 1694, Friedrich August I. of Saxony, on his accession to the electorate, urgently solicited Spener to return to Dresden, but he declined; and, after pursuing his accustomed course, distinguished for his goodness, charity, and piety, he died at Berlin, on the 5th of February 1705.

Several memoirs of him have been published, partly founded on a manuscript of his own life found after his decease; and he left a number of works unprinted, of which some have since appeared. In 1700-1 he had published—'Theological Answers and Consultations,' in 4 vols., to which after his death was added 'The Last Theological Answers,' in 1 vol., 1715; and in 1709 'Concilia et Judicia Theologia Latina.' The six volumes are said to form the best collection of Protestant casuistry extant, the answers not treating of vain subtleties, but discussing matters of grave importance and of practical utility.

SPENSER, EDMUND, the "prince of poets," as the inscription on his monument terms him, is usually ranked with Chaucer, Shakspere, and Milton. Like them, very little seems to be known of his personal history, and that little is contradictory and obscure.

He was born in the year 1553, in East Smithfield, London. He appears to have been well connected, but as to this there is no certainty, though an attempt has within the last few years been made to show that he belonged to the Spencers of Hurstwood, near Burnley, Lancashire. (See 'Gent. Mag.' August, 1842, and March, 1828, also Mr. Craik's work referred to below.) The circumstance of some of his minor poems being addressed to Anne, daughter of Sir John Spenser, who married Lord. Mounteagle, and at his decease Henry, Lord Compton, and also her sister Elizabeth, wife of George Cary, who was created Lord Hunsdon in 1596, furnish some foundation for the opinion that there may have been some family connection. Nothing is known of Spenser's parents. We find him entered as a sizar at Pembroke Hall, Cambridge, on the 20th May, 1569, in his sixteenth year. In 1572 he took the degree of A.B., and in 1576 that of A.M. He soon afterwards left Pembroke Hall, in consequence, it is stated, of an unsuccessful competition for a vacant fellowship with Launcelot Andrewes, bishop of Winchester. But some of his biographers state that no such competition ever occurred; others, that he left college immediately after taking his degree. On quitting Pembroke Hall, he went to reside with some friends in the north. During this retirement he wrote his first work, the 'Shepheardc's Calendar,' and fell in love with his 'Rosalind,' who is by some supposed to have been a real personage. This work was first published in quarto in 1579, and dedicated to the "ever-memorable" Sir Philip Sidney.

Dr. Birch, in his 'Life of Spenser,' asserts that the dedication of the 'Shepheardc's Calendar' was Spenser's first and only introduction to Sir Philip Sidney. The common story of Sir Philip's ordering five pounds to be given to the author, who waited without, and gradually increasing the sum in proportion as his admiration was awakened, is treated with discredit by all Spenser's later biographers. Sidney appears to have warmly patronised the poet; for Spenser dates the letters to Gabriel Harvey from Leicester House, Sir Philip's ordinary residence, and many expressions indicative of warm attachment on the part of Spenser and friendship on that of Sidney, are contained in them. It is remarkable that some of Spenser's contemporaries seem to have believed, and the belief seems to have been general, that Sir Philip Sidney himself was the author of the 'Shepheardc's Calendar.' This subject is briefly discussed in Mr. J. P. Collier's 'Poetical Decameron,' to which the reader is referred. The fact of the work being published anonymously, no doubt, greatly aided the general belief in this report.

In 1580 the 'Foure Epistles' which passed between Spenser and Gabriel Harvey appeared. The subjects of these letters were an earthquake which happened at that time in London, and satirical poetry. Spenser is addressed under the name of 'Immerito.' Nash, in his 'Have with you to Saffron Walden,' 1596, speaks of these letters as 'ragged remnants.' This and other satirical cuts produced a tract from Harvey in the ensuing year, called 'The Trimming of Thomas Nash;' but Spenser's fame being by this time well established, Nash's satire may be considered as confining itself to Harvey's share in the letters.

In the latter part of the year 1580, Spenser was sent to Ireland as secretary to Lord Grey of Wilton, by the Earl of Leicester, Sir Philip Sidney's uncle. His services in that capacity procured him, in 1586, a grant from the crown of 3028 acres of land forfeited by the Earl of Desmond. Kilcolman, in the county of Cork, was the name of this estate. In the same year (1586) he lost his kind friend and patron Sir Philip Sidney, a mournful event which produced 'Astrophel,' a pastoral elegy on Sir Philip. This work was not published until the year 1595.

During his residence at Kilcolman, the 'Faerie Queen' was most probably begun. In 1590 the first three books appeared. In 1591 'Colin Clout's come Home again,' was published. This poem is dedicated to Sir Walter Raleigh, who appears to have become, after Sir Philip Sidney's death, Spenser's principal friend and patron, and who is generally believed to have introduced him to Queen Elizabeth. Mr. Malone discovered, among the records deposited in the Rolls' chapel, a grant of fifty pounds per annum from the queen to Spenser. It is not easy to reconcile his possession of this annuity with Ben Jonson's account of his death, as given by Drummond of Hawthornden.

In 1591 were also published a collection of minor poems, entitled 'Complaints,' and the second part of the 'Faerie Queen.' The 'Complaints' comprise 'Mother Hubbard's Tale,' 'Tears of the Muses,' 'Virgil's Gnat,' 'Petrarch's Visions,' 'Bellaye's Visions,' and the printer of the edition of 1679 says that various other minor poems are "either wholly lost or unkindly concealed from the publique by private hands," an assertion of still earlier date. The title-page of the Second Part of the 'Faerie Queen' mentions that the work would be in twelve books. The six books which were wanting to complete the work, are stated to have been lost in their passage from Ireland by the carelessness of Spenser's servant; but Fenton the poet denies this. Two 'Cantos of Mutability,' which were first published in the collection of 1609, appear to be all that remain to us of the missing six books.

In 1594 he married, but who the lady was is unknown. He alludes to the progress of his passion in the 'Amoretti,' but so obscure is this portion of his history, that it is uncertain whether this was a first or second marriage. In 1596 he published four 'Hymns,' addressed to the countess of Cumberland and Warwick. In the same year he wrote his masterly 'View of Ireland,' published by Sir James Ware in 1633. His 'Prothalamion,' a nuptial poem, appeared about the same time. The close of Spenser's career was lamentable. Tyrone's rebellion broke out in 1598. Spenser had been nominated sheriff of Cork a little time previously, by the queen; and to this circumstance, and not to his cupidity, as some writers have asserted, should the awful event detailed by Jonson to Drummond of Hawthornden be ascribed. Ben Jonson said that "the Irish having robbed Spenser's goods and burnt his house and a little child new born, he and his wife escaped; and after he *died for lake of bread* in King Street, and refused twenty pieces sent to him by my lord of Essex, adding, 'He was sorrie he had no time to spend them.'"

Spenser died on the 16th of January, 1598-1599, in King Street, Westminster, though let us hope, for the honour of his numerous friends, not for *lake of bread*, and indeed various circumstances seem to render such an event extremely improbable. He was buried, at his own request, near Chaucer, in Westminster Abbey, at the charge of the Earl of Essex. Thirty years after, the Countess of Dorset erected a monument to him, which, in 1778, was restored by the Fellows of Pembroke Hall.

Spenser left two sons, Sylvanus and Peregrine. Hugolin, the son of Peregrine, was restored to the estate in Ireland by Charles II.; but adhering to the cause of James II., he was outlawed, and the estate reverted to the crown. A William Spenser petitioned the House of Commons for its restoration about the year 1700, pleading his ancestry and services as a guide to the royal troops in Ireland; and also that Hugolin "is very old and unmarried." He obtained the grant of the estate through the interest of the Earl of Halifax.

Pope observed of Spenser, "There is something in Spenser that pleases us as strongly in one's old age as it did in one's youth. I read the 'Faerie Queen' when I was about twelve, with a vast deal of delight." Campbell calls Spenser "The Rubens of English poetry." Objections have been raised against the allegory of the Faerie, and it has been remarked that "with all its beauties, a continuous perusal of the poem is wearisome to many readers," but as Mr. Craik has well said in his 'Sketches of Literature and Learning in England,' iii. 99, "These peculiarities—the absence of an interesting story or concatenation of incidents, and the want of human character and passion in the personages that carry on the story, such as it is—are no defects in the Fairy Queen. On the contrary, the poetry is only left thereby so much the purer. Without calling Spenser the greatest of all poets, we may still say that his poetry is the most poetical of all poetry. Other poets are all of them something else as well as poets, and deal in reflection, or reasoning, or humour, or wit, almost as largely as in the proper conduct of the imaginative faculty; his strains alone, in the Fairy Queen, are poetry, all poetry, and nothing but poetry. It is vision unrolled after vision to the sound of endlessly varying music. The '*shaping* spirit of imagination' considered apart from moral sensibility—from intensity of passion on the one hand, and grandeur of conception on the other—certainly never was possessed in the like degree by any other writer; nor has any other evinced a deeper feeling of all forms of the beautiful; nor have words ever been made by any other to embody thought with more wonderful art. On the one hand, invention and fancy in the creation or conception of his thoughts; on the other, the most exquisite sense of beauty, united with a command over all the resources of language, in their vivid and musical expression—these are the great distinguishing characteristics of Spenser's poetry. What of passion is in it lies mostly in the melody of the verse; but that is often thrilling and subduing in the highest degree. Its moral tone, also, is very captivating; a soul of nobleness gentle and tender as the spirit of its own chivalry, modulates every cadence."

Of Spenser's minor poems it is unnecessary to say much. The 'View of Ireland' will well repay perusal. The style is bold, and the handling of the subject very masterly. The 'Daphnoida,' usually printed with the 'Astrophel,' is a poem of much merit. Sir Philip Sidney, in his 'Defence of Poesie,' says he finds much good poetry in Spenser's works, but can hardly allow the use of the antiquated language. Warton's learned dissertation on the model of the 'Faerie Queen,' and the reasons for the adoption of an antiquated style, are well known.

There are a vast number of editions of Spenser's works. Lowndes, in his 'Manual,' enumerates thirty-two different editions of his works, and thirteen publications relative thereto, and several other editions of his works, or of the 'Faerie Queen' have since been published. The first collections were those of 1609, folio, and 1679, folio. Notices by contemporaries occur in the 'Skiuletheia,' 1598, a satirical poem, in the very rare 'Eclogue upon the Death of the Right Honourable Sir Francis Walsingham,' by Watson, 1590; in a 'Discourse of English Poesie,' by Webbe, 1586; an 'Eclog,' addressed to him by Lodge, 1595; Notices, by Camden, in his 'Annals,' and by Sir James Ware, in 1633; and he is eulogised by almost every poet of the Elizabethan era. For the most ample collection of particulars relating to Spenser, and a rare critical examination of his poetry the reader is referred to 'Spenser and his Poetry, by George L. Craik,' 3 vols. 8vo, 1845.

SPERANSKI, MICHAEL, was born in 1771, in the government of Vladimir. His father, a clergyman of influence, designed him for the church, and sent him to the ecclesiastical academy of St. Petersburg, after a course of preliminary studies in the seminary attached to the convent of Rozhdyestvenski. Young Speranski however felt no inclination for theology, and devoted most of his time to the study of mathematics, in which he made such proficiency that at the age of twenty-one he was appointed to the professorship of mathematical and physical sciences attached to the academy. He retained this professorship until 1797, when, owing to ill-health, he left his situation, retired to a village in the neighbourhood of St. Petersburg, and turned his attention to political science. During this period he formed the acquaintance of Count Kotchubey, who, upon the accession of Alexander, obtained for him the office of secretary to the Imperial council. In 1802 Speranski proceeded to organise the ministry of the interior under the direction of his patron. His plans were not completed till 1806, but were then adopted with the complete approbation of the emperor and his advisers. It was further determined that all the departments of government should be organised on the principle laid down by the young statesman, who had so completely gained the confidence of the government, that in 1808 he was named assistant minister of justice and governor of Finnland. The latter situation comprised the chancellorship of the university of Abo; but before he proceeded to execute his intended improvements in the system of national education, he re-organised the legislative commission, which had resumed its labours in 1804. In the same year his plans for reforming the public schools were taken into consideration, and by his advice all the funds for public instruction received large additions. In the following year he had already obtained power enough to propose a new system of finance, an improved organisation of the council of the empire, and a diminution of the power of the senate. All these measures were carried into execution; and Speranski, having thus brought all the chief branches of administration into the hands of the Imperial council, found himself in the capacity of its secretary, at the head of the affairs of the empire.

In the space of two years the whole system of government was changed; a new penal code was introduced; the law for the protection of commerce greatly improved; much of the paper money in circulation was replaced by a new coinage; and the whole method of taxation was remodelled. Speranski enjoyed in the highest degree the confidence of the emperor, who approved of all the changes proposed by him, and seems to have left everything in his hands. In 1809 Speranski had become a member of the privy council. The period between 1808 and 1812 was that of Speranski's greatest prosperity, and it is to these years of his almost unlimited power that some of the best institutions in Russia owe their origin. The nobility, who had lost many of their privileges under his reforming administration, insisted on his dismissal in 1812. The approaching invasion of Napoleon I. intimidated the emperor, who was in want of money, and felt that unanimity was indispensable in so critical a moment.

In the middle of March 1812, Speranski was carried off to Nischnei Novgorod with the utmost precipitation, under the pretext that his life was in danger from the French. Six months after he was exiled to Perm, where, suffering from want and vexations of all kinds, he was obliged to apply to the government for a small pension, which was granted, and enabled him to live in retirement. Two years afterwards a country-seat in the neighbourhood of St. Petersburg was restored to him; and he also obtained permission to live there. In 1817 he was unexpectedly appointed to the government of Pensa, and two years afterwards to that of Siberia. He devoted the first two years of his administration to a journey through the provinces which were entrusted to him, and he was thus led to project a new system of administration for Asiatic Russia. In 1821 he delivered his plan into

the hands of the Emperor Alexander, who received him with the greatest distinction, and restored him to his seat in the Imperial council, of which his exile had deprived him. In 1825 the Emperor Nicolas nominated him to the presidency of his chancery, and it was under his able direction that the celebrated 'Svod Zakônow' (or 'Corpus Juris'), which contains the laws and ordinances from 1694 to 1838, was completed. About this time he published his work, 'Précis des Notions Historiques sur la Réformation du Corps des Lois Russes,' &c. (Petersburg, 1833). Speranski died in 1840, at the age of sixty-nine years. His manners were pleasing, and his aspect indicated genius and commanding power.

SPEUSIPPUS, the son of a sister of the philosopher Plato, was born in Attica, in the demus of Myrrhinus. He was a disciple of his uncle Plato, whose general principles he adopted in his philosophy; but he differed from his master, as he mixed up empiricism with the idealism of Plato, and consequently attributed more importance to the senses, and also combined with his system several Pythagorean principles. In some of his works, which are mentioned by Diogenes Laertius and Athenæus, he wrote about plants, animals, and natural objects, into which he inquired more deeply than Plato. (Sext. Empir., 'adv. Math.,' vii. 145.) But on the whole he must be regarded as the continuator of the Platonic philosophy, and as the founder and the head of the old Academic school of philosophy, in which light he was always considered by the ancients themselves. Among his disciples several females are mentioned. Some ancient writers blame him for having taken money for his instruction, and for having indulged in sensual pleasures more than was becoming to a philosopher. A long list of his works, of which only few fragments are preserved, is given by Diogenes Laertius (iv. 1).

(Brandis, *De Perditis Aristot. Libris, de Ideis et Bonis*, p. 46, &c.; Ritter and Preller, *Historia Philosophiæ*, &c., p. 228, &c.)

SPIGE'LIUS, ADRIAN, was born at Brussels in 1578. He studied philosophy and medicine at Louvain, and afterwards pursued the latter science at Padua, where he received his diploma of doctor. He practised first in his own country, and then in Moravia; but in 1616 he was invited, at the recommendation of his former preceptor Fabricius ab Aquapendente, to take the principal professorship of anatomy and surgery at Padua. He seems to have filled the post with great honour both to himself and to the university, for its reputation was greater in his time than even when Fabricius and Casserius were professors. He died in 1625, of a disease said to have been caused by an accidental wound in the hand, leaving several works which were published after his death by his son-in-law and by Bucretius. The most important of them was that 'On the Structure of the Human Body,' an excellent and well-written system of anatomy, in ten books, in which however there is contained little that was unknown to his predecessors; even the lobe of the liver, which is called after his name, having been before described by Vesalius and others. Haller's judgment of Spigelius, that he commends himself chiefly by the purity of his style and by his practical annotations ('Biblioth. Anatom.,' i. 357) is probably correct; and may explain why, as a professor, he had more repute than his two predecessors, both of whom were certainly more learned anatomists. The whole works of Spigelius were published by Van der Linden, folio, Amsterdam, 1645.

*SPINDLER, KARL, one of the most prolific of German novelists, was born in Breslau about 1795. He was removed early to Strasburg, where his father practised as a musician, and where he received his education, but with his father visited in succession Hanau, Stuttgardt, Munich, and Baden-Baden. His first novel, 'Eugen von Kronstein,' was published in 1824, and displayed considerable talent, with decided proofs of a juvenile judgment and taste. To this followed in rapid succession a host of others. 'Der Bastard' was the first, issued in 1826, a lively and tolerably correct picture of the manners of the times of the Emperor Rudolf II., which is one of his best, and established his reputation. It has been translated into English by Lord Conyngham, under the title of 'The Natural Son.' His next was 'Der Jude' ('The Jew'), probably his best, published in 1827, depicting the manners of the first half of the 15th century. In 1829 appeared 'Der Jesuit,' which was highly popular, and has been translated under the title of 'The Jesuit, a Picture of Manners and Character,' of which the period is the first quarter of the 18th century. Among the more noticeable of his others are 'Der Invalide;' 'Der Enthusiast,' which has also appeared in English; 'Der Vogelhändler von Imbst,' a picture of domestic life, and others; with numerous translations from the French. Spindler has invention and facility, but has written far too much for his own fame. Most, if not all of his later works, are greatly inferior to his earlier productions. Since 1830 he has been editor, and a principal contributor to 'Das Vergissmeinnicht' ('The Forget-Me-Not'), a pocket-book somewhat on the plan of our own annuals, and he has produced a number of dramatic pieces which, possessing some of the better qualities of his novels, have little dramatic capabilities. His collected works have been published in several editions, and occupy now upwards of 100 volumes.

SPINELLI, PARRI, a celebrated old Italian painter, was the son of Spinello Aretino, and was born at Arezzo, apparently about 1388 90, though his father was then very old, upwards of seventy. [ARETINO, SPINELLO.] This conjecture however rests only upon Vasari's statement respecting the age of Spinello, and the assertion that Parri died when he was fifty-six years of age, and on the date 1444, which is on the altar-piece of San Cristofano at Arezzo, which is attributed to him.

He was first instructed by his father, and was afterwards employed by Lorenzo Ghiberti in Florence as an assistant in preparing the celebrated gates of the Baptistery of San Giovanni, which were executed between 1402 and 1424. He painted chiefly in Arezzo, and Vasari enumerates many of his works, but few now exist. He returned to Arezzo, says Vasari, upon the death of his father, and after many years' absence, from which it would appear that the father lived further in the 15th century than is at present supposed: he is known to have been living in 1408, and his death is believed to have happened about this time. Vasari's statement that he died in 1400 is probably a misprint as well as an error, as the account of Parri's assisting Ghiberti and returning to Arezzo at the time of his father's death and after many years' absence, is a complete contradiction to it. Parri was an excellent colourist, and was the best practical fresco-painter of his time; his draperies were also good, but his figures were too long in proportion; Vasari says some of them measured as many as eleven heads in height, and yet they were not ungraceful.

SPI'NOLA, AMBRO'SIO, MARQUIS OF, was born at Genoa in 1569. His family were originally from Spinola, a small town on the confines of the duchy of Milan and the Monferrat; but one of his ancestors removed to Genoa, where he amassed considerable wealth by engaging in mercantile speculations. On the death of his father, Ambrosio followed his pursuits, while his younger brother Frederic embraced the military profession. Having in 1598 entered the service of Philip III. of Spain, with six galleys equipped and armed at his own expense, Frederic was employed against the Dutch, over whom he gained several victories, ruining their trade, and capturing or sinking their ships. In 1601 Frederic was appointed admiral of the Spanish fleet on the coast of the Netherlands, and shortly after was invested with full powers to raise a body of troops to operate against the insurgents of Flanders. He then went to Genoa, and prevailed on his brother Ambrosio to take the command of the land forces, whilst he scoured the sea with his fleet. The army was to be raised in the duchy of Milan and to consist of 9000 men, Italians and Spaniards, whom the two Spinolas were to arm and pay, after the manner of the old 'condottieri,' to be afterwards reimbursed by the Spanish treasury. This circumstance, at a time when the conduct of wars depended so much upon the troops being regularly paid, contributed in a great degree to the success which afterwards rendered Spinola so celebrated. While the Spanish troops in Flanders were disorderly and mutinous, those under the command of Spinola were always a pattern of obedience and discipline. Ambrosio left Milan in May 1602, and entered the Low Countries. He served at first under Mendoza, who sent him to the relief of Grave, besieged by Maurice; but he was defeated in an attempt to break through the enemy's lines, and Grave surrendered on the 20th of September 1602. The ensuing year (May 1603) his brother Frederic was killed in a naval engagement with the Dutch. Shortly after Spinola was appointed general-in-chief of the Spanish forces in the Netherlands. He began the campaign by an attempt to relieve the town of Sluys, which was besieged by the Prince of Nassau; but in this he failed, the place having capitulated on the 19th of August 1604. The Archduke Albert of Austria, governor of the Netherlands, having employed him in the capture of Ostend, which had long been besieged by the Spaniards, it fell into his hands after it had sustained a siege of three years and two months. Although Spinola obtained possession of a mere heap of ruins, his reputation was at once established throughout Europe. After this he repaired to Madrid, where he was received by King Philip with the respect due to his talents, and appointed commander-in-chief of all the Italian and Spanish forces in the Netherlands. On his way back to the theatre of war, he passed through Paris, where he had an interview with Henry IV. This king having asked him what were his plans for the ensuing campaign, Spinola, who penetrated his motives, entered without hesitation into the detail of his projects, and of the military operations which he intended to perform. Taking for granted that Spinola wished to deceive him, Henry wrote to Maurice the very contrary of what he had been told; and when he saw that by performing exactly what he had stated, Spinola had deceived both him and his antagonist, he is said to have exclaimed, "Others have deceived me by falsehood, but Spinola by telling the truth." Maurice at length saw the artifice, and changed his plan of operations, but he was unable to gain any decisive advantage over his adversary, who dexterously availed himself of the fortresses and of the nature of the ground to keep him in check. A decisive naval action, in which the Dutch admiral Heemskerk destroyed the Spanish squadron near Gibraltar (1607), induced the cabinet of Madrid to propose an armistice, which was concluded between Spinola and Maurice for twelve years (1609). The war was renewed in 1621, owing to the disputed succession to the duchy of Cleves, and Spain, by her connection with the house of Austria, and the hope of recovering her lost dominion over Holland, entered into it. Spinola commanded the Spanish forces, and Maurice was again his opponent. The advantage however remained entirely with the former. Juliers was invested and taken, and the siege of Breda was commenced. Whilst trying to relieve this city, the Prince of Nassau [MAURICE] died of a fever occasioned by the

noxious air of the marshy soil, and Spinola himself was reduced to a weak state of health, owing to the same cause; but after ten months' siege, Breda opened its gates (June 1625). This was Spinola's last achievement, his health obliging him soon after to resign the command. In 1629 he was employed against the French in Italy, but he was unable to gain any decisive advantage, and he died soon after (1630) of vexation and disappointment caused by the complete disregard of his pecuniary claims by the court of Madrid. Spinola was doubtless one of the ablest generals of his time, being second only to his antagonist, Prince Maurice, in military talent.

SPINO'ZA, BENEDICT, the son of a Portuguese Jew at Amsterdam, was born in that city the 24th of November 1632. He was named Baruch, but on his renouncement of Judaism he always called himself Benedict. From his infancy he exhibited remarkable indications of mental acuteness, and his frail sickly constitution forced him to find solace in study. He became well versed in the Hebrew language, and learnt also Italian, Spanish, German, and Dutch. His early studies were principally the Bible and Talmud; and his penetration was so keen, and the logical tendency of his mind was so great, that he won the admiration of Morteira, the chief rabbin, who became his instructor. His studies however led him to speculate curiously on certain points which were received in the Jewish religion. The immortality of the soul, for example, he nowhere found confirmed in the Old Testament, a matter which has called forth great discussion. Among the most celebrated of the treatises on this subject are Dr. William Sherlock's 'Discourse of the Immortality of the Soul and a Future State,' and Warburton's 'Divine Legation of Moses.' Spinoza made no secret of his opinions on this matter, and two of his young friends soon disseminated the report of his infidelity. Spinoza was in consequence summoned before the synagogue, where his judges, after deploring that one who had given such hopes should have wandered from the right path, informed him that he was summoned to give a profession of his faith. He was accused of having treated the law and religion of Moses with contempt, which he denied, but he maintained his opinions. Long discussions took place, in which Morteira, who was enraged at his disciple, used all his endeavours to get him excommunicated, in which he subsequently succeeded.

A physician called Vanden Ende, who was himself accused of scepticism, instructed Spinoza in Latin and Greek. Vanden Ende had also a daughter, not prepossessing in appearance, but well acquainted with Latin, and an excellent musician. Spinoza took lessons in Latin and love at the same time; and would have married her, had not a young merchant from Hamburg, with the more potent seductions of pearl necklaces, rings, and other articles, won her heart. Spinoza's Latin however was useful in his new philosophical studies, for which he had abandoned theology; and the works of Des Cartes falling into his hands, he read them with avidity. A new world was opened to him, and he always declared that to Des Cartes he owed whatever knowledge he had of philosophy. He had now quite freed himself from the shackles of Judaism, was reserved with the Jewish doctors, and absented himself from the synagogue. It has been asserted that he professed Christianity and frequented the Calvinist and Lutheran churches, and that he embraced Mennonism, but this is erroneous. It is true that he held many conversations with learned Mennonites and other sectarians, but never declared himself for any one. ('Vie de Spinoza,' prefixed to Boulainvillier's 'Réfut. de Spinoza.') His attacks on the Jewish doctrine so alarmed the rabbins, that they offered him a pension of a thousand florins if he would consent to comply outwardly with their ceremonies and from time to time present himself at their synagogue. "Not if the pension were tenfold," indignantly exclaimed Spinoza.

With such a man there was only one remedy—excommunication; but before that was put in practice assassination was attempted. Coming one night from the theatre, he was attacked by a Jew, who stabbed him in the face. The wound was fortunately slight; but he saw the danger of staying in Amsterdam, and determined to leave it. The day of excommunication at length arrived. The people were assembled in the synagogue to assist in that extraordinary proceeding. A vast quantity of black wax candles were lighted, and the tabernacle wherein are deposited the books of the law of Moses was opened. From the elevated chair, the chanter chanted in lugubrious tones the dreadful words of execration, whilst another sounded the trumpet. The candles were then held over a large tub filled with blood, and melted into it drop by drop, during which the people awed by this spectacle, and animated with religious horror, cried out Amen.

Spinoza however found an asylum with his friend Vanden Ende: and there he practised himself in the art of making glasses for telescopes, microscopes, &c., in which he soon excelled, and thereby procured an humble subsistence. But Morteira, who pursued him with unabated rancour, got him exiled from Amsterdam, and he retired to Rhynsburg near Leyden, where he followed his trade, devoting every spare hour to his studies. In 1664 he published his 'Abridgment of the Meditations of Des Cartes,' with an appendix in which he expressed opinions wholly inconsistent with those of Des Cartes. He then went to the Hague, where he remained the rest of his life. He lived as a perfect recluse, and with the most rigid economy. His time was spent in study, or in correspondence with the celebrated men of his day. He would frequently not leave his room for three or four days together. His habits were sober, quiet, and retired. The occupation of his life was philosophy; and the only relaxation he allowed himself was his pipe, a little conversation with the people in his house, or watching spiders fight—an amusement which would cause the tears to roll down his face with laughter. His doctrines excited the indignation of theologians, but his virtues endeared him to all who knew him personally. He died in 1677 of consumption, in the forty-fifth year of his age.

His published works are:—'Renati Descartes Principiorum Philosophiæ, pars prima et secunda More Geometrico demonstratæ,' 1663; 'Cogitata Metaphysica,' 1664; 'Tractatus Theologico-Politicus,' 1670; and 'Opera Posthuma,' 1677. The last contain 'Ethica More Geometrico demonstrata; Politica; De Emendatione Intellectûs; Epistolæ et ad eas Résponsiones; et Compend. Gram. Ling. Hebr.' The materials for this notice have been drawn from the 'Vie de Spinoza' which precedes Boulainvillier's 'Réfutation de Spinoza,' in which the Life by Colerus is incorporated, and augmented by many curious matters derived from a manuscript memoir by one of Spinoza's friends.

The system of Spinoza is generally identified with atheism, both in France and England, so that it has become a term of extreme odium; with what propriety it will be seen from the exposition of his doctrines, which, from their celebrity, and from their having been so frequently mis-stated and misunderstood, it will be useful to give correctly. The one work of Spinoza which attracts the attention of metaphysicians is the 'Ethica,' which appeared among his posthumous works. "No treatise," says Mr. Hallam, "is written in a more rigidly geometrical method. It rests on definitions and axioms, from which the propositions are derived in close, brief, and usually perspicuous demonstrations. The few explanations he has thought necessary are contained in scholia. Thus a fabric is erected astonishing and bewildering in its entire effect, yet so regularly constructed that the reader must pause and return on his steps to discover an error in the workmanship, while he cannot also but acknowledge the good faith and intimate persuasion of having attained the truth which the acute and deep-reflecting author everywhere displays." ('Introd. to Lit. of Europe,' vol. iv., p. 243.) Spinoza is indeed the Euclid of metaphysicians; and however widely we may dissent from his doctrines, yet the rigid, close, and perspicuous reasoning, the elaborate construction of his system, and the obvious deduction of his consequences from axioms, recommend it to all thinkers as a great and intellectual gymnastic.

The eight definitions and seven axioms which contain his whole system are the following:—

Definitions.—1. By cause of itself I understand that the essence of which involves its existence; or that the nature of which can only be conceived as existent.

2. A thing finite is that which can be bounded (terminari potest) by another of the same nature; for instance, body is said to be finite, because it can always be conceived as larger. So thought (cogitatio) is limited by other thoughts. But body does not limit thought, nor thought limit body.

3. By substance I understand that which is in itself, and per se, conceived: that is, the conception of which does not require the conception of anything else as antecedent to it.

4. By attribute I understand that which the mind perceives as constituting the very essence of substance.

5. By modes I understand the accidents (affectiones) of substance by means of which it is conceived.

6. By God I understand the being absolutely infinite; that is, the substance consisting of infinite attributes, each of which expresses an infinite and eternal essence. Whatever expresses an essence and involves no contradiction, may be predicated of an absolutely infinite being.

7. That thing is said to be free which exists by the sole necessity of its nature, and by itself alone is determined to action; but it is necessary, or rather constrained, when its existence is determined by something else, and its acting by certain and determinate causes.

8. By eternity I understand existence itself, as far as it is necessarily conceived to follow from the sole definition of an eternal thing. For such existence, as eternal truth, is conceived as the essence of a thing, and therefore is not to be explained by duration or time, though duration, beginning, and end may be conceived.

Axioms.—1. All things which are, exist in themselves or in others.

2. That which cannot be conceived per aliud, must be conceived per se.

3. From a given determinate cause the effect necessarily follows; and vice versâ, if no determinate cause be given, no effect can follow.

4. The knowledge of an effect depends on the knowledge of the cause, and includes it.

5. Things that have nothing in common with each other cannot be understood by means of each other; that is, the conception of one does not involve that of the other.

6. A true idea must agree with its original in nature—with its object (idea vera debet cum suo ideato convenire).

7. Whatever can be conceived as non-existent, does not in its essence involve existence.

These fundamental principles of his philosophy will to some appear truisms, to others absurd. But when their language (and we have

adhered as closely as possible to Spinoza's barbarous but energetic and expressive Latin) is rightly understood, and their signification seized, which a very slight study of their development will assist, they will appear as some of the most curious positions of speculative philosophy.

Two substances, having different attributes, have nothing in common with each other; hence one cannot be the cause of the other, since one may be conceived without involving the conception of the other; but an effect cannot be conceived without involving a knowledge of the cause (per Axiom 4). This must be understood as meaning a complete conception of the effect, which necessarily depends on a complete conception of the cause, not that the relation of cause and effect itself depends on our conception of them. Two or more things cannot be distinguished except by the diversity of their attributes, or by that of their modes. For there is nothing out of ourselves except substances and their modes. But there cannot be two substances of the same attribute, since there would be no means of distinguishing them except their modes or affections; and every substance, being prior in order of time to its modes, may be considered independently of them; hence two such substances could not be distinguished at all. One substance therefore cannot be the cause of another, for they cannot have the same attribute, that is, anything in common with another. Every substance is therefore self-caused; that is, its existence is implied in its essence. It is also necessarily infinite, for it would otherwise be terminated by some other of the same nature and necessarily existing; but two substances cannot have the same attribute, and therefore cannot both possess necessary existence. The more existence anything possesses, the more attributes are to be ascribed to it. This follows from the definition of an attribute. The more attributes we ascribe to anything therefore, the more we are forced to believe in its existence; and from this is derived the existence of God. God, or a substance consisting of infinite attributes, each expressing an eternal and infinite power, necessarily exists, for such an essence involves existence. If anything does not exist, a cause must be given for its non-existence. If only twenty men exist, an extrinsic reason must be given for this number, since the definition of man does not involve it or any number.

There can be only one substance, God. Whatever is, is in God, and without God nothing can be conceived. For he is the sole substance, and modes cannot be conceived without substance; but besides modes and substance nothing exists. God is not corporeal, but body is a mode of God, and therefore uncreated. God is the cause of all things, and that immanently, but not transiently. He is the efficient cause of their essence as well as their existence, since otherwise their essence might be conceived without God, which is absurd. Thus all particular and concrete things are only the accidents or affections of God's attributes, or modes in which they are determinately expressed. God's power is the same as his essence; for he is the necessary cause both of himself and of all things, and it is as impossible for us to conceive him not to act as not to exist. God viewed in the attributes of his infinite substance is the same as nature, that is, to use his fine and subtle expression, the 'natura naturans;' but in another sense, nature, or 'natura naturata,' expresses only the modes under which the divine attributes appear. An intelligence considered in act, even though infinite, should be referred to 'natura naturata;' for intelligence in this sense is but a mode of thinking, which can only be conceived by means of our conception of thinking in the abstract, that is, by an attribute of God. The faculty of thinking, as distinguished from the act, as also those of desiring, loving, and the rest, have no existence. This is an anticipation of Hume's doctrine. There is, says Spinoza, an infinite power of thinking, which, considered in its infinity, embraces all nature as its object, and of which the thoughts proceed according to the order of nature, being its correlative ideas. This agrees with Plato, who says a law of nature is an idea in its objective reality; that is, idea and law (in this sense) are correlations. This opinion is indeed as old as philosophy itself, and is found in every country. The universe is taken as the manifestation of the Deity; not, as many suppose, as the Deity himself, but, to use the words of Cousin, "the Deity passing into activity, but not exhausted by the act." ('Cours de Phil. Intro.') It is owing to the abstract and subtle nature of Spinoza's method that his system has been so often misunderstood. The positions, for example, which we have set down require patient meditation and an acquaintance with metaphysical language to be intelligible, and some of them are open to the grossest misinterpretations. Thus Spinoza is usually accused of atheism, while not only are his doctrines found in St. Augustin and the Greek writers, but all the modern German philosophy, from Kant downwards, owns him as its master.

Spinoza does not confound God with the material universe; his words distinctly absolve him from such a charge: "God is the identity of the natura naturans and the natura naturata" (natura naturans et natura naturata in identitate Deus est). God and nature are not two distinct entities, but one living whole. God is the "idea immanens," the true spiritual existence, the living principle which permeates the whole. The material universe is only one phasis of his infinite attributes, namely, extension; but Spinoza rigidly and universally teaches that the One Infinite Substance has two infinite attributes, extension and thought. Extension is visible thought, and thought is invisible extension. The use of the word substance, by which he signifies existence, the 'prima materia' of the schoolmen, has led to much misunderstanding, and his adversaries have replied as if he meant by substance what we express by matter and body. When Spinoza therefore says that God is the infinite substance, he does not mean the material universe, which is only one attribute of existence, namely, extension; he simply gives the Platonic expression (τὸ ὂν καὶ τὸ πᾶν), the unique conception of the All. When Spinoza asserts thought to be the other infinite attribute of substance, he follows Parmenides, of whom Ritter says, "Thought appeared to him to exhibit merely one aspect of the All." ('Geschichte der Philos.,' vol. i., p. 460.) It should be observed that the attribute of thought is not proved. He demonstrates the necessity for extension by saying that we cannot conceive substance without conceiving it as extended; but as we can conceive substance without thought, we may demand a demonstration of the necessity of this attribute, which Spinoza has not given. In other words, from the definition of substance, extension follows as a necessary attribute; but in the definition of substance, there is no necessity involved for thought as an attribute.

God then, according to Spinoza, is the "idea immanens," the fundamental fact and reality of all existence, the only power, the only eternity. What we name the universe is only the visible aspect, the realised form of his existence. All concrete things change and perish; they are only modes of the infinite Being, who alone remains unchangeable. It is a gross error (the origin of which may be traced to the misconception of his word 'substance') to assert, as it often has been, and on which Bayle founds his refutation of Spinoza, that this system is pantheistic, in the common acceptation of the term, that it identifies all things with God, and consequently that every concrete thing is a part of God. Such a conception is purely material and superficial. Schelling has well refuted it: "God is that which exists in itself, and is comprehended from itself alone; the finite is that which is necessarily in another, and can only be comprehended from that other. Things therefore are not only in degree, or through their limitations, different from God, but *toto genere*. Whatever their relation to God on other points, they are absolutely divided from him on this, that they exist in another, and he is self-existent or original. From this difference it is manifest that all individual finite things taken together cannot constitute God; since that which is in its nature *derived* cannot be one with its original, any more than the single points of a circumference taken together can constitute the circumference, which as a whole is of necessity prior to them in idea." ('Philosophische Schriften,' p. 104.)

We have not space to go through the ideological and moral parts of Spinoza's 'Ethics,' as we have done the metaphysical, but a few of the more important propositions may be usefully quoted.

The mind does not know itself, except so far as it receives ideas of the affections of the body. But these ideas of sensation do not give an adequate knowledge of an external body, nor of the human body itself. The mind therefore has but an inadequate and confused notion of anything so long as it judges only by fortuitous perceptions; but it may attain it clear and distinct by internal reflection and comparison. This is the doctrine of Hobbes and Locke explicitly stated. No positive idea can be false; for there can be no such idea without God, and all ideas in God are true, that is, correspond with their object. Falsity therefore consists in that privation of truth which arises from inadequate ideas; an adequate idea being one which contains no incompatibility, without regard to the reality of its supposed correlative object. Error is imperfect truth. It seizes one aspect of the truth to the neglect of the rest.

All bodies agree in some things; and of these all men have adequate ideas; hence common notions which all possess, such as extension, duration, number. The human mind however can only form a certain number of distinct images at the same time; if this number be exceeded they become confused: and as the mind perceives distinctly just so many images as can be formed in the body; when these are confused the mind also will perceive them confusedly, and will comprehend them under one attribute, as man, horse, dog, &c.; the mind perceiving a number of such images, but not their differences of stature, colours, &c. Thus are universal ideas formed: first, by singulars, which the senses represent confusedly and imperfectly; secondly, by signs, that is, by associating the remembrances of things with words, which Spinoza calls imagination; thirdly, by reason; and fourthly, by intuitive knowledge. Knowledge of the first kind is the source of error; the second and third are necessarily true. It is important to distinguish images from words. Those who think ideas consist in images which they perceive, fancy that ideas of which they can form no image are arbitrary. They look at ideas as pictures on a tablet, and hence do not understand that an idea, as such, involves an affirmation or negation. And those who confound words with ideas fancy they can will something contrary to what they perceive, because they can affirm or deny it in words. But thought does not involve the conception of extension; and therefore an idea, or mode of thought, neither consists in images nor in words, the essence of which consists in corporeal motions not involving the conception of thought.

Men can have an adequate knowledge of the eternal and infinite being of God, but cannot imagine God as they can bodies; and hence have not that clear perception of his being which they have of that of

bodies, and have perplexed themselves by associating the word God with sensible images, which it is hard to avoid. The existence of God can be conceived; indeed it is a necessary conception from which no mind can escape; but the manner of his existence can never be conceived. The source of error in this case is that men do not name things correctly; for they do not err in their own minds, but in this application; as men who cast up wrong see different numbers in their minds from those in the true result.

The mind has no free will, but is determined by a cause, which itself is determined by some other cause, and so on for ever. For the mind is only a mode of thinking, and therefore cannot be the free cause of its actions. Will and understanding are one and the same thing; and volitions are only affirmations or negations, each of which belongs to the essence of the idea affirmed or denied. This subtle opinion is also adopted by Malebranche, Cudworth, and Fichte.

Spinoza's moral system is as rigidly deduced from premises as his metaphysical. Most men who have written on moral subjects, he says, have treated man as something out of nature, as a kind of 'imperium in imperio,' rather than as a part of the general order. They have conceived him to enjoy a power of disturbing that order by his own determination, and ascribed his weakness and inconstancy not to the necessary laws of the system, but to some strange defect in himself, which they cease not to lament, deride, or execrate. But the acts of mankind, and the passions from which they proceed, are in reality but links in the series, and proceed in harmony with the common laws of universal nature. Men finding many things in themselves and in nature, serving as means to a certain good, which things they know to have not been provided by themselves, have believed that some one has provided them, arguing by analogy of the means which they in other instances employ themselves. Hence they have imagined a variety of gods, and these gods they suppose to consult the good of men in order to be worshipped by them, and have devised every means of superstitious devotion to ensure the favour of these divinities. Finding also in the midst of so many beneficial things in nature not a few of an opposite effect, they have ascribed them to the anger of the gods on account of the neglect of men to worship them. Nor has the experience of calamities falling alike on the pious and impious cured them of this belief; they choose rather to acknowledge their ignorance why good and evil are thus distributed, than give up their favourite theory. But all things occur by eternal necessity. Moreover were God to act for an end, he must desire something which he wants; for it is acknowledged by theologians that he acts for his own sake and not for the sake of things created.

Men having thought that all things were created for them, have invented names to distinguish that as good which tends to their benefit; and believing themselves free, have got the notions of right and wrong, praise and dispraise. And when they can easily apprehend the relations of things, they call them well ordered, if not, ill ordered; as if order were anything except in regard to our imagination of it.

We are said to act when anything takes place within us, or without us, for which we are an adequate cause; that is, when it may be explained by means of our own nature alone. We are acted upon when anything takes place within us which cannot wholly be explained by our own nature. Passions are the affections of the body, which increase or diminish its power of action, and they are also the ideas of those affections. Neither the body can determine the mind to thinking, nor can the mind determine the body to rest or motion. For all that takes place in body must be caused by God, considered under his attribute of extension, and all that takes place in mind must be caused by God, considered under his attribute of thought. The mind and the body are but one thing considered under different attributes; the order of action and passion in the body being the same in nature with that of action and passion in the mind. But men, though ignorant how far the natural powers of body reach, ascribe its operations to the determination of the mind, veiling their ignorance in specious words. For if they allege that the body cannot act without the mind, it may be answered that the mind cannot think till impelled by the body, nor are all the volitions of the mind anything else than its appetites, which are modified by the body.

All things endeavour to continue in their actual being, this endeavour being nothing else than their essence, which causes them to be until some exterior cause destroys their being. The mind is conscious of its own endeavour to continue as it is, which is, in other words, the appetite that seeks self-preservation; what the mind is thus conscious of seeking, it judges to be good, and not inversely. Many things increase or diminish the power of action in the body, and all such things have a corresponding effect on the power of thinking in the mind. Thus it undergoes many changes, and passes through different stages of more or less perfect power of thinking. Joy is the name of a passion, in which the mind passes to a greater perfection or power of thinking; grief, one in which it passes to a less. From these two passions, and from desire, Spinoza deduces all the rest of the passions in a curious but questionable manner.

Such is the substance of Spinoza's celebrated system; a system which has excited so much odium as to have become synonymous with atheism. We have pointed out the source of this error; but we cannot refrain from adding the testimony of the pious Schleiermacher to his religious earnestness. "Offer up with me," he exclaims, "with reverence a lock of hair to the manes of the holy but repudiated Spinoza! The great spirit of the world penetrated him; the Infinite was his beginning and his end; the universe his only and eternal love. He was filled with religion and religious feeling; and therefore is it that he stands alone, unapproachable, the master in his art, but elevated above the profane world, without adherents, and without even citizenship." ('Rede über die Religion,' p. 47.) Göthe thus speaks: "The mind that wrought so powerfully on mine, and had so great an influence on the whole frame of my opinions, was Spinoza's. After I had looked round the world in vain for means of shaping my strange moral being, I fell at length on the 'Ethics' of this man. What I read in this work—what I thought I read in it—I can give no account of; enough that I found there a calm to my passions; it seemed to open to me a wide and free view over the sensuous and moral world. But what particularly riveted me was the boundless disinterestedness that beamed forth from every sentence. The all-equalising serenity of Spinoza contrasted with my all-agitating vehemence; his mathematical precision, with my poetical way of feeling and representing." ('Dichtung und Wahrheit,' xiv.)

These testimonies from such unquestionable sources will not be without benefit in directing men to look calmly into Spinoza, and meditate upon him. The student will derive great help from Boulainvilliers's 'Refutation de Spinoza,' Bruxelles, 1731, in which the doctrines are popularised and divested of their mathematical precision, which repels many readers; also from Jacobi's 'Briefwechsel mit Mendelssohn,' Breslau, 1789; and from Hallam's 'History of the Literature of Europe,' vol. iv., pp. 243-63.

SPIX, JOHANN BAPTIST VON, was born at Höchstadt, in the circle of Upper Franconia in Bavaria, on February 9, 1781, and after being educated at Bamberg, was entered at the theological seminary at Wurzburg to study divinity. After pursuing this course for two years he abandoned divinity for medicine, and in 1806 received the degree of M.D. He had paid particular attention to human and comparative anatomy, and in 1809 he was sent, at the cost of the Bavarian government, to pursue his investigations in Paris. On his return to Munich he was admitted an associate of the Academy of Sciences, which, after the issue in 1811 of his 'Geschichte und Beurtheilung aller Systeme der Zoologie,' made him conservator of its natural history museum. In 1815 he published his 'Cephalogenesis,' in which he traces the head in its development from that of the insect to that of man, following it through all the various classes and families of animals. In 1817 he was commissioned by the Bavarian government to accompany C. F. P. von Martius in the exploration of Brazil. They landed at Rio Janeiro, traversed the provinces of San Paulo and Minas Geraes, proceeded thence by land to Bahia, and through Piauhy to Maranhão. They then sailed to the province of Pará, where Spix ascended the Amazonas to the borders of Peru, while Martius explored the Yapura. On their return they examined several other of the rivers, and reached the town of Pará in June 1820. The health of Spix had greatly suffered from the climate and the labour he had undergone, but he completed in 1824-25, with some help from other zoologists, five illustrated works on the apes, bats, birds, and reptiles of Brazil, which contain much that is new and valuable, but with some hasty views and incorrect conclusions to be attributed to his desire of completing the works before his death, which took place on May 13, 1826. His papers relating to Brazil he bequeathed to Von Martius, and he left a considerable legacy to the Academy of Sciences at Munich.

SPOFFORTH, REGINALD, a composer in whom were united much originality, and very elegant taste, and a thorough knowledge of his art, was born in 1768, at Southwell in Nottinghamshire, and there received his early musical instructions from his uncle, organist of the collegiate church of that place. Repairing to London, he took lessons on the piano-forte from the celebrated Steibelt, and completed his studies in harmony under Dr. Benjamin Cooke. It was his fate, as unhappily it has been the fate of the English musicians generally, to depend during the greater part of his life almost wholly on his practice as a teacher, and he was in considerable repute as a piano-forte master. As a composer, he is now, and will be hereafter, known only as a glee-writer. Two of his earliest glees gained, in the year 1793, the prize gold medals given by the Catch-Club. This merited success established his reputation, and encouraged him to produce other works of the same kind, the best of which were published by himself, and most of these have taken their station among the classical musical productions of this country. On the death of his uncle, Mr. Spofforth came into the possession of considerable property, but did not long enjoy his independence; for his devotion to his profession and his unrelaxing industry brought on a nervous disease, which terminated in paralysis, and in 1826 deprived music of one of its most ingenious votaries, and society of one of its most amiable members.

SPOHN, FRIEDRICH AUGUST WILHELM, a German philologist, was born May 16, 1792, at Dortmund. He was educated at the University of Wittemberg, and afterwards went to Leipzig, where he was, in 1817, made professor extraordinary of philosophy, and in 1819 professor in ordinary of ancient literature. He was a scholar of the greatest industry, and died at an early age, January 17, 1824, worn out by the severity of his studies. He illustrated antiquity by a variety of works in the several departments of criticism, philology,

and geography. He published an edition of the 'Odyssey,' with valuable dissertations prefixed, entitled 'De Agro Trojano in Carminibus Homeri descripto,' Leipzig, 8vo, 1814; 'Commentarius de extremâ Odysseæ parte inde à rhapsod. Ψ 297, ævo recentiore orta quam Homerico,' Leipzig, 1816. He revised the text of Hesiod with great care; the edition was commenced in 1819, but never completed. In 1817 he edited the 'Panegyricus' of Isocrates; and in the last year of his life published 'Lectiones Theocriteæ.' He projected also Annals of the reign of Augustus, deduced from a chronological arrangement of the various passages in Latin authors illustrative of this period.

As a geographer, he made great additions to the materials collected by Bredow. His researches into the mythology of the ancients led him to study Egyptian hieroglyphics; some remarks of his on this subject appeared in a German publication called 'Amalthæa.' In 1822 he was employed in examining and arranging the Egyptian antiquities brought to Berlin by Minutoli. His untimely death arrested the publication of his work on hieroglyphics, which has since been edited by Seyffarth, of Berlin, under the title 'De Linguâ et Literis veterum Ægyptiorum, cum permultis tabulis lithographicis literas Ægyptiorum tum vulgari tum sacerdotali ratione scriptas explicantibus atque interpretationem Rosettanæ aliarumque inscriptionum et aliquot voluminum papyraceorum in sepulcris repertorum exhibentibus. Accedit Glossarium Ægyptiacum,' Leipzig, 1825, with a life and portrait of Spohn. This work did not however contribute very much to solve the difficulties attending the interpretation of hieroglyphics. There is a life of Spohn in the 'Zeit-genossen, Neue Reihe,' heft xv.

*SPOHR, LUDWIG, a great German musician, was born at Seesen, in the Duchy of Brunswick, in the year 1783. His father was an eminent physician. In early youth he showed no signs of the talents which afterwards distinguished him, being rather remarkable for apparent slowness of intellect. Few particulars of his quiet and uneventful life have been recorded; and there is no account of the manner in which his genius for music began to develope itself or how it was cultivated. He betook himself especially to the study of the violin, and obtained an engagement as chamber musician in the service of the Duke of Brunswick. In 1804 he travelled over different parts of Germany, giving concerts, and acquiring the reputation of being one of the greatest violinists of the time. In 1805 he became Concert-master to the Duke of Saxe-Gotha; and while he held this situation, made various professional tours, during one of which he was present at the Congress of Vienna in 1814, where he eclipsed all his rivals. His earliest compositions consisted chiefly of music for his own instrument, Concertos, Quartets, &c. In 1817 he travelled in Italy; and after his return from that country became director of music at the theatre of Frankfurt-am-Main. He now turned his attention to dramatic composition; and, at this period of his life, produced those fine Operas, 'Faust,' 'Jessonda,' and 'Zemira and Azor,' which have become popular throughout Europe.

When he left Frankfurt-am-Main, he became Maestro di Capella to the Duke of Hesse Cassel and took up his residence at Cassel, where he still lives. During the latter part of his life he has devoted himself principally to the composition of sacred music: and his oratorios, 'The Last Judgment,' 'The Crucifixion,' and 'The Fall of Babylon,' are deservedly classed among the greatest works of this description which have appeared since the days of Handel.

Spohr has paid many visits to England. The first, we believe, was in 1819, when he came on the invitation of the Philharmonic Society of London; and several of his orchestral pieces were performed at their concerts. His oratorios were first made known to the English public by their production at the Norwich musical festivals; and it was for one of those great music-meetings that one of them, 'The Fall of Babylon,' was expressly composed.

He is a voluminous composer. Besides his oratorios, and his operas on which his permanent fame will chiefly rest, he has produced a multitude of orchestral symphonies, concertos, quartets, and other instrumental works, together with numerous vocal pieces—cantatas, songs, ballads, &c., which are popular throughout Germany. Many years ago, when he became engrossed by composition, he discontinued performing on the violin; but he has left to the lovers of that instrument a most valuable gift, in his 'Violin-School,' the best and most complete work of its class. He has not lately produced any new work: and though he enjoys a serene and happy old age, the reward of a well-spent life, we may regard his artistic career as closed.

SPON, JACOB, the son of Charles Spon, an eminent French physician, was born at Lyon, 1647, and educated at Strasburg. He took the degree of Doctor of Medicine at Montpellier, and returning to his native place in 1669, studied medicine and archæology. In 1673 he published 'Recherches des Antiquités et Curiosités de la Ville de Lyon,' 8vo, and the following year endeavoured to draw attention towards the remains of antiquity in Greece, by the publication of 'Relation de l'Etat Présent de la Ville d'Athenes, avec un Abrégé de son Histoire et de ses Antiquités,' Lyon, 1674, written by the Père Babin, a Jesuit, who had been resident there. In 1675 he went to Italy, and spent some time at Rome studying ancient art. At Venice he met with an English traveller, Sir George Wheler, and set out with him on a tour to the East. Their route lay through Dalmatia, the Archipelago, Constantinople, and Asia Minor: they then visited Athens and the Peloponnesus. From Negropont they set sail for Venice, whence Spon returned to Lyon in the middle of the year 1676. In 1678 he published his 'Travels,' printed at Lyon, 3 vols. 8vo; reprinted Amsterd., 2 vols. 12mo, 1679. The third volume contains inscriptions, great numbers of which relate to the demi of Attica. In the same year he published 'Miscellanea eruditæ Antiquitatis, in quibus Marmora, &c., Grutero et Ursino ignota referuntur et illustrantur,' Lyon, folio, published in tom. 4 of the 'Thesaurus' of Polenus, and containing much interesting matter. About this time, having noticed the falsehood of Guillet's account of Athens, published under the name of La Guilletière, he became engaged in a controversy with him, and succeeded in exposing him as a literary impostor. (Leake's 'Athens,' 2nd ed., i. 94, contains a full account of this matter.) In 1683 appeared a work of his, entitled 'Recherches Curieuses d'Antiquité,' Lyon. He continued to practise as a physician, and published several medical treatises. Being a Protestant, he quitted Lyon before the revocation of the Edict of Nantes, and went to Geneva, and thence to Vevay, where he died in great distress on the 25th of December 1685. His archæological works are very valuable: his 'Travels' show great learning, as well as accuracy of observation; and the fidelity of his descriptions has been confirmed by the testimony of later travellers, and by recent discoveries at Athens. (Dr. Ross, 'Die Acropolis von Athen.') Spon and his companion were among the first European travellers who visited the Parthenon before its destruction during the siege of Athens by the Venetians in 1687.

The 'Biographie Universelle' gives a list of Spon's works, but omits several which are in the Catalogue of the British Museum.

(Jöcher, *Allgemeines Gelehrten Lexicon*)

SPONTINI, GASPARD, a celebrated Italian dramatic composer, was born at Jesi, in the Roman States, in the year 1778. After studying the principles of music under Padre Martini at Bologna, he entered, at the age of thirteen, the Conservatory of La Pietà at Naples, then a music school of great renown. At seventeen he composed his first opera, 'I Puntigli delle Donne,' which spread his name over Italy, and led to the favourable reception of a long series of dramatic productions. He visited Paris in 1804, and from that time became much connected with the music of the French opera; his principal works, 'La Vestale,' 'Olympia,' and 'Fernand Cortez,' having been composed for and produced at the Académie Royale de Musique. Of these works, 'La Vestale' acquired the greatest celebrity. Having been adapted both to the Italian and the German stage, it was performed in every great musical theatre in Europe, and for a time had almost as much popularity as the works of Rossini himself. Spontini passed many years of the latter period of his life at Berlin, as director of music at the Prussian court, and held this office at the time of his death, January 21, 1851.

SPOTSWOOD, (or SPOTISWOOD,) JOHN, Archbishop of St. Andrews, was born in 1565, in what is now the parish of Mid-Calder, in the county of Edinburgh, of which, and of West Calder, then forming one parish, his father, a descendant of the ancient family of Spotswood of Spotswood in Berwickshire, still subsisting, was parson. The spelling of the name which we have adopted is that given on the title-page of Spotswood's 'History of the Church of Scotland,' and is also that followed by his contemporaries Calderwood and Martine. But it is often written Spotiswood; that is the spelling of the writer of the biographical memoir prefixed to the 'History,' and also in the inscription on the archbishop's monument. The parson of Calder (whose father had fallen at Flodden Field) was soon after his induction to that benefice invested with the office of superintendent of Lothian, Merse, and Teviotdale (a sort of bishopric under what was thought a less odious name), which he held till his death in 1585. Spotswood's mother was Beatrix Crichton, described by the English writer of his Life, prefixed to his 'History of the Church of Scotland,' as "a grave and a discreet matron, daughter to the laird of Lugton, an ancient baron of Scotland."

Spotswood was educated at the University of Glasgow, where he is stated to have "received his degrees" in his sixteenth year. At the age of eighteen Spotswood was appointed to take the place of his father, who was disabled by age and infirmities, as parson of Calder; and for several years he confined himself mostly to the duties of his parish. During this period of his life however, he appears to have been considered as belonging to the ultra-presbyterian party, and to have gone along with the majority of the church in their opposition to the attempts of the government to restore episcopacy. Calderwood seems to assert ('History of the Church of Scotland,' p. 369) that the remarkable paper published by Bruce, one of the ministers of Edinburgh, in 1697, as his apology or defence for refusing to subscribe the bond demanded from the clergy by the king, engaging that they would not hold themselves privileged to utter sedition or treason in their pulpits, was written, or at least revised, by Spotswood; "he would seem," says Calderwood, "so frank in the cause, that he would needs write it with his own hand, and give it a sharper edge." It is in truth sharp and also sly enough in various passages. Latterly however symptoms of a tendency to defection may be detected. We find him mentioned (Calderwood, p. 394) as one of twenty-one ministers appointed by the General Assembly, which met at Perth in 1597, to confer with the king's commissioners upon certain articles propounded by his majesty; but, in the notion of the zealous historian

the acts and proceedings of that and several subsequent Assemblies "were framed as best might serve for advantage to the corrupt party." In the Assembly again, which met at Burntisland in 1601, which, says the historian, "began with small contentment to either party," and ended, he intimates, in not much more, Spotswood was one of twenty-five members commissioned to act with the king's ministers, or any nine of them, in supplying ministers to churches in burgh-towns. And perhaps there may be other occasions on which he is mentioned that may have escaped us, for Calderwood's large volume is without an index.

Spotwood's father had, before becoming minister of Calder, been employed by Matthew, earl of Lennox (afterwards regent, and the father of Darnley); and now, 1601, when the earl's descendant Ludowick was sent on an embassy from King James of Scotland to France, Spotswood was appointed to attend him as his chaplain. While in Paris, according to Calderwood, the parson of Calder "made no scruple to go to mass." Spotswood has himself given a detailed account of the embassy ('History,' pp. 465-6), but does not descend to such particulars. He returned in the duke's retinue through England, "having, while in France," according to his biographer, "so discreetly carried himself as added much to his reputation, and made it appear that men bred up in the shade of learning might possibly endure the sunshine, and when it came to their turns might carry themselves as handsomely abroad as they whose education being in a more pragmatic way usually undervalue them." At the last General Assembly however Spotswood was delated (or indicted) for his attendance at mass while in France; and Calderwood says, "he was *removed*, notwitstanding of the opposition of the king and some ministers; many voting that he should be suspended or deposed." We should conjecture the word 'removed' here to be a misprint for 'reproved.' "The king and commissioners," it is added, "packed it up." There is no hint of this little affair either in Spotswood himself or his biographer.

When James set out for England, in April 1603, Spotswood was one of five Scotch clergymen whom he appointed to attend him on his journey, along with the Bishops of Ross and Dunkeld, the Duke of Lennox and other noblemen and gentlemen. While his majesty was at Burleigh House, near Stamford, he received intelligence of the death, at Paris, of James Bethune, archbishop of Glasgow; on which he immediately nominated Spotswood to that see, which he had never hitherto regarded as vacant, although Bethune had been out of the country for many years, and continued to adhere to the old religion as long as he lived. Spotswood thus elevated, was, as he tells us himself, immediately sent back to Scotland to attend the queen on her journey, and serve her for 'eleemosinar,' or almoner. He was also made a privy councillor for Scotland. It is remarkable however that none of the Scotch bishops were consecrated till 1610, when Spotswood and the Bishops of Brechin and Galloway were summoned to London for that purpose, and, being consecrated at London House, on the 21st of October, by the Bishops of London, Ely, Bath and Wells, and Rochester, conveyed their new character in the same manner to their brethren on their return home. The Bishop of Ely (Andrews) would have had them be ordained first deacons and then priests before their ordination as bishops, as was in fact done in the case of Sharp and Leighton, when they were appointed to the sees of St. Andrews and Glasgow, after the Restoration; but in the present case, according to the relation of Spotswood himself, "the Archbishop of Canterbury, Dr. Bancroft, who was by, maintained that thereof there was no necessity, seeing, where bishops could not be had, the ordination given by the presbyters must be esteemed lawful; otherwise that it might be doubted if there were any lawful vocation in most of the reformed churches." This was applauded by the other bishops, and Andrews acquiesced. Burnet's account is that Andrews's objection was over-ruled by the king himself, "who thought it went too far towards the unchurching of all those who had no bishops among them." Neither of the archbishops were appointed to officiate in the consecration of Spotswood and his brethren, to prevent its being supposed that there was any intention to revive the old claims of the sees of Canterbury and York to a supremacy over the Scottish Church; this was James's own arrangement, and the same precaution was taken in the consecration of Sharp and Leighton in the next age.

The next year Spotswood returned to London, bearing a letter or petition from the Synod of Lothian, supplicating the king for a General Assembly, a prayer which his majesty did not grant, and which the archbishop probably did not very earnestly urge. "Returning from court," writes Calderwood, "he rideth out of Haddington when the people were repairing to the kirk to hear sermon upon the Lord's day. And it was always the custom of this profane bishop to cross the ferries or to ride upon the Lord's day in time of sermon" (p. 487). The historian afterwards inserts some Latin verses on the Scotch bishops, which, he says, were spread in Edinburgh, in January 1609, beginning, 'Vina amat Andreas, cum vino Glasgua amores' (p. 601).

Spotswood, as might be expected, employed his best exertions in re-edifying and strengthening the ecclesiastical system, of which he had thus been appointed one of the chief overseers; but the detail of the proceedings in which he bore a part must be sought for in the histories of Scotland and of the Scottish Church. "At his entry to the archbishopric of Glasgow," says his biographer, "he found the revenues of it so dilapidate, that there was not one hundred pounds sterling of yearly rent left to tempt to a new sacrilege; but such was his care and husbandry for his successors, that he greatly improved it, and yet with so much content to his diocese, that generally both the nobility and gentry, and the whole city of Glasgow, were as unwilling to part with him as if he had been in the place of a tutelar angel to them." Yet, "part with him they must," as this cordial panegyrist proceeds to relate; for in June 1615, on the death of Archbishop Gladstanes, Spotswood was appointed to the metropolitan see of St. Andrews. According to Calderwood, "when he returned from London to Glasgow on the 10th of that month, he seemed to be altogether ignorant who had obtained the gift [of the vacant mitre], till one of his servants, attending in Edinburgh upon the king's patent, sent to him advertisement to come in haste to Edinburgh. When he came, he seemed to be miscontent, as desirous to stay still at Glasgow; but in the meantime his gift passeth the seals." He had previously (in 1609) been appointed an extraordinary lord of session, when it was proposed to restore that court to its ancient constitution of a mixed civil and ecclesiastical tribunal; but this design was abandoned the following year, on the erection of the two courts of High Commission, over one of which Spotswood was appointed to preside, and which were united under his presidency on his removal to St. Andrews.

As soon as he obtained the primacy, his biographer informs us, "he, by his favour with the king, procured three hundred pounds sterling of yearly rent (being by the sacrilege of former times swallowed up in the crown revenues) to be restored to his see;" and, continues the same authority, "all King James his time he lived in great favour with him, and was the prime instrument used by him in several assemblies for the restoring the antient discipline, and bringing that church to some degrees of uniformity with her sister church of England. . . . Nor was his industry less for the recovery of some remnants and parcels of the church's patrimony, which, although they were but as a few crumbs in comparison of that which at a full meal sacrilege had swallowed, he found to be an hard province; yet by his zeal and diligence he overcame many difficulties, and so little regarded his own ease, that, for the effecting of this, and what else conduced to the recovery of that church in patrimony and discipline, they who knew the passages of his life have computed that he made no less than fifty journeys from Scotland to London." Spotswood was succeeded in the see of Glasgow by Law, bishop of Orkney. "Here it is to be observed," writes the acrimonious Calderwood, "that Mr. John Spotswood and Mr. James Law, both sometime ministers within the presbytery of Linlithgow, two pretty foot-ball men, are now the only two archbishops in Scotland, and have now, as we use to say, the ball at their foot. They were both near the point of suspension in the purer times for the profanation of the Sabbath; now they have power to suspend, deprive, imprison, fine, or confine any minister in Scotland. Out of preposterous pity they were spared then; but now they spare not the least and the most blameless." (p. 655.)

The same royal favour that he had enjoyed in the time of James, Spotswood retained under the new king Charles I., whom he crowned in the abbey church of Holyrood on the 18th of June 1633. The writer of his 'Life' states, that besides procuring the revenues of the priory of St. Andrews, which were then in lay hands, to be added to his see, he prevailed with the king to separate so much of his diocese as lay to the south of the Forth, and to erect it into the new bishopric of Edinburgh. This was in 1633. Within two years after, on the death of the Earl of Kinnoul, Spotswood was made Lord High Chancellor of Scotland.

He had not yet attained this last height of promotion when in 1634 he drew upon himself a storm of popular odium by his conduct in instigating the oppressive proceedings against Lord Balmerino, who, on the ground of his having had in his possession a petition, considered to be seditious, which had been drawn up with the design of being presented to the king by a number of the opposition peers, and the knowledge of which had been betrayed to the archbishop, was arraigned for the then capital crime of leasing-making (verbal sedition), brought to trial before the court of justiciary (in which Spotswood's second son, lord president of the court of session, sat as one of the assessors to the justice-general), found guilty by an intimidated jury, condemned to death, and only pardoned at last, after a long imprisonment, in consequence of the government becoming afraid to permit the execution of the sentence—much, it was understood, to the disappointment of the archbishop and the other prelates. The part that Spotswood took in this business excited the greater disgust from his notorious hereditary enmity to Balmerino, whose father also had been disgraced and destroyed six-and-twenty years before, chiefly through his management. The prosecution of Lord Balmerino contributed as much perhaps as any other single cause to produce the general dissatisfaction in Scotland which a few years later broke out into so wild a flame. It was followed in 1637 by the ill-managed attempt to impose a liturgy on the Scottish church, which was the immediate provocation of the rebellion against the government. This scheme too has been attributed to Spotswood by some of his indiscriminating admirers: Martine, in his 'Reliquiæ Divi Andreæ' (p. 251), describes this "grave, sage, and peaceable prelate," as deserving "a singular note and mark of

honour," among other things, "for composing one excellent liturgie." But in truth, Spotswood appears to have been all along disinclined to the innovation, though, possibly, as the project was one upon which Charles himself had set his heart, he did not openly oppose it. It was pushed principally by Laud, who had formed a party among the younger Scottish bishops; and the new liturgy and book of canons were compiled by three or four members of this party, whose adherence to the English primate had for some time thrown them into opposition to the head of their own church. Spotswood, who was constitutionally of a temporising disposition, and could gain nothing by any disturbance of the established state of things, did what he could to check the precipitation of these zealots, and, in recommending delay and caution, is believed to have entertained the hope of being able to prevent the perilous experiment altogether. But of course he shared with the rest in the destruction brought upon their whole order by its failure. Deposed from his 'pretended' office of a bishop, declared infamous, and excommunicated by the famous Assembly which met at Glasgow in November 1638, he fled to England, "where," says his biographer, "age and grief, with a sad soul in a crazy body, had so distempered him, that he was driven to take harbour in Newcastle, till by some rest, and the care of his physicians, he had recovered so much strength as brought him to London." Laing, in his 'History of Scotland' (iii. 154), says—we do not know upon what authority—that he now "resigned the seals for a pecuniary consideration:"—if so, the money was probably all he had to subsist upon. The writer of his 'Life' expressly affirms that he enjoyed the honour of the chancellorship "to his death." But, however this may be, he soon fell ill again, and died on the 26th of November (6to 'Calendas Decembris') 1639. "The manner of his burial," concludes his biographer, "by the command and care of his religious king, was solemnly ordered; for, the corpse being attended by many mourners, and at least 800 torches, and being brought near the abbey church of Westminster, the whole nobility of England and Scotland then present at court, with all the king's servants and many gentlemen, came out of their coaches, and conveyed the body to the west door, where it was met by the dean and prebendaries of that church in their clerical habits, and buried according to the solemn rites of the English church, before the extermination of decent Christian burial was come in fashion."

Burnet, in his 'History of his own Time' (i. 26), has described Spotswood as "a prudent and mild man, but of no great decency in his course of life; for," he adds, in a passage first printed in the Oxford edition of 1823, "he was a frequent player at cards, and used to eat often in taverns; besides that all his livings were scandalously exposed to sale by his servants." This version of the gossip of the day may be taken as giving us a tolerably correct view of the archbishop's character. Like the generality of the members of the Scottish episcopal church in that age, he appears to have signalised his aversion and contempt for the precisianism of the Puritans by a laxity of manners which would now be accounted indecorous in a churchman; but those were the days when even the puritanical Abbot, wearing the mitre of Canterbury, was wont to join in the diversion of the chase; and there is no evidence that Spotswood led in any respect an actually immoral life; on the contrary, writers of his own party warmly eulogise the piety and simplicity with which he demeaned himself. "In his life,' says his biographer; "he had set so severe a watch upon himself, that his conversation was without reproof, even in those times when the good name of every clergyman was set at a rate, as formerly were the heads of wolves." He was no doubt an ambitious man; and he was probably chargeable with the carelessness as to money matters, and something of the unscrupulousness in other respects, which are the frequent concomitants of political ambition. Of the superiority of his general talents, or at least of the skill with which he turned undoubted talents to account, his success in the world may be taken as a sufficient evidence; of his learning and literary abilities we have a sample in his 'History of the Church of Scotland, from the year 203 to the end of the reign of James VI.,' a folio volume of about 550 closely printed pages, published at London in 1655. It was undertaken, we are told, in obedience to the command of King James, and it is dedicated by the author to Charles I. in an epistle dated "from the place of my peregrination, 15th November, 1639." This would be only eleven days before the archbishop's death, according to the common account; yet the dedication, which extends to three pages, contains no allusion either to the illness or the exile of the writer. On the contrary, he speaks throughout as if he were still in Scotland. All but the first 120 pages of this work, which bring down the history of the Scottish Church to the Reformation, may be regarded as the narrative of a contemporary; and it contains some details not elsewhere to be found: but its chief value consists in its giving us the views of public events entertained by one of the principal actors; and in this way even its suppressions and perversions of facts are not without interest. It is written in a clear enough but in a poor and unimpressive style. Spotswood's biographer says that he had heard of no other works which he had left behind him; but Martine, in his notice of him in the 'Reliquiæ,' attributes to him likewise "a like tract, in good and refined Latin, called Refutatio Libelli de Regimine Ecclesiæ Scoticanæ, dedicated to King Charles I., a learned and eloquent piece, pitifully refuted by Mr. David Calderwood, under the name of Dido Clavius."

By his wife "Rachael Lindsay, daughter to David Lindsay, bishop of Ross, of the house of Edzell, an honourable family in Scotland," Archbishop Spotswood left two sons and a daughter. Of the eldest, Sir John Spotswood, his father's biographer, writing in 1655, says that he was then alive, "though not in a plentiful, yet in a contented condition, not any way cast down or ashamed of his sufferings, but comforting himself rather, that, in this general ruin brought upon his country, he hath kept his conscience free, though his estate hath suffered." These are like the expressions of a man speaking of himself, and would lead us to conjecture that Sir John Spotswood was the writer of this sketch of his father's life, and the editor of his 'History.' The archbishop's second son, Sir Robert Spotswood, after having been made a lord of session by James VI., and lord president of that court by King Charles, was removed from the bench by the Covenanters in 1641, and in January 1646, after the defeat of Montrose at Philiphaugh, was executed at St. Andrews, along with other adherents of that royalist general. A son of one of these brothers was also put to death at Edinburgh, in March 1650, a few days after the execution of Montrose. The archbishop's daughter was married to Sir William Sinclair of Rosslyn.

In the neighbourhood of his residence at St. Andrews, Archbishop Spotswood has left a memorial of his taste in the church of the parish of Dairsie, "which," his biographer tells us, "he publicly at his own charges built, and adorned . . . after the English form;" adding that "if the boisterous hand of a mad reformation hath not disordered" it, it "is at this time one of the beautifullest little pieces of church-work that is left to that now unhappy country." The church still stands, though disfigured in the interior, and stripped of whatever decoration it had that could be torn down without pulling the building to pieces. There is a view of it, and also of a house (now, we believe, entirely demolished) built by the archbishop in the neighbourhood of the church, in the last edition of Sir Robert Sibbald's 'History of Fife and Kinross,' 8vo, Cupar-Fife, 1803. Spotswood had purchased the estate of Dairsie.

SPRAGGE, SIR EDWARD, was a distinguished commander in the naval battles between the English and Dutch during the reign of Charles II. Of his parentage, the date of his birth, and the circumstances of his early life, there are no records. He fought as a captain in the battle between the English and Dutch, on the 3rd of June 1665, and for his gallantry on that occasion received the honour of knighthood. He was engaged in the four days' battle which took place in June 1666, and also in the following one of July 24th. When Van Tromp sailed up the Thames in 1667 he defended Sheerness, which however, from the weak state of the garrison, he was compelled to abandon. He afterwards collected a few frigates and fire-ships, and when the Dutch admiral Van Nes sailed up the Thames, Spragge engaged him, burnt some of his ships, and chased him out of the river. In 1671 Sir Edward Spragge fought against the Algerines, burnt several of their vessels, and did considerable damage to the castles and towns on the coast of Algiers. In the battle of Solebay, May 28, 1672, he sunk a Dutch ship of 60 guns. In 1673 he was made admiral of the blue, and on the 28th of May in that year another fight took place, in which Spragge and Van Tromp were compelled to change their ships two or three times in consequence of the damage done to them. On the 4th of June he fought Van Tromp again, and the two admirals were once more compelled to leave their shattered vessels. On the 11th of August another similar contest took place between them, when Spragge, passing in a boat from the battered St. George to the Royal Charles, was drowned, a shot having struck and sunk the boat. He was buried in Westminster Abbey. Sir Edward Spragge has been highly praised by his contemporaries, not only for his courage and skill as a commander, but for his gentlemanly manners and amiable disposition.

SPRANGER, BARTOLOMÆUS, a great mannerist, but a celebrated painter in his time, was born at Antwerp in 1546. His father was a wealthy merchant, and after he had received instruction from several masters at Antwerp he visited Paris and Italy, where at Milan he placed himself with Bernardo Gatti, called Soiaro. From Milan he went to Rome, where he found a patron in the Cardinal Farnese, who introduced him to Pope Pius V., who commissioned Spranger to paint him a picture of the 'Last Judgment,' gave him apartments in the Vatican, and appointed him his painter. This picture of the 'Last Judgment,' which contained about 500 heads, was painted on a large sheet of copper, and after the death of the pope it was fixed over his tomb in the church of Santa Maria Maggiore, but must have been long since removed.

In 1575 Spranger left Rome to enter the service of the Emperor Maximilian II., at Vienna, to whom he had been recommended by John of Bologna. After the death of Maximilian he remained in the service of Rudolph II., who ennobled him in 1588. He visited his native place in 1602, after an absence of thirty-seven years, and was treated with great distinction by his countrymen. He returned again to Prague, and died there about 1625, according to Von Mechel. There are many pieces by Spranger in the gallery of Vienna, and in other German collections. He painted with facility, but his figures are heavy, gross, and distorted; he was fond of allegorical and mythological subjects, which were utterly unfit for his style.

SPRAT, THOMAS, was born in 1636, at Fallaton in Devonshire.

He was the son of a clergyman, and was educated at Wadham College, Oxford, of which foundation he became fellow. He took the degree of M.A. in 1657. In 1659 he published a poem on the 'Death of Oliver Cromwell,' and another, 'The Plague of Athens.' Having been ordained after the Restoration, he was made chaplain, first to the Duke of Buckingham, whom he is said to have assisted in writing 'The Rehearsal,' and afterwards to the king. At this time he was made one of the original fellows of the Royal Society, and in 1667 published its history. In 1668 he was made prebendary of Westminster, in 1683 dean of Westminster, and in 1684 bishop of Rochester. In return for these marks of royal favour, Sprat in 1685 published a history of the Rye-House plot, entitled 'A true Account and Declaration of the horrid Conspiracy against the late King, his present Majesty, and the present Government;' but he repented of having written this work, and when requested by James, after Monmouth's execution, to add a second part, he refused, on the ground that the lives of many innocent persons would be endangered thereby. (See his letter to the Earl of Dorset, written in 1689, printed in 1711, 4to.) In the following year he was appointed one of the commissioners for ecclesiastical affairs: he voted in this office for the acquittal of the Bishop of London; and in 1688, though he had himself acknowledged the king's declaration of Toleration, he refused to take part in any proceedings against the disobedient clergy, and withdrew from the commission. On the abdication of James, Sprat was one of those who in the convention held on that occasion proposed the appointment of a regent; but after the settlement of this question he did not refuse allegiance to William. In 1692 an attempt was made to implicate the bishop in a pretended plot for restoring James, his signature having been fraudulently obtained by two men of infamous character, Robert Young and Stephen Blackhead. He succeeded after some little time in triumphantly establishing his innocence and the villany of his accusers. From this time till his death—May 30, 1713, at Bromley in Kent—he lived undisturbed by any political troubles. His property was bequeathed to his son Thomas Sprat, archdeacon of Rochester.

Burnet, who appears to have viewed Sprat with the jealous eye of a rival, speaks, after his manner, slightingly of his moral character; but his conduct on many occasions shows an integrity superior to the feelings of personal gratitude towards the king. There is a list of his works in Wood's 'Athenæ Oxon.,' among which is a brief 'Life of Cowley'—of no great merit, but which is the basis of all the subsequent lives of the poet—and some sermons and letters. There is also a letter of his among the Lansdowne Manuscripts, British Museum. His prose style is remarkable for choiceness of expression and beauty of structure: he is styled by Wood a commanding and eloquent preacher, and this praise is confirmed by Burnet. He wrote a few short poems, in the manner and with all the faults of the school of Cowley. The longest of them, 'The Plague of Athens,' is, to borrow Sprat's own words in the dedication of it, "an example how much a noble subject is changed and disfigured by an ill hand." (See 'Some Account of the Life and Writings of the Right Reverend Father in God Thomas Sprat, D.D.,—with a true copy of his Last Will and Testament,' London, printed for E. Curll, 1715; and Johnson's 'Lives of the Poets.')

SPRENGEL, CURT, one of the most learned physicians and botanists of the last and present century, was born on the 3rd of August 1766, at Bolderkow in Pomerania, where his father was a clergyman. His early studies were entirely directed by his father, and he is represented at the age of fourteen as being conversant not only with the Latin and Greek classics, and some modern languages, but to have made considerable progress in Hebrew and Arabic. Nor was his attention confined to languages, for at this age he published a little work on botany, in a series of letters, entitled 'Botany for Ladies.' In 1784 he commenced his studies at Halle, and devoted himself to both theology and medicine; but he soon gave up the former for the latter. In 1787 he took his degree in Medicine, and on this occasion presented as his thesis a paper entitled 'Rudimenta Nosologiæ Dynamicæ.'

During his medical studies he kept up his acquaintance with the ancient languages, and extended his knowledge of those of the east, and was thus remarkably qualified for the study of the history of medicine. To this department he applied himself, and in 1789 was appointed extraordinary professor of medicine in the University of Halle. In 1795 he was made ordinary professor of the same department. Although his application to the study of medicine was great, and he had already commenced his work on the 'History of Medicine,' and had published his 'Manual of Pathology,' he yet found time to cultivate his acquaintance with plants, and in 1797 was appointed professor of botany. To this department he applied the same learning that he had done to medicine, and his prolific pen furnished the most complete history of botany extant.

Through his works he became celebrated throughout his native country, and was called upon to fill very important chairs. In 1803 he was invited to Marburg to fill the chair vacated by Baldinger; in 1809 to Dorpat; and on the death of Willdenow in 1812 he was invited to occupy his place at Berlin. All of these he refused, and remained his whole life at Halle. The fame of his learning however was not confined to Germany; almost every country in Europe sought to confer honours upon him. Upwards of seventy learned societies and academies sent him their honorary diplomas, and many kings conferred upon him their orders of distinction. These however were objects at which he never aimed, and which he never allowed to divert him from his favourite studies. He was one of the most industrious and learned men of his age; but whilst his great learning enabled him to become perfectly conversant with what had been done by previous writers, he did not neglect to observe for himself, and add the fruit of his own experience to that which had been previously produced.

The early part of Sprengel's life seems to have been more particularly directed to medicine. In 1788 he published a defence of Galen's doctrine of fever, and in 1798 an apology for Hippocrates. In 1792 the first part of his 'History of Medicine' appeared, and was not completed till 1820. These works were followed by smaller ones on various departments of the science of medicine, a complete view of which was given in his 'Institutiones Medicæ,' a work in six volumes, which appeared at various intervals from 1809 to 1816. In this work the whole field of medical science is gone over, and each department displays the author's characteristic learning. As a botanist Sprengel stands very high. He had in early life contracted a love for botany, and after his appointment to the professorship of that science in Halle, he never ceased, till disabled by disease, contributing important additions to its literature. In 1798 he published his 'Antiquitates Botanicæ,' which was followed in 1808 by his 'Historia Rei Herbariæ.' In these works he has brought his knowledge of ancient languages to bear upon the illustration of botany in the earliest times, and in the latter work the history of the science is brought down to the period at which it was written. To descriptive botany he made great additions, especially in the 'Flora Halensis,' published in 1806, and subsequent editions. These works were illustrated by many plates from his own pencil. Besides these he has published many other papers in this department of botany. He took a part with Schultes in preparing an edition of the 'Systema Vegetabilium' of Linnæus, and subsequently, in 1824, published an edition of that work himself, with an appendix. He also described a part of the Brazilian plants, collected by Sellow, in his 'Neue Entdeckungen im ganzen Umfang der Pflanzenkunde,' published in 1820. In the systematic arrangement of plants he established many improvements, both in the Linnæan and natural systems, the principal of which are contained in his works on descriptive botany. In 1811 he published a work on physiological and descriptive botany, entitled 'Von dem Bau und der Natur der Gewachse,' in which he has given the result of the labours of others, and added many new observations of his own. In 1822 he published a German translation of Theophrastus's 'Natural History of Plants,' and in 1829 a new edition of 'Pediani Dioscoridis Anazarbei de Materia Medica Libri v.' His last work was an edition of the 'Genera Plantarum' of Linnæus, in 1830.

His eldest son William was professor of surgery at Greifwald, and died in 1828. This loss affected the father very severely, and he never recovered the stroke. He was attacked by several apoplectic fits, and died in one of these seizures on the 15th of March 1833.

*SPRUNER, KARL VON, was born at Stuttgardt in 1803, but, left an orphan early, resided with some relatives at Ingolstadt and Salzburg till 1814, when he was admitted to the corps of cadets at Munich, where he quickly distinguished himself by his addiction to historical and geographical studies. In 1825 he obtained his commission as lieutenant, and while in garrison at Munich, Bamberg, and Würzburg, he prosecuted his favourite researches with great zeal and industry. His first production, 'Baierns Gaue' (the Country of Bavaria), appeared in a periodical work in 1831. His next was published at Bamberg in 1833, 'Gaukarte der Herzogthums Ostfranken' (District Map of the Duchy of East Franconia). In 1837 he commenced the publication of his most important work, the 'Historisch-geographische Handatlas,' completed in three parts, on 118 sheets, in 1852, and of which a second edition was commenced in 1853. It gives a most laborious and carefully prepared comparative abstract of the history of Europe and Asia, affording assistance of the greatest utility to every historical student, and its merit has been recognised throughout the educated world. This important work however did not occupy all his time; in 1838 he published an 'Historischer Atlas von Baiern,' and also some handbooks for travellers in the district of the Main, and in the mountain region of Lower Franconia. His 'Tabellen zur Geschichte der deutschen staaten' (Historical Tables of the German States), commenced in 1846, was brought to a premature termination in 1848 through unfavourable circumstances. His labours had procured him in 1843 the degree of Doctor from the university of Erlangen; in 1842 he was chosen corresponding member of the Academy of Sciences in Munich; and in 1853 actual member.

Spruner had for some time been patronised by the crown-prince Maximilian, who soon after his accession to the throne made him a captain, and placed him on the staff in 1851. In 1852 he was further advanced to the rank of major, and employed by the King of Bavaria on special commissions, among which may be named a comprehensive historical chart of Bavaria, and a comparative historical chart of Europe. To him has also been confided the instruction of the higher classes in the cadet corps in military geography. Spruner has also endeavoured to extend the general usefulness of his researches by publishing an abridgement of his 'Historischen Handatlas,' an

'Allgemeinen historischen Schulatlas,' and a 'Leitfaden zur Geschichte von Baiern' (Guide to the History of Bavaria), of which a second edition appeared in 1853.

SPURI'NNA VESTRI'TIUS, a Roman poet, who lived in the time of Pliny the younger, who in one of his letters (iii. 1) speaks of him as one of the most delightful persons that he ever met with, and states that he wrote lyric poetry both in Latin and Greek. He further adds that his poems were distinguished for their extraordinary sweetness, elegance, and cheerful spirit. At the time when Pliny wrote this letter, Spurinna was seventy-seven years old, and enjoyed in his old age the leisure and comforts which he had earned by a long and active life, during which he had held several offices, and had also distinguished himself in the administration of the provinces. (Compare Plin., 'Epist.,' i. 5; ii. 7.)

There are extant four odes bearing the name of Spurinna, which however, as some critics think, were written by another person, as they do not possess those merits which Pliny assigns to the poetry of Spurinna. But the whole letter in which Pliny speaks of the poet is written with such an enthusiastic admiration of the man, that nothing is more natural than to conceive that he greatly overrated his poetical powers. The odes were first edited by Caspar Barth, in 1613, in his collection of 'Poetæ Latini Venatici et Bucolici,' from an ancient manuscript in the library of Marburg. They are also contained in Wernsdorf's 'Poetæ Latini Minores,' iii., p. 326, &c.

SPURZHEIM, JOHANN GASPAR, was born in 1776, at Longwich, near Treves. He was educated in the University of Treves, and in 1799 went to study medicine at Vienna, where he first became acquainted with Dr. Gall, the founder of the system of phrenology. Spurzheim attended his lectures for the following four years, and then associated himself with him for the prosecution of his researches. In 1805 they left Vienna and visited the principal parts of Germany, France, Prussia, and Denmark, to confirm and promulgate their doctrine. In 1807 they settled at Paris, and there first delivered their joint courses of lectures. They pursued their subject together till 1813, when they separated; and Spurzheim, after taking the degree of Doctor of Medicine at Vienna, came to this country and continued for three years, lecturing in many of our principal towns, and actively engaged in publishing works on phrenology, and in defending it against the severe criticisms to which it had been subjected. From 1817 to 1825 he resided and lectured at Paris; and when the French government prohibited the delivery of lectures except with special permission, he returned to England. At this visit he found his doctrines entertained with much more favour than during his former residence here; but he still occupied himself with the greatest energy in their promulgation by lecturing in nearly all the large towns of the whole kingdom, and by repeated publications. In 1832 he embarked on a similar mission for America; and in a few months after his landing, he died at Boston.

In the article GALL we have referred to the difference between the systems of Spurzheim and his preceptor. The scientific reputation of Spurzheim must rest chiefly on his having proved the fibrous structure of the brain, and many other very important facts in its anatomy, which, though published in his name jointly with that of Gall, were certainly due to the researches of Spurzheim alone. These indeed have no certain application in phrenology; yet Spurzheim must be regarded as having exercised an important influence on the progress of that system. He claims the merit of having discovered eight new cerebral organs, of analysing and classifying the mental powers, of pointing out the moral and religious relations of phrenology, and the relation of natural language or bodily actions to it, and of having made many improvements in the mode of investigating the facts bearing upon it. Admitting these claims however to their fullest extent, the scientific merit of Spurzheim (whether phrenology be true or not) must stand far below that of Gall. The great influence which he has had in giving the predominant character to the phrenology of the present day must be ascribed entirely to his power of rendering it a subject of popular study. For this purpose he was admirably adapted. He was an eloquent lecturer, and a most agreeable companion; his style both of speaking and of writing was fluent, bold, positive, and unhesitating; his illustrations were pointed and amusing; his arguments, though very often quite illogical, were very easy of apprehension; his conclusions general and indefinite; and he always treated his subject with an enthusiasm which satisfied his hearers of his own conviction of the truth of his cause, and which was enough in itself to carry conviction to the minds of all who were not well-disciplined in the fallacies of science. That which Gall discovered and invented, but could scarcely have taught, was by Spurzheim made to seem intelligible to the most ordinary understanding; and to him therefore must be attributed the reputation of having made phrenology one of the most popular studies or pursuits of the day.

The works of Spurzheim are very numerous, and most of them are generally known. A complete account of them is given, with his Life, in the 'Phrenological Journal,' vol. viii. A memoir of the life and philosophy of Spurzheim was published at Dublin, in 1833, by Mr. Carmichael.

SQUARCIO'NE, FRANCESCO. This painter, celebrated for his superior acquirements, as well as his great school and rich collections of works of art, was born of a good family at Padua in 1394, and after performing many tours in Greece and Italy lived there in great affluence and distinction until his death in 1444. His house was one of the chief attractions in Padua. He was the master of Andrea Mantegna, who lived some time in Squarcione's house, and also of Jacopo Bellini and Marco Zoppo. From his very numerous school (he had 137 scholars) he was called the father and primo maestro of painters. He appears to have been more engaged in teaching than in practising the art. He received indeed many commissions, but he appears to have entrusted their execution mainly to his scholars. The only work at Padua known to have been executed by Squarcione himself is one painted for the Lazara family in 1432, which excels alike in colour, expression, and perspective. The celebrated illustrated Book of Anthems in the church of the Misericordia, which used to be commonly ascribed to Mantegna, is now by competent judges considered one of the commissions of Squarcione executed by his numerous scholars. Vasari terms him erroneously Jacopo Squarcione. (Ridolfi, *Vite de' Pittori Veneti, &c.*)

SQUIRE, SAMUEL, D.D., a learned prelate of the English Church, and author of various works, was the son of an apothecary at Warminster in Wiltshire, where he was born in 1714. He was educated in St. John's College, Cambridge, and became early in life chaplain to Dr. Wynne, bishop of Bath and Wells, by whom he was made chancellor of Wells and archdeacon of Bath. He was afterwards chaplain and private secretary to the Duke of Newcastle. In 1750 he became rector of St. Ann's, Westminster. He had no other preferment, till in 1760 he was made dean of Bristol, and in 1761 bishop of St. David's. His life was prosperous, but short: he died in 1766, at the age of fifty-two. His principal published writings are—'An Enquiry into the Nature of the English Constitution;' 'The Ancient History of the Hebrews Vindicated;' two essays, 1, 'A Defence of the Ancient Greek Chronology,' 2, 'An Enquiry into the Origin of the Greek Language;' an edition of Plutarch's treatise 'On Isis and Osiris;' 'An Essay on the Balance of Civil Power in England;' 'Indifference for Religion inexcusable;' and 'Remarks on Mr. Cart's Specimen of his General History of England.' There is also a Catechism by him, and a collection of sermons preached by him on public occasions. More may be read respecting him in Nichols's 'Literary Anecdotes of the Eighteenth Century,' vol. ii., p. 348.

STACKHOUSE, JOHN, principally known as a botanist, was the youngest son of William Stackhouse, a minister of the Established Church, and the nephew of Thomas Stackhouse, the subject of the following article. He pursued his studies at Oxford, and was made a fellow of Exeter College, which he resigned in 1763, and went to live at Bath, where he resided all the remainder of his life. He employed the leisure which an independent fortune gave him in the pursuit of botany, and made many valuable contributions to that science. He was one of the earliest fellows of the Linnæan Society. His attention was principally directed to the study of *Algæ*. In 1801 he published his 'Nereis Britannica,' in folio, a work containing descriptions in Latin and English of the *Fuci*, *Algæ*, and *Confervæ* growing in England, and illustrated with coloured plates. Many new species of marine *Algæ* were described in this work, and dissections given of some other species. Of this work a second edition appeared in quarto in 1816; the descriptions are entirely in Latin, and the plates uncoloured. In 1814 he published an edition of Theophrastus 'On Plants,' in 2 vols., which was illustrated with plates, and contained a catalogue of the plants of Theophrastus, with a copious glossary and many valuable notes. In 1811 he published 'Illustrationes Theophrasti,' in which the plants of that author are arranged according to the Linnæan system, and the modern synonyms are given. He also published an essay on the Balsam and Myrrh trees, with remarks on the notices of them by modern travellers and ancient writers, especially Theophrastus. He contributed two papers to the 'Linnæan Transactions,' one on the *Ulva punctata*, the other on the preparation of plants for herbaria. He died at Bath, in November 1819.

STACKHOUSE, THOMAS, a divine of the English Church, and one of the first persons who wrote extensive works in theology for the booksellers, expressly for the purpose of sale among the less educated portions of the population. He is said to have been born in 1681, but of the place of his birth, his education, and early history, nothing appears to be known. The letters M.A. appear after his name on his monument, and in the title-pages of some of his books, but his name is not found in the list of graduates of Oxford or Cambridge. We have his own authority for saying that he was in early life living at Amsterdam, and performing clerical duties there, but we look in vain in Mr. Stevens's work on the English and Scottish churches in Holland for any notice of him; and the first that is known of him when in England is, that he was curate at Richmond, as afterwards at Ealing and at Finchley, in all which places he was much respected. He continued a curate for the greater part of his life, and the utmost preferment which he obtained was the vicarage of Benham in Berkshire, which was given him in 1733, and where, in 1752, he died and was buried.

Various anonymous tracts have been attributed to him, and there are others to which his name is affixed that are supposed to be by other writers, but none of them are of sufficient importance to require more than this general notice. His first publication was on a subject which continued ever after to be a favourite one with him—

the hardships of the inferior clergy, especially those in and about London. This appeared in the form of 'A Letter to a Right Reverend Prelate' in 1722. In the next year he published 'Memoirs of Bishop Atterbury,' and in 1729 appeared his 'Complete Body of Divinity,' in a folio volume. He engaged at this period in the controversy with the Freethinkers of the time, and in a manner to gain great credit. In 1731 he published 'Reflections on the Nature and Property of Language.' In 1732 he was engaged in an acrimonious dispute with a bookseller, for whom he had engaged to write a work, to be published in numbers, entitled 'A History of the Bible.' A full account of this affair is given in Nichols's 'Literary Anecdotes of the Eighteenth Century,' vol. ii., p. 394-398. The work appeared, and forms two volumes in *folio*. It embraces the whole of the Sacred History from the beginning to the establishment of Christianity, with maps, prints, and useful tables. In 1747 he published in folio 'A New and Practical Exposition of the Apostles' Creed.' There are other published writings of his not here particularly named. He lived a laborious and necessitous life, and just before his death he "deplored his miserable condition in all the keen expressions of despair and bitter disappointment," in a poem published in the year of his decease, which he entitled 'Vana Doctrinæ Emolumenta.'

STAEL, ANNE GERMAINE DE, born at Paris in 1768, was the only child of Necker, the wealthy Genevese banker, and afterwards minister of finance to Louis XVI. Her mother, a Swiss lady, was a woman of considerable acquirements, and her house was resorted to by the men of learning or of wit who lived in Paris. Madame Necker began very early to subject her daughter to a systematic and laborious course of study, until the physicians prescribed relaxation as absolutely necessary for her daughter's health. Mademoiselle Necker, being now left to follow her own taste, applied herself to literary composition, for which she had a natural facility. Her first essays were some tales and plays, which were soon forgotten. In 1788 she published a work of higher pretensions, 'Lettres sur les Ouvrages et le Caractère de J. J. Rousseau,' which began to attract public attention. About this time she was married, through her mother's management, to the Baron of Stael Holstein, the Swedish ambassador at Paris, a nobleman of high character and attainments, but disproportionately older than herself. This marriage however gave her rank and independence; and when the French Revolution broke out, and her parents had retired to Switzerland, the baron's diplomatic character was a protection to his household, and Madame de Stael remained at Paris through the first storms of that period. Her warm imagination was at first captivated by the bright prospects of a revolution which promised the reform of abuses, but her generous nature soon shrunk from the sight of the more frightful abuses which took the place of the old ones. She wrote several articles on the factious conduct of the various parties, and upon their total disregard of the true meaning of liberty. Madame de Stael felt for the oppressed, who were at that time the nobles, the priests, and the royal family. She interested herself especially for the royal family; and she even ventured to publish a defence of the Queen Marie Antoinette, then upon her trial, 'Réflexions sur les Procès de la Reine,' August 1793. But the triumph of the terrorists drove her at last out of Paris, to seek refuge in other countries.

After the fall of the terrorists Madame de Stael returned to Paris, where she became the leader of a distinguished circle of literary men and politicians. Being anxious for the preservation of something like order and individual security, she gave the support of her influence to the existing government of the executive directory. But that government, without morality, sincerity, or dignity, was dying a natural death, when Bonaparte, after his return from Egypt, extinguished it by a bold manœuvre, and established a military dictatorship in its place. Madame de Stael appears to have disliked and mistrusted Bonaparte from the first, and her salon became the opposition club of the time. She is said to have encouraged Benjamin Constant and other members of the tribunate in their opposition to the projects of law presented by the executive, and to have publicly applauded them for their independent speeches. When the concordat with the pope was under negociation, Madame de Stael loudly expressed her disapprobation, professing to see in it a new device of Bonaparte's growing tyranny. About the same time, being on a visit to her friends in Switzerland, she was supposed to have encouraged her father to publish his last work, 'Dernières Vues de Politique et de Finance,' in which he descanted against the government of a single man. The work was forbidden in France. At last Bonaparte, first consul, sent Madame de Stael an order to quit Paris, and not to come within forty leagues of it. Strange as it may seem, Madame de Stael, wealthy and independent, was sorely grieved at this prohibition; and she and her friends exerted themselves, though in vain, to have the order recalled. Bonaparte is said to have replied, that he left the whole world open to Madame de Stael, except Paris, which he reserved to himself. (Thibaudeau; Las Cases.) For Madame de Stael however the salons of Paris were her own element; she felt the want of applause, and of literary and fashionable celebrity; for she had as much ambition as Bonaparte himself, though of a different and more innocuous kind. She went first to Switzerland, and then travelled through Italy, where she gathered materials for her 'Corinne,' which is a poetical description of Italy in the shape of a novel. The work was much admired: it is eloquent and impassioned; and the authoress has sketched with great truth many peculiarities of the Italian character and habits, which had been overlooked, or misrepresented or caricatured by other travellers. Madame de Stael had already published a novel in 1803, entitled 'Delphine,' which, though powerfully written, is a work of very questionable morality, and she felt herself obliged to write an apology for it in her 'Réflexions sur le But moral de Delphine.' 'Corinne' displays a purer morality, and produces a much more elevating impression on the mind. As a work of fiction however it is decidedly weak: the plot is defective in arrangement, and deficient in dramatic power. The authoress has endeavoured to embody in some of her characters the national characters of their respective countries; she has succeeded in some, and has certainly failed in others. But as a descriptive work, a work of glowing and impassioned eloquence, on some of the most interesting topics with which man is concerned, religion, poetry, the beauties of nature, history, and love, as a poetical picture of a most poetical country, 'Corinne' has the highest merits, and they are of a permanent character.

After having published her book upon Italy, Madame de Stael, still debarred from Paris salons and Paris society, proceeded to visit and study a very different country—Germany, and after her return she composed her work 'De l'Allemagne,' in which she described the feelings, the literature, and the habits of the German people: in this work she is understood to have had considerable assistance from Augustus Schlegel. [SCHLEGEL, AUGUST W. VON]. This work was printed at Paris in 1810. The authoress was not allowed to go to Paris herself, but she was residing either at her seat at Coppet on the banks of the lake of Geneva, or in some provincial town of France forty leagues from the capital. The manuscript was submitted to the censors, according to the existing laws, and after several passages had been expunged, the publication was authorised; 10,000 copies were struck off, when suddenly the whole stock was seized at the publisher's, by gendarmes sent by Savary, Napoleon's minister of police, and suppressed by his order. Madame de Stael, who was staying at Blois, received at the same time order to quit France immediately. She retired to Coppet in Switzerland, when she remonstrated with Savary against this arbitrary proceeding, which was illegal even according to the new law of Napoleon I., as the minister might have seized a work which he considered dangerous, even after the censors had permitted its being printed, but he had no right to destroy it, being bound to refer the matter to the council of state. (Thibaudeau, 'Empire,' c. 69.) Madame de Stael understood or imagined that one reason for this severity was her having omitted to mention the name of the Emperor Napoleon and his invincible armies, which, Savary said, had become so familiar with Germany. Madame de Stael wrote from Coppet to Savary, saying that she did not see how the emperor any his armies could be introduced with propriety in a work pureld literary. Savary's answer is characteristic of the man and the times; and it was prefixed by Madame de Stael to a new edition of her work in 1813. "You must not seek for a cause of the order which I have signified to you in the silence which you have kept respecting the emperor in your last work, for there was no place in it worthy of him. Your exile is a natural consequence of your constant behaviour for years past. I have thought that the air of France was not suitable to you, for we are not yet reduced so low as to seek for models among the nations which you admire. Your last work is not French; and I have stopped its publication. I regret the loss which the bookseller will suffer in consequence, but I could not allow it to appear." Independently of Madame de Stael's political opposition to Napoleon's arbitrary government, there was a decided antipathy between her turn of mind and literary taste and that of France in her time. French literature ever since the time of Louis XIV. had become exclusive and intolerant; it looked down upon the literature of other countries as semi-barbarous, and the national vanity had raised round itself a kind of Chinese wall of pedantic criticism, which had withstood all the storms of political and religious change. It suited the policy and the taste of Napoleon to encourage this feeling of overweening vanity, for as France was to be, according to him, the mistress of all Europe, and was to dictate laws to all nations, it was proper that the language and literature of France should be considered superior to those of all other countries. Madame de Stael, by extolling the literary productions of the Germans and English, had run against all the predilections and aspirations of the French and of Napoleon; and therefore Savary said, and said truly at the time, that "her work was not French." In the end however her work has become French, and her example has had a most beneficial influence upon French literature.

Madame de Stael remained for a time at Coppet, closely watched, even on Swiss ground, by the omnipresent French police. She was forbidden to stir more than ten leagues from her residence in any direction, and her friends were prohibited from visiting her, but at last she contrived to escaped from thraldom, and went to Russia on her way to England; for at that time a person from the Continent wishing to reach England must find his way to it through the extremities of Europe. She has given an account of her wanderings and the petty but galling persecution to which she was subjected, in her 'Dix Années d'Exil,' a work which, bating some egotism and exaggeration, may be useful to those who wish to form an accurate idea of Napoleon and his principles of government.

During her residence at Coppet, Madame de Stael, who had been many years a widow, became acquainted with M. de Rocca, of an old family of Geneva, whom she married privately. He was also an author, and published a book on the French war in Spain.

In 1814, after Napoleon's abdication, Madame de Stael returned to Paris, where she, Benjamin Constant, and her other old friends belonged to what was called the Constitutional party, which supported the charter of Louis XVIII. and a bonâ fide representative government, in opposition to the Bonapartists, who were conspiring for Napoleon, to the old revolutionists, who still dreamt of a republic, and to the ultra-royalists, who wished to restore the absolutism of the ancient monarchy. The return of Napoleon from Elba decided the question for the moment. Madame de Stael remained at Paris, and, as well as Benjamin Constant, appeared to be reconciled to Napoleon, thinking that he must now accommodate himself to a constitutional system of government. After his second fall, she returned to Switzerland, and seemed to have weaned herself from active politics. She occupied herself with preparing her last work for the press, 'Considérations sur la Révolution Français,' published after her death, which took place July 14, 1817. She was buried in the family tomb at Coppet. Her son, the Baron de Stael, who died in 1827, made himself known in France, under the Restoration, by his philanthropy, his attachment to constitutional liberty, and by some works of unpretending merit; among others, his 'Lettres sur l'Angleterre,' published in 1825.

Madame de Stael's book on the French revolution is one among the crowd of works on that all important subject which deserves to go to posterity. The authoress, being the daughter of Necker, and personally acquainted in early youth with the principal characters of that great drama, was well qualified to record in her after-life the reminiscences of that singular period. In her work she lays bare without bias the springs of action of the different individuals, and exposes the whole internal working of the political machinery, which people from the outside could not accurately understand. She had been, in fact, "behind the scenes," and she was afterwards raised by experience above the vulgar admiration of the crude experiments of the pretended republicans of France. Still her work is not comprehensive; it wants unity of purpose; it is rather a commentary, a book of remarks on the French revolution, than a history of that great event. Her principal object, and it is on her part an amiable one, though somewhat egotistical, was to justify the political conduct of her father, M. Necker, an honest but certainly not a first-rate statesman, and one who was totally unfit for the exigencies of the times. Yet in other respects her work has much merit; it is written in a temperate and impartial tone, it bends to none of the short-lived powers of the times, and it exhibits philosophical as well as political acuteness. "If she had," says her friend Benjamin Constant, "painted individuals more frequently and more in detail, her work, though it might have ranked lower as a literary composition, would have gained in interest." Some of her characters, especially of the earlier period of the revolution, such as Calonne, Brienne, Mirabeau, Pethion, are most graphically sketched.

Madame de Stael wrote several other works. That 'On the Influence of the Passions,' published in 1796, although it contains many acute remarks, partakes of the unsettled morality of the times, being written just after the period of the reign of terror. In it she reflects upon the fearful vision that had just passed, and this work ought to be read as an appendage to her later work on the French revolution. She wrote also 'Réflexions sur le Suicide;' 'Essai sur les Fictions;' and several tales and other minor compositions. She contributed a few articles to the 'Biographie Universelle,' among which is that on 'Aspasia.' Her works have been collected and published in 17 vols. 8vo, Paris, 1830. As a literary person she was the most distinguished woman of her age. She was open to the weaknesses of ambition, but she was always independent, honest, and sincere.

STAFFORD, DUKE OF BUCKINGHAM. [BUCKINGHAM, vol. i., col. 902.]

STAFFORD, WILLIAM HOWARD, VISCOUNT, was the second surviving son of Thomas, twentieth earl of Arundel (the collector of the Arundelian Marbles), by his wife the Lady Alathea Talbot, daughter of Gilbert, seventh earl of Shrewsbury; he was born on the 30th of November, 1612. He was thus uncle to Thomas, the twenty-second earl of Arundel, who was restored, after the return of Charles II., to the dukedom of Norfolk, which had been forfeited by his great-great-grandfather.

Burnet, who knew Lord Stafford in his last days, says, "He was a weak but a fair-conditioned man; he was on ill terms with his nephew's family; and had been guilty of great vices in his youth, which had almost proved fatal to him." While he was known as Sir William Howard, K.B., he married Mary, sister of Henry, thirteenth Baron Stafford; which Henry died, unmarried, in 1637, when his barony descended to his distant relation Roger Stafford, a person who appears to have sunk to the lowest class of the people, though the great grandson of the famous Edward Stafford, third duke of Buckingham, and also of Margaret Plantagenet, the unfortunate Countess of Salisbury, and niece of King Edward IV. Roger's sister was married to a joiner at Newport, in Shropshire, and they had a son who lived in that town, following the trade of a cobbler. Nor had the elder branch of the family, in which the title remained for several generations, been always much more honourably matched; Roger's uncle, Edward, the eleventh lord, indeed married a daughter of the Earl of Derby; but his son, Edward, the twelfth lord, chose to share his title with his mother's chambermaid; and from her, through a son, who died during the life of his father, were sprung the thirteenth Baron, Henry, already mentioned, and his sister, who became the wife of Sir William Howard.

Upon the death of his brother-in-law, Sir William Howard immediately assumed, or at least claimed, the title of Baron Stafford, in right of his wife, a claim which, in any circumstances, certainly could not have been sustained at that day. But it was soon discovered, and admitted on all hands, that the true heir to the barony survived in the person of Roger Stafford, although he had hitherto gone by the name of Fludd or Floyd. Roger however was induced, no doubt for a consideration, to submit his title to the dignity, on the 5th of December 1637, to the decision of the king, "upon which submission," it is stated, "his majesty declared his royal pleasure that the said Roger Stafford, having no part of the inheritance of the said Lord Stafford, nor any other lands or means whatsoever, should make a resignation of all claims to the title of Lord Stafford, for his majesty to dispose of as he should see fit." A deed of surrender was accordingly enrolled on the 7th of December 1639; and although such a resignation of a peerage has since been decided to be illegal, the king now considered himself at liberty to dispose of the dignity. On the 12th of September 1640, Sir William Howard was created Baron, and his wife Baroness Stafford; and on the 11th of November following Lord Stafford was made a viscount, that being found the only way of giving him as high a precedency as the former barons. Roger is supposed to have died unmarried in the course of the same year.

Lord Stafford had been bred a strict Roman Catholic, and during the civil war had adhered to the royal side. After the Restoration, according to Burnet, "he thought the king had not rewarded him for his former services as he had deserved; so he often voted against the court, and made great applications always to the Earl of Shaftesbury. He was on no good terms with the Duke [of York]; for the great consideration the court had of his nephew's family made him to be the most [more?] neglected." He does not however appear to have ever made any figure in parliament down to the time when all the Roman Catholic peers, twenty-one in number (besides three who conformed), were excluded from the House by the act of the 30th of Charles II., st. 2, to which the royal assent was given on the 30th of November 1678.

Lord Stafford is only remembered in history as the last and most distinguished of the numerous victims whose lives were sacrificed in the tragedy of the Popish Plot. [OATES, TITUS.] In his first examination before the Commons, on the 23rd of October 1678, Oates mentioned Stafford as the person who had been appointed by the general of the Jesuits to the office of paymaster of the army. Two days after, Stafford rose in his place in the House of Lords, and stated that he was informed there was a warrant issued out from the lord chief justice of England to apprehend him, and submitted himself to their lordships' judgment. Burnet says, "When Oates deposed first against him, he happened to be out of the way, and he kept out a day longer; but the day after he came in and delivered himself, which, considering the feebleness of his temper and the heat of that time, was thought a sign of innocence." Before the House rose he intimated that he should surrender to the warrant; and after being consigned in the first instance to the prison of the King's Bench, he was ultimately, on the 30th, committed to the Tower, along with the other accused noblemen, the Earl of Powis, and the Lords Petre, Arundel, and Belasyse.

On the 5th of December, a message was brought from the Commons by Sir Scrope How, who informed their lordships that he was commanded to impeach Lord Stafford of high treason and other high crimes and misdemeanors. Three days after the Earl of Essex laid before the House an information which had been sworn on the 24th before two magistrates of the county of Stafford by "Stephen Dugdale, gent., late servant of the Lord Aston, of Tixhall," who asserted therein that in the beginning of September in the preceding year, he had been promised a large reward by Lord Stafford and a Jesuit of the name of Vrie or Evers, if he would join in a conspiracy to take the king's life. The prorogation of the parliament at the end of the month, and its dissolution a few weeks after, prevented any further proceedings being taken until after the assembling of the new parliament in the beginning of March 1679. On the 18th of that month the Lords' committee of privileges, to whom the question had been referred, reported their opinion "that in all cases of appeals and writs of error, they continue and are to be proceeded on 'in statu quo,' as they stood at the commencement of the last parliament, without beginning 'de novo;'" and on the following day the House, after debate, agreed to this report. The Commons sent up their articles of impeachment against the five Lords on the 7th of April; and on the 16th Lord Stafford put in his answer, in which he protested his entire innocence of the crimes laid to his charge. Another prorogation followed by a dissolution, took place in the end of May; and the new parliament did not meet for the despatch of business till October 1680.

During all this time the accused lords had lain in the Tower; and meanwhile the plot had been propped up by the testimony of Bedloe, Dangerfield, Turberville, Denis, and other new witnesses. At last, on Tuesday, the 30th of November (his birthday), Lord Stafford—selected, according to Sir John Reresby, as being "deemed to be weaker than the other lords in the Tower"—was brought to the bar of the House of Lords, assembled as a court of justice in Westminster Hall, to take his trial, the lord chancellor, Lord Finch (afterwards earl of Nottingham), presiding as lord high steward. Reresby and Evelyn were both present, and have both given us an account of the scene. A singular circumstance mentioned by Evelyn is, that Stafford's two daughters—the Marchioness of Winchester being one of them—were with him in his box, as well as the lieutenant of the Tower, the axe-bearer and the guards. He remarks also that just forty years before, when Lord Strafford was tried in the same place, the lord steward was the present prisoner's father (the late Earl of Arundel). Reresby says it was the deepest solemnity he ever saw. Besides Oates and Dugdale, who repeated their former evidence with additions or variations, Turberville swore that Stafford had also offered him a reward to kill the king. The trial lasted seven days. Reresby says that the prisoner so far deceived those who counted on a poor defence, "as to plead his cause to a miracle." Burnet also, who, as we have seen, had no high opinion of Stafford's strength of mind, admits that he "behaved himself during the whole time, and at the receiving his sentence, with much more constancy than was expected from him." When the votes of their lordships were taken, on Tuesday, the 7th of December, 31 voted 'not guilty,' and 55 'guilty.' ('State Trials, vii., 1293-1576.) Four of the Howards, his relations—namely, the earls of Carlisle, Berkshire, and Suffolk, and Lord Howard of Escrick—condemned him; the only one of his own family who voted for his acquittal was Lord Arundel (sitting as Lord Mowbray), the son of the Duke of Norfolk.

Within two days after his condemnation he sent for Burnet and the Bishop of London, to whom he made the most solemn protestations of his innocence. "I pressed him in several points of religion," says Burnet, "and urged several things which he said he had never heard before. He said these things on another occasion would have made some impression upon him; but he had now little time, therefore he would lose none in controversy: so I let that discourse fall. I talked to him of those preparations for death in which all Christians agree; he entertained those very seriously, much above what I expected from him." However, he was desirous of saving his life, if it could be done; and he told Burnet, that if that would obtain his pardon, he could and would discover "many other things that were more material than anything that was yet known, and for which the duke [of York] would never forgive him." Upon this being reported to the House of Lords, he was immediately sent for, when "he began," says Burnet, "with a long relation of their [the Roman Catholics'] first consultations about the methods of bringing in their religion, which they all agreed could only be brought about by a toleration. He told them of the Earl of Bristol's project; and went on to tell who had undertaken to procure the toleration for them; and then he named the Earl of Shaftesbury. When he named him he was ordered to withdraw, and the Lords would hear no more from him." It is pretty evident from all this that he really had nothing of any consequence to tell. "He was sent back," continues Burnet, "to the Tower; and there he composed himself in the best way he could to suffer, which he did with a constant and undisturbed mind. He supped and slept well the night before his execution, and died without any show of fear or disorder. He denied all that the witnesses had sworn against him." He was executed on Tower Hill, on the morning of Wednesday, the 29th of December. When his majesty's writ was found to remit all the rest of the sentence except the beheading, the two republican sheriffs, Bethel and Cornish, professed to feel scruples as to whether they were warranted in acting upon it; but the Commons at last stepped in and settled the matter by resolving "That this House is content that the sheriffs of London and Middlesex do execute William, late Viscount Stafford, by severing his head from his body only." Lord Russell is stated to have "stickled for the severer mode of executing the sentence;" and it is said that when Charles, three years after, granted a similar commutation of punishment when his lordship was sent to the scaffold, his majesty observed, "He shall find that I have the privilege which he was pleased to deny in the case of Lord Stafford."

A bill to reverse the attainder of Lord Stafford passed the Lords in 1685, but did not obtain the assent of the Commons. In 1688 his widow was created by James II. countess of Stafford for life, and her eldest son Henry earl of Stafford, with remainder to his brothers John and Francis, and their heirs male; but the earldom became extinct by the death of John Paul, the fourth earl, in 1762. In 1800 certain proceedings were instituted on behalf of Sir William Jerningham and the Lady Anastasia Stafford Howard, daughter of William, second earl of Stafford, and great-granddaughter of the attainted lord (who died a nun at Paris in 1807, at the age of eighty-five), as conjoint heirs, with a view of establishing the existence of the barony of Stafford, on the ground that (as above stated) it had been conferred not only upon Sir William Howard, but also upon his wife, and that therefore it descended to her heirs, notwithstanding the forfeiture of her husband. But this claim was not prosecuted. At length however, on the 17th of June 1824, an act of parliament was passed reversing the viscount's attainder; and the following year Sir George William Jerningham, Bart., was admitted to have established his claim as heir to the barony (which had been granted with remainder to the heirs of Sir William Howard and his wife), through their granddaughter Mary, who married Francis Plowden of Plowden, Esq., in the county of Salop, and was the maternal grandmother of Sir William Jerningham.

STAGNELIUS, ERIK JOHAN, a poet, who may be described as the Swedish Shelley, was born on the 14th of October 1793, in the island of Öland, where his father, who afterwards became bishop of Calmar, was at that time parish priest of Gardslösa and Bredsätra. "From his tenderest years," says his father, in a letter written after his death, "he showed much genius, and, in particular, a great inclination to poetry. His principal occupation in his earlier years was to turn over the books in my small library. He was almost self-taught, and possessed, young as he was, in some matters the knowledge of a teacher, though where he got it from I could not imagine." When he went to the university of Lund, from which, in 1812, he transferred himself to that of Upsal, he had what his father terms an amazing stock of learning, and was as remarkable for his strong memory as for his powers of thought and imagination. At the universities he made few acquaintances, and throughout his life continued strikingly averse to society. "He had the advantage," says Mellin, "over many of the Swedish poets, of not being crushed by poverty, but he was crushed by the still more painful consciousness of his own personal ugliness." He was in 1815 introduced as a 'Cancellist,' or clerk, into the Swedish office for ecclesiastical affairs, of which Nils von Rosenstein, known in Swedish literature as a partisan of the classical school, was then at the head. In 1817 appeared his first poem, 'Wladimir den Store' ('Wladimir the Great'), an epic poem on the conversion of the Russians to Christianity. His next volume of poetry, which was published in 1821, was entitled 'Liljor i Saron,' or 'Lilies of Sharon,' a collection of short pieces. The poetical beauty of this collection is so great that it surpasses that of any other in the Swedish language; but the philosophy that pervades the volume is of so startling a character, that there is no room for surprise that the poems did not become popular. Stagnelius had framed for himself a system which amalgamated with the doctrines of Schelling the views of Gnosticism, or that philosophy which sees in the course of nature and the general scheme of the universe the traces of a malevolent as well as a benevolent power. With these views, which had taken complete possession of the poet, nearly all his lyric poetry is imbued, and his life became more and more unhappy. He is said to have ruined his health by excesses of different kinds, one of which, that of an immoderate indulgence in brandy, has been the bane of several Swedish poets. The result was a state which occasionally approached to frenzy. "What is stated by Hammarskold," says Stagnelius's father, the bishop, "respecting an unfortunate attachment as the cause of my son's unhappy melancholy is entirely groundless. The cause lay wholly and solely in a defective interior organisation, of which I am fully convinced." Stagnelius still continued in his office in the ecclesiastical department and had even received some promotion not long before, when on the morning of the 3rd of April 1823, he was unexpectedly found dead in his bed.

Stagnelius, though considered as a rising poet, and though in 1818 he had received a gold medal from the Swedish academy for his poem of 'Woman in the North,' had not attracted much notice during his life time, and little of his poetry had seen the light. But when, in 1824, soon after his death, his friend Hammarskold published his 'Samlade Skrifter,' or 'Collected Writings,' taken from his manuscripts, his reputation suddenly rose, and like that of Shelley has since continued to increase. For a Swedish poet Stagnelius is singularly prolific, though he is said to have destroyed a great quantity of his compositions, which he was in the habit of throwing into the fire if they did not meet his approbation on re-perusal. His poems fill three volumes. The first of these is occupied with his epics or narrative poems, 'Wladimir,' 'Blenda,' and 'Gunlög;' the second by a series of dramas, of which 'The Bacchanals,' a tragedy on the story of Orpheus, 'Sigurd Ring,' and 'Wisbur,' two tragedies on old northern traditions, 'The Knight's Tower,' a mediæval drama of incest, and 'The Martyrs,' a dramatic poem on the story of Vivia Perpetua, are the principal. 'The Lilies of Sharon,' and a number of other smaller poems occupy the third volume, which is the most interesting of the three. Great fluency of language and beauty of style are the characteristics of all Stagnelius's poems, which are said by the best Swedish critics to exhibit the Swedish language in its most attractive form. In his dramatic poems the principles of his philosophy are of course not prominent, and in 'The Martyrs' the spirit of early Christianity is beautifully represented. Stagnelius's works have been more than once reprinted, and have been inserted in the best collection of the Swedish classics. A complete translation of his works into German by Kannegiesser, in six volumes, was published in 1851. An English translation of a few of his poems may be found in the first number of the 'Foreign Review,' and in the Howitts' 'History of Scandinavian Literature.'

STAHL, GEORGE ERNEST, one of the most celebrated physicians of the last century, was born at Anspach in 1660. He studied medicine at Jena, took his degree of doctor there in 1683, and at once

began to deliver lectures. In 1687 the Duke of Weimar made him his physician; and in 1694, at the instance of Hoffman, he was appointed to a professorship of medicine, anatomy, and chemistry in the University of Halle, then recently established. He taught there for twenty-two years, and upon being appointed physician to the King of Prussia, went to Berlin, where he died in 1734.

The system of medicine which Stahl taught, and on which were founded the principles and practice of his numerous school, may be regarded as produced from a combination of the physiology of Van Helmont, which he learnt at Jena from G. W. Wedel, with the doctrines of Descartes respecting the agency of immaterial principles upon inert matter. Van Helmont taught on the nature and operations of an Archæus, as a principle resident in the living body and governing all its actions. Stahl supposed a like influence to be exercised by what he called the *anima*, an immaterial principle which (as far as can be ascertained in the obscurity in which his style of writing has involved his meaning) he seems to have regarded as identical with the soul, and as capable of acting both with consciousness, in the operations of the mind, and unconsciously, in the government of the processes in the living body. He held that this anima first forms for itself the body; and then, abhorring the destruction of that which it has formed, directs all the processes of the organisation so as to evade death. For this purpose, it guides them to resist putrefaction, and to expel through the appropriate organs the effete particles and morbid substances accidentally introduced; it directs the repair of all injuries, and, in ordinary nutrition, maintains the due form and composition of the tissues. For this last process (as an example of its agency in all the rest) he supposes the anima to have knowledge (independently of the consciousness of the animal in which it works) of the necessary composition of every part of the body and of the materials to be given to each, and to have power to guide aright all the acts necessary to the required end. These acts, he considered, are effected by what he named tonic vital movements, that is, movements of alternate tension and relaxation, dependent on a property of *tone* resident in all the soft tissues of the body, and by which, under the influence of the anima, each part directs the movements of the fluid in its vessels or its parenchyma.

Disturbances of the government of the anima and of this property of tone constituted the chief elements in Stahl's pathology: and the signs of disease were regarded by him as indications of the efforts of the anima to remove the source of the malady and to preserve the body, either by means of extraordinary tonic movements, or sometimes by the most violent spasms and convulsions. He held that one of the commonest sources of disease was plethora, either local or general; and for this, the hemorrhages from different organs at different periods of life were regarded as the remedies employed by the anima. Especially, he applied these notions to the vena porta, in which, from the slowness of the circulation in it, plethora was thought peculiarly apt to occur; and to this condition he mainly attributed hypochondria, melancholy, gout, calculus, and hæmorrhoids; so that it came to be an aphorism of his school, "Vena porta, porta malorum." Fevers in general he considered to be the results of the anima endeavouring by the local tonic actions to expel some morbid matter; and their fatality, like that of most other diseases, he ascribed to the morbid matter being too abundant or the tonic powers too weak for its expulsion.

Stahl's therapeutics corresponded closely with his theory of disease. His principles of treatment were to aid the beneficial efforts of the anima and to remove the obstacles to its action. His remedies were few and simple, consisting chiefly of bleeding for the relief of plethora, and of mild evacuant medicines.

Medical science owes much of its progress to the energy and acuteness with which Stahl aided in overturning the notion which, before his time, was generally prevalent in the schools, that the simple laws of chemistry or of mechanics were all on which the phenomena of the living body depended, and in drawing attention to the body as an organism governed by peculiar laws, and having all its healthy processes adapted to one final purpose, namely, the preservation of the whole by the different actions of its parts. He rushed indeed into an extreme opposite to that of his immediate predecessors; for he treated with all the bitter sarcasm and morose contempt of his naturally stern temper every endeavour to apply any other science, even anatomy, in the study of medicine; and he mystified the principle which he supposed to rule the organism. His hypothesis of an 'anima' has been ridiculed; yet, with another name, it is that which is adopted in nearly all the physiology of the present day: the 'vital principle' and the 'nature' of the majority of modern medical writers differ in little more than name from the 'anima,' the 'archæus,' and the φύσις of Hippocrates; the common hypothesis involved in all is that of an immaterial principle resident in the living body, and governing 'with reason' all the processes in it for the final purpose of preserving life. Though the hypothesis be false, the medical sciences have made great progress through being pursued in the spirit which it suggests; and to this progress no man's labours have contributed more than those of Stahl.

Though Stahl despised chemistry in its attempted application to medicine, we owe to him an important step in the advancement of that science. Taking up the crude opinions of Becker, as he did those of Van Helmont, he became the inventor of the theory of Phlogiston, which for many years had such influence in chemistry, and in the working out of which, though it was based in error, so many important truths were ascertained.

Haller, in his 'Bibliotheca Medicinæ Practicæ,' tom. iii. p. 577, gives a list, collated by J. C. Goetz, of 250 medical works written or superintended and edited by Stahl. That in which his medical doctrines are most completely taught is entitled 'Theoria Medica vera Physiologiam et Pathologiam tanquam Doctrinæ Medicæ partes contemplativas e Naturæ et Artis veris Fundamentis intaminata Ratione et inconcussa Experientia sistens.' It was published by him in 1707 and 1708. All the peculiarities of his system however are discernible in his inaugural thesis 'De Sanguificatione,' Jenæ, 1684. His chemical works were comparatively few: he first proposed the phlogistic theory in 1697, in his 'Zymotechnia Fundamentalis.' The best brief account of his doctrines is in Haller, and in Sprengel, 'Histoire de la Medicine,' tom. v.

STAIR, EARL OF. [DALRYMPLE.]

*STANFIELD, CLARKSON, R.A. was born at Sunderland towards the close of the last century. Of a somewhat errant disposition, the sea was his first art-academy, and it was perhaps the best he could have entered: it may be noticed as a curious circumstance that young Stanfield served as a sailor on board the same ship in which Douglas Jerrold was a midshipman; and the officers having got up a play, Stanfield painted the scenery, while Jerrold acted as stage-manager. To his sailor days may undoubtedly be attributed Stanfield's thorough acquaintance with everything connected with salt-water which has given his pictures so special a character. Other painters have drawn hulls, and masts, and spars, with a more pattern-book accuracy perhaps, but hardly another has so truly given the vessel's character, and none that we can remember ever made a ship sit so easily and truly on the water, or represented the sea itself with so direct and unexaggerated a fidelity. But when he quitted his sea-academy he entered another the influence of which was by no means so beneficial, though in it he undoubtedly obtained a great accession of artistic power. As the means which circumstances rendered the most opportune for turning his passion for art and his store of sketches to account, he accepted an engagement as a scene-painter at the old Royalty theatre by Wellclose Square, then noted as a sailor's theatre, and one consequently where familiarity with the sea and maritime matters would be no small recommendation in a scene-painter. Here he worked hard and acquired much of that mastery over his materials, facility of execution, and knowledge of effect which have ever since distinguished him. He appears to have formed his style in a great measure upon that of Loutherbourg, an artist who had raised scene-painting in this country to a standard previously scarcely thought of, and which, until Stanfield succeeded, was certainly never equalled. In course of time Stanfield passed from the Royalty to Drury-lane theatre, and there on a larger stage and with greatly increased knowledge and power, and more ample means, he painted scenes of unrivalled brilliancy and beauty; and in the moving panoramic views, of which for several years a series used to be exhibited in the Christmas pantomimes, he displayed a succession of pictures so beautiful that regret never failed to be mingled with the pleasure felt in looking at them, at the recollection that they must necessarily perish with the season.

But Mr. Stanfield did not at any time confine his pencil to the service of the theatre. It was there he looked for his chief stay in his earlier artistic life; but he painted marine views and coast scenery for private friends, and with constantly increasing success. It was sometime however before he became known to the frequenters of the picture-galleries. His earlier exhibition triumphs were won in the galleries of the British Institution and the Society of British Artists, of which last society he was for some years a member. It was not till 1832, when his reputation was already established as, in his line, the first of living English painters, that he was elected an Associate of the Royal Academy—having of course first resigned his connection with the Society of British Artists; and in 1835 he was elected an Academician. By this time he was gradually giving up his connection with the theatre, and after a while he entirely relinquished it: only on one or two occasions proffering his matchless skill as a friendly service—as when he painted a drop and a few scenes for his friend Macready; a scene or two for the 'Not so Bad as we Seem' of the Guild of Literature; and the like for the private theatre of Charles Dickens.

From his election into the Royal Academy, Mr. Stanfield has been one of the most constant and prolific contributors to the exhibitions of that body. It would be impossible therefore to give anything like a complete list of his pictures even if we confined ourselves to such as he sent there; but in truth so large a proportion of them consists of mere views of places that the titles would be little better than a topographical catalogue. The leading ones include numerous views in and about Venice, Naples, the Adriatic, Como, Ischia, Amalfi, Rome, Lago Maggiore, the coasts of Normandy, Holland, &c., with occasionally an English scene, as Tilbury Fort, the Nore, or the Reculvers. As will be seen, these views of places chiefly comprise a combination of sea and land, and, except in some few of his larger and more carefully-considered efforts, never does he work so effectively as when sea and shore, with some toiling craft in danger, or beating up into the bay for shelter, or lying lazily at anchor, form the subject of his

picture; as for instance in his admirable 'Castle of Ischia,' his 'Dutch Boats off Dordrecht,' or his 'Mont St. Michel.' Once for awhile however he took a fancy to run ashore to get up a semi-theatrical piece of effect, like his 'Salvator Rosa's Study,' 1849, and 'Macbeth and the Weird Sisters,' 1850; but luckily the whim did not last long.

Happily, although he won his laurels by an almost topographically faithful rendering of particular scenes, Mr. Stanfield has shown that his power did not forsake him when he essayed a loftier and more poetical theme. He failed it is true in the kind of subjects we have just named, but when he chose for his pictures subjects that lay strictly within the line of his own experience and observation, and that were the genuine product of his own inclination, he was thoroughly successful. Indeed the full power of Stanfield as a painter can only be felt on a studious examination of his great imaginative pictures. Of these the earliest that occurs to us is a work of great power—though not his most perfect work, because in it he did not give free scope to his feeling—the 'Wreck of a Dutch East Indiaman on the Coast of Holland,' 1844. A more striking picture, and, to those who had not seen with what remarkable and continually increasing skill he painted mountains, one that seemed scarcely to fall within his general range, was 'The French Troops (1796) fording the Margra; Sarzana and the Carrara Mountains in the distance,' 1847. With this may fairly rank his 'Battle of Roveredo,' 1851; 'The Pyrenees,' 1854; and his 'St. Sebastian during the Siege under the Duke of Wellington—British troops taking possession of the Heights and Convent of St. Bartolomeo,' 1855. Still nobler and more poetic however are the pictures where ships and the sea play the chief part, as in 'The Victory, bearing the Body of Nelson, towed into Gibraltar seven days after the Battle of Trafalgar,' 1853; 'The Abandoned,' 1856; and his 'Port na Spana, near the Giant's Causeway, with the Wrecked Vessels of the Spanish Armada,' 1857, a work wanting little to render it one of the most impressive of its class which has proceeded from the pencil of any painter of any time or school.

We said above that Stanfield on quitting his sea-academy entered a school which exerted a less wholesome influence upon him, though it gave him immense technical dexterity and knowledge of picturesque effect. To us it seems that most of his faults as a painter are traceable to the influence of his theatrical training. Whilst sea and shore and distant hills are true to the very verge of pictorial realism, it almost invariably occurs that the simple unaffected nature-like spontaneity of appearance is marred by some object—some building, figure, broken spar, or implement—which in a moment suggests that it is placed there to 'tell;' in fact to produce the old stage brilliancy, and which does remind one of the stage lamps and glitter, as well as stage grouping and arrangement. And in the same way, from his eye having been so long accustomed to seek after what would produce a clear sharp impression at a distance, even the best of his works are often hard and deficient in those delicate aerial gradations and atmospheric influences which Turner taught us to look for in scenes and circumstances such as Stanfield loves to paint. But while these are niceties which the ordinary observer will not heed, there are in all Stanfield's pictures such unmistakeable knowledge and enjoyment of what he delineates, such evident mastery over his materials, and so true and manly a style of representing nature, as to secure for them general admiration. Indeed it may be doubted whether any other English landscape-painter has on the whole obtained so general a measure of popularity.

In the above enumeration of his paintings we have omitted some to which reference will perhaps be expected. Such are his series of Venetian pictures painted for the Marquis of Lansdowne's seat at Bowood; another series for the Duke of Sutherland's at Trentham; also the 'Battle of Trafalgar,' which he painted for the United Service Club; and the fresco in the summer-house at Buckingham Palace. We ought also to add that he has made numerous designs for engraving, including those for Heath's 'Picturesque Annual,' and his popular 'Coast Scenery.' He has likewise published a series of lithographic copies of his sketches—'The Moselle, the Rhine, and the Meuse,' 30 plates, drawn on stone by Haghe, Gauci, &c., folio, 1838. The Vernon Gallery contains four pictures by Mr. Stanfield. The Sheepshanks collection contains three of his paintings; but in neither collection is there one of his more important works. Mr. Stanfield's son, * GEORGE C. STANFIELD, is a painter of considerable promise, pursuing a line of landscape very similar to his father's inland views, and favourably distinguished by careful drawing and execution.

STANHOPE, GEORGE, D.D., a dignitary of the English church, whose writings continue to be prized as amongst the most valuable practical works which the divines of the church have provided for the edification of its members, belonged to a family several branches of which have been ennobled, and was the son and grandson of clergymen who had been harshly treated when Puritanism was in the ascendant. His father had the living of Hartshorne in Derbyshire, where George Stanhope was born in 1660. He had his earlier education at Eton, from whence he passed to King's College, Cambridge. He had the living of Tewing, but resided for the greater part of his life on his vicarage of Lewisham, to which he was presented in 1689 by Lord Dartmouth, to whose son he had been tutor. He gave up Towing in 1703, on being presented to the vicarage of Deptford St Nicholas. He commenced D.D. in 1697. In 1701 he was appointed dean of Canterbury. This was the highest preferment he enjoyed, but it was understood that he would have been made bishop of Ely by the Tory Ministry of the latter years of Queen Anne, had the see fallen vacant only a few weeks sooner than happened to be the case. He was chaplain to King William and Queen Anne, and had a share in the education of the Duke of Gloucester, the heir-presumptive to the crown. He was a celebrated preacher, and a very influential person in all affairs relating to the church.

His principal work is his 'Paraphrase and Comment on the Epistles and Gospels as they are read in the Book of Common Prayer.' This was written originally for the special use of the Duke of Gloucester. It is a large work, forming four octavo volumes, and has gone through at least nine editions. Of his other practical writings the chief characteristic is this, that they are, if not direct translations of ancient authors, chiefly Christian, adaptations of their sentiments to the use of members of the English reformed church. Thus we have his 'Morals of Epictetus;' the 'Christian Pattern, by Thomas à Kempis, with Prayers and Meditations for the Sick annexed;' the 'Meditations of Marcus Aurelius Antoninus;' the 'Christian Directory,' written originally by the Jesuit Parsons; 'Pious Breathings,' from the works of Saint Augustine, with select Contemplations from Saint Anselm and Saint Bernard. To these are to be added a translation of Charron's 'Three Books of Wisdom,' and of the Maxims of Rochefoucault. He printed also various Sermons, including a set of Discourses at Boyle's Lectures. His translation of the 'Devotions' of Bishop Andrews, written originally in Greek, was not published till after his death. He died in 1728, and was buried in the church at Lewisham.

STANHOPE, JAMES STANHOPE, FIRST EARL, was the eldest or only son of the Hon. Alexander Stanhope, second son of Philip Stanhope, first earl of Chesterfield. His mother was Katherine, daughter of Arnold Burghill, Esq., of Thingehill, in Herefordshire; and he was born in 1673. His father, who lived till 1707, was employed as envoy by King William to Spain in 1690, and to the Hague in 1700 (during the negociation of the Partition Treaties), and again by Queen Anne to the Hague in 1702. Young Stanhope accompanied his father to Spain; and, after spending a year or two in that country, made the tour of France and Italy.

He first carried arms under the Duke of Savoy (Victor Amadeus II.), and then under King William, in Flanders, in the war carried on against France by the Grand Alliance, which was terminated by the peace of Ryswick, in 1697. Young as he was, William was so much struck with his spirit and talent, that in 1694 he gave him a captain's commission in the Foot Guards, with the rank of lieutenant-colonel. He was wounded at the siege of Namur in 1695.

He appears to have been first returned to parliament for the borough of Cockermouth, at the general election after the accession of Anne, in September 1702; and he continued to be a member of the House of Commons from this time till his elevation to the peerage; having been returned again for Cockermouth in 1705, 1707, 1708, and 1710, for Wendover in 1714, for Cockermouth in 1715, and lastly for Newport in the Isle of Wight, in April 1717, after having vacated his seat by taking office.

For some years however he appears to have taken little or no part in the proceedings of the House; it is not till 1713 that his name occurs in the reports of the debates; and indeed he was all this time chiefly employed in quite another field. In 1702 he went as a volunteer on the expedition to Cadiz, so disgracefully misconducted under the command of Admiral Sir George Rooke; and in 1703 he proceeded to Portugal, and, having been made a brigadier-general in 1704, served under the Duke of Schomberg in the still more unsuccessful operations carried on in that country, till he was forced to surrender with his regiment at discretion. But soon after, having probably been exchanged, we find him serving again under the Earl of Peterborough, in whose brilliant Spanish campaign of the year 1705 he greatly distinguished himself. After the capture of Barcelona (at which he was present), in September of that year, he was sent home with despatches from Charles III.; and early in 1706 he was sent back by Queen Anne as envoy extraordinary to his Spanish majesty. In 1707 he was made major-general; and in 1708 he was appointed commander-in-chief of the British forces in Spain. That same year he projected and accomplished the capture of Port Mahon and the reduction of the island of Minorca. In 1710 he gained the battles of Almanara (17th July) and Saragossa (9th August); but on the 27th of November following, he and the forces under his command, amounting to 2000 men, being surprised and attacked by the Duke of Vendôme at Brihuega, were, after a gallant defence, forced to surrender themselves prisoners of war.

This terminated his military career. Tindal (iv. 213) says that he was detained in confinement throughout the winter of 1710-11, and "till all the prisoners on both sides were released," that is till the end of the war; but it appears that he was one of the managers for the Commons on the trial of Sacheverell, in the beginning of the year 1710; and he is expressly stated to have distinguished himself in a very particular manner on that occasion before the lords in Westminster Hall. (See his speech in 'State Trials,' xv. 126-134.) As soon as he got home he

had begun to take an active part in politics on the side of the Whig party, to which he had always adhered. One of the first objects against which his friends and he directed their attacks was the commercial treaty with France. Besides his exertions in the House, Tindal says that Stanhope was one of a number of gentlemen (Walpole among them) who attacked the proposed treaty through the press in several excellent pieces; and the editor of the collection of papers called the 'British Merchant,' the publication of which is believed to have chiefly prevented the ratification of the treaty, declares that the great patrons of that work were Stanhope and Charles Montagu (afterwards earl of Halifax). "When our trade was just expiring in the late reign," says this writer, in his preface to the republication of the papers, "General Stanhope came into the House of Commons, as a vote was ready to pass for taking off the duties on French wines for two months, by which our treaty with Portugal would have been instantly broken, by which we should have lost above a million sterling per annum, and have reduced several hundred thousand families to the parish for subsistence. But he opposed the vote, began the debate, and brought them to consent that our merchants should first be heard before it passed." This appears to have been on the 14th of May 1713, when, according to the 'Parliamentary History,' the general made a long speech, the first made by him of which any note has been preserved. We find him afterwards, in the same session, moving an address to the queen (which was carried), to beseech her to use her influence with the Duke of Lorraine and all other princes in amity with her, to prevent them from giving shelter to the Pretender.

On the accession of George I., Stanhope received the reward of his abilities and his party zeal, by being immediately taken into favour and office. On the 24th of September 1714, he was appointed one of the principal secretaries of state, Viscount Townshend being the other. Stanhope and Walpole now became the ministerial leaders in the House of Commons; and in that capacity the former, in the next session, impeached two of the late Tory ministers, the Duke of Ormond and the Earl of Strafford (who had been plenipotentiary to the United Provinces at the negociation of the treaty of Utrecht).

But it was not long before intrigue and disunion crept in among the knot of attached friends who had thus obtained possession of the government. Stanhope is said to have been indebted for his appointment as secretary of state mainly to Horace Walpole (Sir Robert's younger brother), who was brother-in-law and confidential secretary to Townshend, and who recommended him to that lord, to whom the king had left the selection of his colleague: "Stanhope himself," Coxe tells us, on the information of Lord Orford, "made no application for the office of secretary. His frequent residence in camps, and skill in the profession of arms, rendered him, in his own opinion, more fit for a military than a civil station; and when Walpole proposed it, he considered the offer as a matter of raillery, and applied his hand to his sword. It was not till after much persuasion, and the most solemn assurances that his compliance would materially contribute to the security of the new administration, that he was induced to accept the post." ('Memoirs of Walpole,' i. 96.) Walpole, who had been long on terms of the most intimate friendship with Stanhope, in seconding his brother's recommendation of the latter to Townshend, had, to use Coxe's expression, "answered for his integrity as for his own." But from the first there had been a latent rivalry between Townshend and the ambitious Earl of Sunderland, who had been very ill-pleased with the office of lord-lieutenant of Ireland, a sort of banishment, as he considered it, to which he had been appointed on the formation of the new government, and was not much better satisfied with that of lord privy seal, to which he had been since transferred—holding, in fact, as he did, that he ought to have been at the head of the administration. When the king went over to Hanover, in the summer of 1716, Stanhope was sent with him, specially charged by his colleagues to protect their royal master (and themselves) against the intrigues of Sunderland, who, under the pretext of ill health, had also sought the Continent. But the end was that Sunderland managed to gain over both his Majesty and Stanhope; and that, after much correspondence and negociation, the details of which may be read in Coxe, Townshend was dismissed from his secretaryship, with an offer of the Irish lieutenancy, which he at first refused, and then accepted, to be turned out of it after only a few weeks' possession. Even Coxe however, who takes an unfavourable view of Stanhope's conduct in this affair, admits that "he did not yield to the suggestions of Sunderland from venal or ambitious motives," but rather from a conviction that Townshend and Walpole were really pursuing an objectionable course of policy. A defence of Stanhope's share in this transaction will be found in chapter seven of Lord Mahon's (Earl Stanhope's) 'History of England.' All the changes consequent upon this commotion were not completed till about the middle of April 1717, when the cabinet was at last reconstructed by Sunderland being made secretary of state, with Addison for his colleague; and Stanhope taking the post of first lord of the treasury, along with that of chancellor of the exchequer. Even this however was only an interim arrangement: in July following Stanhope was removed to the House of Lords, by being created Baron Stanhope, of Elvaston, and Viscount Stanhope, of Mahon in the island of Minorca; and in March 1718 he took the office of secretary, and Sunderland that of first lord of the treasury, Mr. Aislabie being appointed chancellor of the exchequer. A few weeks after Stanhope was made an earl by the title of Earl Stanhope: that same year he proceeded first to Paris and thence to Madrid, to endeavour to avert hostilities with Spain, an attempt in which he did not succeed; and he was afterwards more than once employed in similar negociations abroad, being apparently the member of the cabinet who was considered to be best acquainted with foreign countries and foreign politics.

His death was very sudden, and accordant in the circumstances of it with his constitutionally warm and sensitive temper, and with the impetuous bearing of the camp, which he had never altogether shaken off. In the course of the discussions on the South Sea Company affair, which so unhappily involved some of the leading members of the government, the Duke of Wharton had, on the 4th of February 1721, delivered some severe remarks in the House of Lords, comparing the conduct of ministers to that of Sejanus, who had made the reign of Tiberius hateful to the old Romans. Stanhope, in rising to reply, spoke with such vehemence in vindication of himself and his colleagues, that he burst a blood-vessel, and died the next day. "May it be eternally remembered," says the writer of the preface to the 'British Merchant,' "to the immortal honour of Earl Stanhope, that he died poorer in the king's service than he came into it. Walsingham, the great Walsingham, died poor; but the great Stanhope lived in the time of South Sea temptations."

Lord Stanhope has the reputation, among other accomplishments, of having been well acquainted with ancient literature; and some evidence of his research into Roman history remains in a correspondence between his lordship and the Abbé Vertot on the constitution of the Roman senate, which was printed the same year in which he died: 'Memorial to the Abbé Vertot concerning the Constitution of the Roman Senate, with the Abbé's Answer,' London, 4to, 1721, commented upon by Hooke, in his 'Observations on the Roman Senate,' 8vo, 1758.

He married Lucy, daughter of Thomas Pitt, Esq., governor of Madras, the grandfather of the first Lord Chatham. In addition to Coxe and the older writers, the 'History of England from the Peace of Utrecht,' by his descendant the present Earl Stanhope, may be consulted for the latter part of his political course.

STANHOPE, CHARLES, THIRD EARL, a nobleman remarkable for the eccentricity of his character, and for his talents, was born in August 1753. He was the eldest son of Philip, the second earl Stanhope, and his mother was Lady Grisel Hamilton, granddaughter of the Earl of Haddington. On the death of his father, in 1786, he succeeded to the peerage. He was twice married, and his first wife was Lady Hester Pitt, the eldest daughter of the first Earl of Chatham. By this lady he had three daughters, of whom the eldest, Lady Hester Stanhope, quitting her family and connections in Europe, retired to Syria, in which country, after a residence of several years, she died. After the death of his first wife, he married, in 1781, Louisa, daughter of Mr. Henry Grenville, and a relative of the Marquis of Buckingham; and by this lady he had three sons, of whom the eldest was the late earl.

It is to his mechanical inventions that Earl Stanhope principally owes his celebrity. He conferred on mankind an important benefit by the invention of the printing press which goes by his name. He also made some improvements in the process of stereotype printing; in the construction of locks for canals; and among the lighter efforts of his mind may be ranked the invention of an ingenious machine for performing arithmetical operations.

During great part of his life he had studied the action of the electric fluid; and in 1779 he made public his theory of what is called the returning stroke. He imagined that when a large cloud is charged with electricity, it displaces a considerable portion of that fluid from the stratum of air in its neighbourhood; and he considered that, on the discharge of the cloud, the electric matter returns into the portion of the atmosphere from which it had been driven. By this theory he was able to explain in a satisfactory manner the cause of the death (in Berwickshire) of a man and two horses by lightning, at a time when the only thunder-cloud from which a discharge could have taken place was at the distance of several miles from the spot. ('Phil. Transactions,' 1787.)

Earl Stanhope was a decided opponent of the ministry of the day; and probably, if he were living in the present times, he would be considered as a radical Whig. Full of enthusiasm for the improvement of social institutions, he looked with complacency on the great French Revolution, which he considered as an important step towards the attainment of that end; but he is said to have carried out his principles beyond the point to which men of his own party were prepared to follow him. He wrote a reply to Mr. Burke's 'Reflections on the Revolution in France;' a refutation of a 'Plan for a Sinking Fund,' which had been proposed by Dr. Price; and an 'Essay on Juries.' He died in 1816.

*STANHOPE, PHILIP HENRY, FIFTH EARL, only son of Philip Henry the fourth earl, was born at Walmer, Kent, in 1805. He was educated at Oxford, where he graduated B.A. in 1827, and was created D.C.L. in 1834. In 1832, as Lord Mahon, he was elected member of parliament for Wotton Basset, which place he continued to represent till its disfranchisement by the Reform Act. He was then (1832) returned for Hertford, but unseated on petition. He was however again elected in 1835, and continued member for Hertford

till 1852. In the House of Commons Lord Mahon secured a high though not a brilliant reputation. In politics he was a follower of Sir Robert Peel, for whom he had also a strong personal attachment. Under the brief administration of the Duke of Wellington, December 1834 to April 1835, he held the office of under secretary of state for Foreign Affairs; and in the ministry of Sir Robert Peel he was secretary to the Board of Control from July 1845 to July 1846. As a politician he will be chiefly remembered by the Copyright Act (5 & 6 Victoria, c. 45, known as Lord Mahon's Act), which he introduced and carried, and which has been generally regarded as a very satisfactory adjustment of the law of copyright. To his efforts also must be ascribed the resolution adopted by the government to form a national gallery of historical portraits.

But it was in literature that Lord Mahon won his principal reputation. His earliest work was a 'History of the War of Succession in Spain,' 8vo, London, 1832, with an Appendix, 1833, which by its research and impartiality secured general praise. A far more important work was his 'History of England from the Peace of Utrecht to the Peace of Versailles, 1713-1783,' of which the first volume appeared in 1836. Other volumes appeared at intervals, but the seventh and concluding volume was not published till the summer of 1854. This work greatly raised the literary character of Lord Mahon. Possessing all the excellences of his former work, it is written with a larger grasp and in a firmer style. Without any pretensions to the brilliancy of some contemporary historians, Lord Mahon secures in a far greater measure than many of them the confidence of his readers by the manifest desire always shown to do justice to the views and the character of those from whom he differs equally with those whose politics are most accordant with his own. He is, too, without aiming at profundity, almost invariably judicious in reflection, temperate in expression, and liberal in opinion. His style is clear and fluent, his narrative well arranged and perspicuous, while in extent of reading and inquiry his work goes far beyond any other treating of the same period. It has in fact taken its place as the historical authority for the period of which it treats. A third and revised edition of the whole work was published in 1853-54.

Lord Mahon's other works are 'Spain under Charles the Second,' 8vo, 1840; 'Life of Louis, Prince of Condé,' 18mo, 1845; 'Life of Belisarius' (2nd ed, 1845); 'Historical Essays, contributed to the Quarterly Review,' 8vo, Lond., 1849; and a 'Life of Joan of Arc,' 1853. He also published 'An Address to the members of the Manchester Athenæum: the importance of Literature to Men of Business,' 8vo, 1853; and 'Addresses delivered at Manchester, Leeds, and Birmingham,' 8vo, 1856. He has likewise edited the writings of the celebrated Earl of Chesterfield, of whose family his own is a branch: 'The Letters of Philip D. Stanhope, Earl of Chesterfield,' 1845, and 'Letters and Writings of P. D. Stanhope, Earl of Chesterfield,' 5 vols. 8vo, 1853; a work which might serve as a model of the manner in which Letters and Writings should be edited. That this is a subject on which Lord Mahon had reflected deeply might, apart from this work, have been known from his remarks on Mr. Sparks' edition of 'Washington's Letters and Writings,' referred to elsewhere. [SPARKS, JARED.] A more important field for the display of his editorial skill has been afforded to him by the Duke of Wellington and Sir Robert Peel having confided their papers to his care for selection and publication. As trustee of the papers of Peel, Lord Mahon has published in conjunction with his co-trustee Mr. Cardwell, two volumes of 'Memoirs by the Right Hon. Sir Robert Peel, Bart., M.P.,' vol. i. (1856) containing the 'Roman Catholic Question, 1828-29,' vol. ii. (1857) 'The New Government, 1834-35,' and 'Repeal of the Corn Laws, 1845-46.' A selection from his correspondence is to follow, but the bulk of the great statesman's papers is to be withheld from the public eye for the present. Lord Mahon succeeded his father as Earl Stanhope March 2, 1855. He was elected a Fellow of the Royal Society March 22, 1827, and President of the Society of Antiquaries in 1846.

STANHOPE, P. D. [CHESTERFIELD, EARL OF.]

STANHOPE, PHILIP, Captain, a brother of the celebrated James, earl Stanhope [STANHOPE, JAMES, FIRST EARL], was from early youth brought up to the sea-service, and in 1704 was appointed to the command of the Hastings frigate. From this vessel he was promoted to the Milford, in which ship he served under Sir Strafford Fairbourne at the siege of Ostend, and was chosen by that commander to bring home the news of the surrender of that fortress to the allies. He afterwards served in the Mediterranean, under the command of Captain Carey, on which station he remained till the close of his life; he there earned the reputation of an active and intelligent officer. In August 1708 it was determined in a council of war held on board the Elizabeth, at the request of Charles, who had taken the title of King of Spain, that the ships, the York and the Milford, should assist in convoying the transports, which had on board General Stanhope and a large body of Catalonian troops, to Minorca, the reduction of which island was of importance to the success of the allied cause. Captain Stanhope, desirous of emulating his brother's glory, served as a volunteer in the expedition, and fell in the moment of victory at the assault of the Spanish lines at Port Mahon, September 17, 1708.

STANISLAUS LESZCZYNSKI (commonly written LESZINSKI), king of Poland, and duke of Lorraine, was the last branch of one of the most ancient and distinguished families in Poland. As a proof of the consideration which that family enjoyed, not only in their own country, but even abroad, we may quote the words of a known Bohemian writer of the 17th century, the Jesuit Balbinus, who says, in his 'Epitome Rerum Bohemicarum,' lib. ii. cap. 7, "Qui Leszczynsciorum genus ignorat, Poloniam ignorat, triumphalis familia, ex qua tot duces, tot senatus decora, tot antistites et archiepiscopos numerare licet." The origin of that house may be said to be coeval with that of the Polish state, as its founder in Poland, a Bohemian of note, is supposed to have arrived in that country with the Bohemian princess Dombrowka, who was married in 965 to Mieczyslav, duke of Poland, who established the Christian religion in his dominions. From that time this family continued to occupy the high dignities of the church, and important offices in the state, but the name of Leszczynski seems to have been assumed by them early in the 14th century from the estate of Leszno. Venceslav Leszczynski distinguished himself at the council of Constance, 1415, by his exertions in behalf of Huss, in which he was joined by all the Poles present at the council, who made on that occasion common cause with the Bohemians. It seems that the Leszczynskis had, like many other powerful families in Poland, embraced the opinions of Huss, and they were amongst the first of those who declared themselves in favour of the Reformation in Poland. A Leszczynski of the name of Raphael may be said to have given the signal of an open revolt against the Roman Catholic church, at the diet of 1552, by refusing to kneel and even to uncover himself at the celebration of high mass, in the presence of the king and the assembled states, before the opening of the diet. His conduct was tacitly approved of by the Chamber of Nuncios (House of Commons), which elected him marshal or president of the diet. The Leszczynskis also did much for the advance of learning in their country, which they particularly promoted by the establishment of a high school on their estate of Leszno or Lissa. They passed to the Roman Catholic church in the second part of the 17th century, but they continued to protect against all oppression the Protestant inhabitants of their estates.

The subject of the present article, born in 1677, was son of Raphael Leszczynski, grand treasurer of Poland. He was highly gifted by nature, and received a very superior education. He was elevated to the dignity of a palatine of Posen at the early age of twenty-three. When Charles XII. of Sweden had expelled from the throne of Poland Augustus II., elector of Saxony, he wished to put one of the sons of John Sobieski in his place; but two of them, James and Constantine, were seized at a hunting-party, and confined in a Saxon fortress by the order of Augustus, and the younger of them, Alexander, refused the crown. Leszczynski was sent as a deputy from the diet to Charles, in order to consult about the election of a new king. A conversation which he had on that occasion with the Swedish king prepossessed the latter so much in favour of Leszczynski, that he recommended him to the assembled diet as a candidate for the throne, a recommendation which, under the existing circumstances, was equal to an order, and could not be disregarded. Leszczynski was therefore elected king, and crowned with his wife, born in Opalinski, in 1705. Between his election and coronation he had experienced a temporary reverse, and was nearly taken by the troops of Augustus, who surprised Warsaw at the time when Charles XII. was in the south of Poland. Stanislaus was obliged to fly with his family in great haste from the capital, and his daughter Maria, who became afterwards queen to Louis XV. of France, was nearly lost in the confusion of the flight, and was found in the stable of a village inn.

The arms of Charles XII. soon compelled Augustus to abandon his temporary advantages, and to sign an abdication of the crown, and Stanislaus appeared to be firmly seated on the throne of his country. But the reverse of Pultawa changed the state of affairs, and Augustus, having entered Poland with a Saxon army, resumed the throne without opposition. Stanislaus retired to the Swedish dominions, and afterwards went to Turkey, in order to induce Charles XII. to accede to a peace of which his own abdication was one of the principal conditions. He was arrested by the Turkish authorities, but treated with the honours due to his station. After some time he was permitted to depart, and he retired to the principality of Deuxponts, which was the family estate of Charles XII., and the revenues of which were assigned by him to Stanislaus. He remained there with his family for many years, and fixed his residence after the death of Charles XII. in Alsatia. His daughter Maria became queen of France in 1723, a circumstance which improved his position. In 1733, after the death of Augustus II., he was elected for the second time king of Poland; but the influence of Russia and Austria opposed to him Augustus III. of Saxony, who was elected by a small minority, but supported by a Saxon and Russian army. Stanislaus was obliged to leave Warsaw, and to retire to Danzig, where he was besieged by Russian and Saxon troops. A small French force, which came by sea to his assistance, was obliged to surrender to the besiegers, after having landed and made an unsuccessful attack on the Russian lines. Stanislaus left Danzig in disguise, and escaped from his enemies. An account of his escape, written by himself, is one of the most romantic incidents either in history or biography, and equals, if not surpasses, the interest of the adventures of prince Charles Edward Stuart after the battle of Culloden. By the treaty of Vienna (1736) between Austria and France, Stanislaus was invested for his life with the possessions of the duchies of Lorraine and Bar, retaining the title of king of Poland. He devoted

himself entirely to the welfare of his new subjects and to literary pursuits. He patronised literature with great zeal, nor did he forget his native land, which he served most effectually by educating a great number of his countrymen at Luneville. He died in 1766, at the age of 89, in consequence of an accident, his clothes having taken fire when he was standing near a chimney. He was so much burnt that he died in a short time. He left some productions in Polish and French. Those in French appeared in 4 vols. at Paris, in 1765, under the title of 'Œuvres du Philosophe Bienfaisant.'

STANISLAUS AUGUSTUS, the last Polish king, the son of Count Stanislaus Poniatowski, [PONIATOWSKI, STANISLAUS, COUNT,] was born in 1732, at Wolczyn, an estate in Lithuania, and received a most careful education. He was of an exceedingly prepossessing exterior; and he was well informed and highly accomplished, having improved the advantages received from his education by his subsequent travels in various parts of Europe. Sir Hanbury Williams, who was English envoy in Poland, became very intimate with the Princes Czartoryski, uncles of Poniatowski, and took a particular liking to this young nobleman. He persuaded Poniatowski to accompany him to St. Petersburg, where he was appointed British minister, and facilitated his *liaison* with the grandduchess of Russia, afterwards Catherine II. This circumstance, and the influence of the Czartoryskis [CZARTORYSKI], prevented the appointment of Poniatowski as Polish ambassador at St. Petersburg, where he continued his intrigue with the grand-duchess. The Czartoryskis determined to put forward Poniatowski as a candidate for the throne of Poland, which was supported with the whole power of Russia.

The projects of the Czartoryskis, becoming known, created a great sensation even before the death of Augustus III. A Russian force having entered Poland to support the election of Stanislaus Poniatowski, the Czartoryskis availed themselves of the assistance of that force, in order to compel the Diet of Convocation to adopt several laws by which the power of dissolving the diet by the veto of a single member was considerably limited, the executive authority of the crown strengthened, and the excessive privileges of the nobles were restricted. Their project of abolishing the veto altogether was prevented by the foreign ambassadors, and the proposition of electing the king by deputies chosen for that purpose was also defeated. The same diet declared that the confederation continued to exist, which prevented future diets, as long as it was not dissolved by veto. The same preponderance which brought about those reforms, effected the election of Poniatowski in 1764, and the diet of his coronation confirmed the reforms to which we have alluded, and introduced other important improvements, particularly in the financial department.

Russia soon perceived how dangerous to its influence in Poland were the reforms which strengthened the government of that country, and it gave its support to the opposition, which was composed of many patriotic individuals, and was too blind to see the advantages of those reforms, being afraid lest they might conduct to a despotic form of government. The diet of 1766 restored, with some few exceptions, the ancient force of the veto. The same power, under the pretext of defending the rights of the anti-Roman Catholic confessions, created division all over the country, and finally, in the diet of 1798, in addition to the equitable law of restoring all Christian confessions to equal rights, passed several others of a different character, which tended to weaken the government, and the acceptance of a Russian guarantee declared that state of things immutable.

In order to save the country from foreign influence, a confederation was organised at Bar, a little town in Podolia, by the patriotic bishop of Kamieniec, Adam Krasinski. Ill supported and without any regular troops, it struggled for several years against the forces of Russia, until it fell by exhaustion. The Turks, who had taken up arms in favour of Poland, after having represented in vain to the cabinets of Europe the danger of Russian predominance in Poland, were defeated, and the first partition of Poland, which was planned by Frederic II. of Prussia, took place in 1772. By this partition Poland lost, of the 13,500 square miles (15 to a degree) of its territory, 3925 square miles, which comprehended its best provinces, and were unequally divided between Russia, Prussia, and Austria. The spoliating parties called a diet to sanction this iniquitous transaction, and imposed on the country a permanent council, which deprived the king Poniatowski even of the shadow of authority. This great calamity roused the nation, which now strove to compensate its heavy loss by internal improvements. An excellent system of public education was introduced, and literature was encouraged; industry was re-animated, and every kind of improvement rapidly advanced, through the exertions of many distinguished individuals and of Stanislaus himself, who earnestly strove to ameliorate the condition of the country, and was an ardent patron of literature and science and the arts. The chancellor, Andrew Zamoyski, an enlightened and patriotic nobleman, prepared a new code, which removed many ancient abuses and partly emancipated the peasants. The code was rejected by the diet of 1780, but an improved public opinion produced in a few years a general wish for a reform in the constitution of the country. The diet which assembled in 1788, having declared itself permanent, continued till 1792, when, on the 2nd of May, it proclaimed a new constitution, which abolished the veto, made the throne hereditary in the Saxon family, which was to succeed after the demise of Poniatowski, the reigning king, and introduced some useful regulations. It acknowledged at the same time the necessity of further reforms by enacting that there should be a revision of the constitution after the lapse of twenty years. But a fatal error was committed in neglecting to organise a national force capable of protecting the new constitution from the aggression of its enemies. Russia, who had guaranteed the former state of things in Poland, excited a party composed of a few factious nobles, who, assisted by her troops, formed a confederation at Targovitza, in order to overthrow the new constitution. The king, instead of marching against his enemies, betrayed the cause intrusted to his defence, and, instead of opposing the advance of the Russians, as he had most solemnly promised to do, and ordering a general levy, or arrière ban, he paralysed by his orders all measures of defence, and soon became a party to the infamous confederation of Targovitsa. On the other side, the king of Prussia, who had encouraged the patriots to amend the constitution, joined the Russians and invaded Poland. The consequence of all this was a second partition of the Polish territory in 1793, by which Prussia took 1061 square miles (15 to a degree), Russia 4553, and Poland retained 4016. The remaining part of Poland was subjected to every kind of vexation from the confederates of Targovitza, who, encouraged by the presence of Russian troops, persecuted the partriots in every possible manner, and the chief persons among them were obliged to seek refuge abroad. The spirit of patriotism was however not quelled by these circumstances. An extensive conspiracy was organised, and insurrections broke out in several parts of Poland. In 1794 Kosciusko arrived at Cracow, and, having assembled a number of peasants armed with scythes, he defeated a superior number of Russian regular troops. The inhabitants of Warsaw, which was occupied by a strong Russian army, rose against their oppressors, and expelled them after a bloody contest. Vilna did the same. Several individuals were convicted of high treason and executed, but the king was treated with respect. The Poles fought with the utmost bravery, but their courage and patriotism proved unavailing against the overwhelming numbers of Russia and Prussia. Kosciusko was defeated, wounded, and taken prisoner at the battle of Maciejovice, and Praga, the suburb of Warsaw, was carried by storm by Suvaroff, and all the inhabitants were massacred. Warsaw capitulated, and the remainder of Poland was divided in 1795 among Russia, Prussia, and Austria.

When the final dismemberment of Poland was effected, Stanislaus retired for some time to the town of Grodno in Lithuania, where he signed the abdication of his throne; a step which he is said to have been induced to adopt by the promise of the payment of his private debts. He was then transferred to St. Petersburg, and a large pension was assigned to him by the Emperor Paul, who treated him with great kindness in many respects, but subjected him to the humiliation of assisting at his coronation at Moscow. He died at St. Petersburg in 1798, and was buried in the Roman Catholic church of that capital.

Stanislaus Poniatowski had four brothers: 1, Casimir, born in 1721, who was grand-chamberlain of Poland; 2, Francis, born in 1723, who had entered the church, but died young; 3, Andrew, born in 1734, died in 1773, a lieutenant-general in the Austrian service; 4, Michael George, born in 1736, died in 1794, archbishop of Gniesno and primate of Poland. There were also two sisters—Louisa, born in 1728, married to Zamoyski, palatine of Podolia; and Isabella, born in 1730, married to Branicki, castellan of Cracow, and the last scion of an illustrious house. This family was invested with the princely title at the coronation of Stanislaus.

The family Poniatowski rose to great distinction in a short time, but it soon passed away, and became extinct. The last of that family was Prince Stanislaus Poniatowski, son of Prince Casimir, the grand-chamberlain, and who died in 1833 at Florence, after having lived for many years in Italy. The last of the Poniatowskis who supported the honour of that name, and whose chivalrous death at the battle of Leipzig in 1813 gave a new eclat to this family, was Prince Joseph, son of Andrew and Countess Kinsky, born in 1763. [PONIATOWSKI, PRINCE JOSEPH.]

STANLEY, THE REV. EDWARD, D.D., Bishop of Norwich, was born in London on the 1st of January 1779, the second son and seventh child of Sir John Thomas Stanley, Bart. of Alderley Park, Cheshire, by Mary, daughter and heiress of Hugh Owen, Esq. of *Penrhos in* Anglesea. His elder brother, who inherited the baronetcy on his father's death, was raised to the peerage in 1839 by the title of Baron Stanley of Alderley. In his boyhood the future bishop had a passion for the sea and would have preferred the navy to any other profession. Being destined for the Church however he was sent, in 1798, after a desultory education at various schools, to St. John's College, Cambridge; and here in 1802, he graduated B.A. and was 16th Wrangler of his year. He took the degree of M.A. in 1805. In that year,—having meanwhile travelled on the Continent and having had for some time the curacy of Wendlesham, in Surrey—he was presented by his father to the family living of Alderley. In 1810 he married Catherine, eldest daughter of the Rev. Oswald Leycester, rector of Stoke-upon-Trent, Shropshire. He continued rector of Alderley for the period of thirty-two years (1805-37) during which he discharged his duties in a manner so conscientious and so thorough as to gain the affection of all his parishioners in an unusual degree. He worked assiduously among

the population of his parish—which amounted to about 1300; and, besides performing his purely clerical duties, he did everything in his power, by encouraging schools and the like, to promote the intellectual and secular welfare of his parishioners. For the use of the young in his parish he prepared "A series of Questions on the Bible" which was published in 1815. Inheriting Whig principles from his family, he was noted at this time for great liberality and toleration in his ecclesiastical opinions; though the zeal and the warm-heartedness of his Christianity were unquestioned. It was perhaps his slight interest in matters of purely theological controversy that inclined him at this time to the quiet pursuit of natural history. Using the opportunities afforded him by his position as the clergyman of a rural parish, he gratified his tastes in this direction by becoming acquainted with the geology, the mineralogy, the botany, the entomology, and the ornithology of his parish. He became a contributor on topics of natural history, and on kindred topics, to 'Blackwood's Magazine' and to the 'British Magazine;' and one of his articles in 'Blackwood,' entitled 'An Adventure on the Alps in the Mauvais Pas' is supposed to have suggested to Scott the opening scene in his 'Anne of Geierstein.' The department of natural history which he principally cultivated was ornithology; and in 1835 he published under the auspices of the Society for Promoting Christian Knowledge, his well-known work in two volumes entitled 'A Familiar History of Birds, their Nature, Habits, and Instincts.' He had already lectured on subjects of natural history to one or two Mechanics' Institutions in the north of England, and in 1836 he was Vice-President of the British Association. He was also a Fellow of the Royal Society and President of the Linnæan Society.

Though never obtruding his politics on his parishioners, he had taken part on the liberal side on some of the questions of the day relating to the Church. In 1829 he had published 'A few words in favour of our Roman Catholic Brethren,' advocating Roman Catholic Emancipation. In 1835 he published 'A Few Notes on Religion and Education in Ireland.' The spirit shown in these pamphlets, taken along with his excellent character, and his family-connections, recommended him to the Whig government as a suitable man for a vacant bishopric; and accordingly, on the vacation of the see of Norwich by the death of Bishop Bathurst in 1837, Lord Melbourne offered the bishopric to Dr. Stanley. It was with much reluctance that he quitted the parish where he had laboured so long to accept this preferment; with which was conjoined the appointment of Clerk of the Closet of the Chapel Royal. Having accepted the office, however, he set himself with great zeal and punctuality to its duties. Seldom has there been a more hardworking bishop, or one more sanguine in all schemes of improvement. He abandoned his pursuit of natural history and devoted himself exclusively to diocesan business. As the previous bishop had lived to the age of ninety-three, there were necessarily great abuses in the diocese—abuses of non-residence, and the like. These Bishop Stanley set himself to reform with a boldness, which, though successful in the end aroused much bad feeling against him. As in the House of Lords and elsewhere, where public questions were discussed, he always took what was called "The Liberal side" he was accused of latitudinarianism. In the sense of deviation from any of the standards of the Church the charge was untrue; and nothing but the tolerance of his disposition in all non-essential matters gave any colour to it. Beloved by all who knew him, and with the reputation of being one of the most kindly, sanguine, and hospitable men in the Church, he lived till 1849, when he died unexpectedly on the 6th of September at Brahan Castle in Ross-shire, Scotland, where he was then on a visit. He left five children—three sons and two daughters. His eldest son, OWEN STANLEY, entered the navy, where he rose to the rank of captain. He was a man of very considerable scientific attainments, and was regarded as an officer of unusual promise. He had been engaged on a survey of a portion of the coast of Australia, which he had just completed, when he died somewhat suddenly in 1849, his death being apparently hastened by the labours of the survey. Bishop Stanley's youngest son, Charles Edward, is in the Royal Engineers; his second son—the Rev. Arthur Penrhyn Stanley, is the subject of the succeeding notice, and the foregoing particulars have been derived from a memoir prefixed by him to a collection of his father's "Addresses and Charges" published in 1851. Of the bishop's writings his 'History of Birds' is the most important: it has passed through several editions. Among his various pamphlets and sermons may be noted his 'Heads for the Arrangement of Local Information in every Department of Parochial and Rural Interest,' published in 1848.

*STANLEY, REV. ARTHUR PENRHYN, the second son of the subject of the preceding notice, was born on the 13th of December 1815, while his father was still rector of Alderley. In 1829 he was sent to Rugby School, to the head-mastership of which Dr. Arnold had been appointed in the preceding year; and here it was, during a residence as pupil from 1829 to 1834, that he formed that acquaintance with Dr. Arnold which his subsequent literary career has commemorated, and to which his culture owed so much. From Rugby he removed in 1834 to University College, Oxford, of which foundation he was elected a scholar in 1837. In the same year a prize poem of his, entitled 'The Gipsies,' was recited by him in the theatre at Oxford, and published. In 1838 he graduated B.A., and subsequently he took the higher degree of M.A. He then became a fellow and tutor of his college, and resided there for some years.

In 1842, on the death of Dr. Arnold, he preached his funeral sermon in the chapel of Rugby School; and the sermon, with an appendix containing a posthumous sermon by Dr. Arnold himself, was published in the same year. In 1844 Mr. Stanley paid a more elaborate and lasting tribute to the memory of his friend and master by publishing 'The Life and Correspondence of Thomas Arnold, D.D.,' a work which has produced a deeper effect than most biographies in the English language, and which has passed through many editions at home and been translated into foreign languages. Mr. Stanley's next work, also produced while he was still a fellow of University College, Oxford, was a volume of 'Sermons and Essays on the Apostolical Age,' published at Oxford in 1847. In 1851 he was appointed one of the canons of Canterbury, which office he still holds, along with the chaplaincy to Prince Albert, and one of the chaplaincies to the present Bishop of London, Dr. Tait, who was Dr. Arnold's successor in the head-mastership of Rugby. The nomination to the latter chaplaincy is quite recent (1857). In 1856 he was elected Regius Professor of Ecclesiastical History in the University of Oxford.

Mr. Stanley's published works, subsequent to those already mentioned, are his 'Memoir' of his father, the late Bishop of Norwich, referred to in the preceding article, and published in 1851 as an introduction to a selection from the bishop's addresses and charges; a 'Lecture on the Study of Modern History,' published in 1854; a work of antiquarian and historical research, entitled 'Historical Memorials of Canterbury: the Landing of Augustine, the Murder of Becket, Edward the Black Prince and Becket's Shrine,' published in 1855, and republished in the same year; a sermon entitled 'Foundation and Superstructure,' published in 1855; a lecture entitled 'The Reformation,' published in 1856; and an elaborate and important work entitled 'Sinai and Palestine in Connection with their History,' published in 1856, and now in a second edition (1857). Canon Stanley is also understood to have contributed to various periodicals. He is now one of the hopes of the Church of England, an inheritor in the main of those principles in theology and ecclesiastical politics which Dr. Arnold represented.

STANLEY, LORD, [DERBY, EARL OF.]

STANLEY, JOHN, bachelor in music, a composer and organist of no inconsiderable celebrity during the latter half of the last century, was born in 1713.* Two years after his birth he became blind, owing to an accident, a circumstance which renders the progress and success of his professional life more than usually interesting. At the age of seven he began to learn music, as an amusement, in which he was instructed by Reading (composer of 'Dulce Domum'), one of the disciples of Dr. Blow, and evinced such extraordinary aptitude for the art, that what his father intended as some alleviation of a grievous calamity, was soon converted into a profession, and the sightless boy became the pupil of one of our great church composers, Dr. Greene, under whom he made such astonishing advances, that at the age of eleven he was appointed organist of All-Hallows, Bread-street, and at thirteen was elected to a similar situation in St. Andrews, Holborn, though he had many able competitors. In 1734 the benchers of the Middle Temple chose him as one of their organists, and the two latter places he held till his decease. On the death of Dr. Boyce, in 1779, Mr. Stanley succeeded him as Master of the King's Band, and regularly discharged the duties of the office by setting to music the two odes annually produced by the poet-laureate, which were performed at the drawing-rooms held at St. James's on New-Year's day and the king's birthday. During many years Mr. Stanley carried on the Lent oratorios at Drury Lane theatre; first in conjunction with Mr. Smith, Handel's successor in those performances, and next with Mr. Linley. [LINLEY.] These he conducted in person, accompanying all the songs, choruses, &c., with an accuracy that the ablest musician, in full possession of the sense of vision, could not have exceeded. It is therefore almost superfluous to say that his memory was of the most extraordinary kind, many instances of which are still related, as well as of the additional strength which his other senses gained, apparently as a compensation for the loss of that important one which he had to deplore.

Mr. Stanley died in 1786. His compositions, all of which were published during his life, were numerous, and chiefly of the vocal kind; but he wrote many voluntaries for the organ, which long continued exceedingly popular. These, as well as his cantatas, songs, &c., were widely circulated, and not only spread his fame throughout the two kingdoms, but proved the source of much profit to the author: pleasing in melody, and easy to execute, they were generally admired, but are deficient in some of those qualities which are required in works of lasting reputation.

STANLEY, THOMAS, was born in 1625, at Cumberlow in Hertfordshire. His father, Sir Thomas Stanley, who was connected with the noble family of the earls of Derby, had his son Thomas, during the first fourteen years, educated in his own house in Cumberlow-green, under the tuition of Fairfax, the translator of Tasso. He applied himself with great zeal not only to the study of the ancient languages, but also acquired great facility in reading French, Italian, and Spanish. In 1639 he was accompanied by his tutor to Cambridge, where he entered Pembroke Hall, and continuing his studies with the

same ardour, soon distinguished himself among his fellow students. In 1641 he obtained at Cambridge the degree of M.A., which, according to the register of the University of Oxford, he had obtained in the latter place a year earlier. But it is not known whether he ever studied at Oxford. Some of his biographers state that after the year 1641 he travelled for some time on the Continent, while others are not only silent upon this point, but expressly affirm that while his family during the civil commotions in England took refuge in France, Thomas alone remained behind, and, in order to study the law, took up his residence in London in the Middle Temple, where he formed an intimate friendship with Edward Sherburne, afterwards Sir Edward Sherburne. In his new place of residence Stanley devoted his time partly to his professional pursuits, but more especially to the study of the ancients. The first time that he made his appearance as an author was in 1649, with a volume of Poems and Translations, which has subsequently been often reprinted. The volume contains some English and Latin original poems, together with translations from Greek poets. About the same time he translated several French, Italian, and Spanish poems into English. It must have been as early as this time that his chief attention was directed to one of the two great works to which he owed his reputation,—we allude to his 'History of Philosophy,' the first edition of which appeared in three parts from 1655 to 1662, folio, and was dedicated to his uncle John Marsham, to whom the author attributes the merit of having designed the work. The title is, 'The History of Philosophy, containing the Lives, Opinions, Actions, and Discourses of the Philosophers of every Sect.' A second edition appeared in 1687, folio; a third in 1701, folio; and a fourth in 1743, 4to. The work was translated into Latin by Gothofredus Olearius, 4to, Lips, 1711, with numerous additions and corrections. The latter part of the original, containing the 'History of the Chaldaic Philosophy,' was translated into Latin by Leclerc in 1690, and is contained in vol. ii. of his 'Opera Philosophica' Stanley's 'History of Philosophy' was certainly at the time a great production, which excelled all that had been done before him in this department; but it is nevertheless only a storehouse of facts and materials diligently collected, and as such it is still a useful book. In every other respect it has been superseded by later works on the same subject.

After the completion of his 'History of Philosophy,' Stanley devoted most of his time to the study of the Greek poets, more especially to Æschylus. In 1663 (some editions bear on the title-page the date 1664) he published the tragedies of Æschylus, with a Latin translation, an explanatory commentary, the Greek scholia, and the fragments, in one vol. folio. This edition, though one of the best that had then appeared, has no great critical value. It was afterwards reprinted, with some alterations, by De Pauw, 4to, Hague, 1745; and with some improvements by S. Butler, Cambridge, 1809, &c. After the publication of his Æschylus, Stanley began an extensive commentary on Æschylus. This work, on which he spent the greater part of the last years of his life, has never been published. The manuscript, consisting of eight volumes folio, is preserved in the public library at Cambridge. There are also some other works, chiefly commentaries on ancient authors, which are ascribed to him, but have not been printed.

Stanley appears to have continued the practice of the legal profession, but he can never have devoted much time to it. He is said to have been a man of great benevolence and integrity. He died in London on the 12th of April 1678, and was buried in the church of St. Martin's-in-the-Fields.

(See the memoir of Stanley by Sir Egerton Brydges, prefixed to his edition of 'Stanley's Poems' (London, 1811 and 1815); and William Wotton's Latin Eulogium on Stanley, in his *Scævolæ Sammarthani Elogia Gallorum Sæculo XVI. Illustrium, præfationem præmisit Ch. A. Heumannus; subjunctum est, quod primum nunc editur Guilielmi Wottoni Elogium Thomæ Stanleii*, p. 307, &c.)

STANZIO'NI, MA'SSIMO, Cavaliere, a celebrated Italian painter, was born at Naples in 1585. He was the pupil of Caracciolo, but became afterwards the imitator of the great Bolognese painters, especially Guido Reni; he was called the Guido of Naples, and is considered the most correct of the Neapolitan painters. He was an excellent portrait-painter, and was also distinguished for his frescoes. There are several excellent works by Stanzioni in the church of the Certosa, now an hospital, at Naples, especially the picture of St. Bruno presenting the rules of his order to his monks. In the same church is a picture of a dead Christ and the Marys, which, as it had somewhat darkened, Spagnoletto, through jealousy, persuaded the Carthusians to wash with a corrosive water, which completely spoilt it. Stanzioni, disgusted with the baseness of the act, would not restore it, preferring to leave it as a monument of Spagnoletto's meanness. Stanzioni died at Naples in 1650. He had a numerous school, and he left many notices of Neapolitan painters, which were used by Dominici.

STAPEL, JOHN BODÆUS A, a Dutch physician, and distinguished as a botanist, was born at Amsterdam in the beginning of the 17th century, where his father Engelbert Stapel practised as a physician. He finished his education at the university of Leyden, where, under the tuition of Vorstius, he acquired a taste for botany; and, in conjunction with this science, he applied himself to the study of the Greek language for the purpose of publishing a complete edition of the botanical works of Theophrastus. In the midst however of his studies and preparations for his great work, he died at an early age, in 1636. He left materials enough for his father to publish an edition of the ten books of Theophrastus, 'De Historia Plantarum.' This work was published at Amsterdam in 1644, and exhibits great industry, being perhaps one of the most laborious editions of Theophrastus ever published. Under the head of each plant he has given all that has been said upon it by Dioscorides, Pliny, and other writers. In addition to plants known to the ancients, he has given descriptions of new ones from America and the Cape of Good Hope. Among the latter is a species belonging to the genus which Linnæus has consecrated to his name and called *Stapelia*. The original plant was called by Stapel *Fritillaria crassa*. He had made preparations for an edition of Theophrastus, Αἴτια Φυτικά, or 'De Causis Plantarum;' but his papers were not sufficiently forward for publication. He was a botanist of great promise, and his early death was much lamented by his contemporaries.

STARK, WILLIAM, M.D., was born at Birmingham in 1740, and educated for the medical profession, first at Glasgow, and then successively at Edinburgh, London, and Leyden, at which last place he took his degree in 1767. Returning to London in 1769, he commenced, chiefly at the recommendation of Sir John Pringle and Dr. Franklin, the course of experiments on diet, of which the termination, rather than the scientific results, has rendered him celebrated. To ascertain the effects of different quantities and kinds of food upon the human economy, he confined himself for periods of from four to fourteen days to certain articles of diet, and carefully registered the influence which they seemed to exercise on the several functions of the body. He began, for instance, with bread and water; then he added to them, in succeeding periods, sugar, olive-oil, and milk; then he took different kinds of animal food, and each in different quantities. His last plan (when his previous experiments had already rather disturbed his health) was to try the effects of a diet of bread or flour, with honey and infusion of tea or rosemary. After continuing this for ten days, it brought on diarrhœa and considerable weakness, and to remedy the former he immediately adopted a diet consisting exclusively of bread, cheese, and infusion of rosemary. This produced a totally opposite state of the intestines, and was speedily followed by a condition of low fever, with great disturbance of the general health, and inflammation of the glands of the small intestines, of which, after five days' severe illness, he died.

The termination of Dr. Stark's labours, within seven months of their commencement, is the more melancholy for the few results to which they led. Had he been able to continue them for as many years, it is probable they might have led to some valuable conclusions, though indeed they were but roughly conducted, and open to all the fallacies of experiments performed on one person for the purpose of ascertaining rules to be applied to all. His works were published by Dr. J. Carmichael Smyth, in 1788 (in 1 vol. 4to, London): they include the 'Journal of his Experiments,' and his 'Clinical and Anatomical Observations,' which, though few, give proof of much acuteness in the study of disease. Had their author's judgment equalled his devotion to the cause of science, he might well have been expected to rise to the highest eminence in medicine.

STASZIC, STANISLAV, President of the Polish Royal Society of Arts, and a distinguished patriot and philanthropist, was born in November 1755, at Pila, of which place both his grandfather and father had been burgomaster. After studying at Gottingen and Leipzig, he passed two years at Paris, where he applied himself very sedulously to natural history and physics, and became acquainted with Buffon, D'Alembert, Raynal, and other eminent men. On leaving France he made a tour through Switzerland, Italy, and Sicily, chiefly for the purpose of studying the geology of those countries. Furnished with considerable acquisitions in various departments of science, he returned to his native land, with the hope that his talents would procure for him some distinction and favour; but meeting with only coolness and indifference, he withdrew from society, devoting himself entirely to study, to the exercise of private benevolence, exhortation, and advice in his immediate sphere. Notwithstanding his numerous bounties to others, he was so frugal in all that concerned himself as to be enabled to amass a very considerable capital. With this he purchased an estate, of which he made grants to several families, among whom he parcelled it out. Although he never took an active part in public affairs, he was always ready to aid with his pen the best interests of his country. Among his writings of a political or statistical character, are his 'Warnings for Poland,' 'Statistics of Poland,' and the 'Political Balance of Europe,' to which may be added his 'Geography of the Carpathian Mountains,' and his 'Reflections on the Life of the Chancellor Andrew Zamoiski,' with which enlightened patriot Staszic had for some time lived in daily and familiar intercourse, having been preceptor to his sons shortly after his return from abroad. Of purely literary productions he left but few, and even those were chiefly translations, namely, a prose version of Homer, Buffon's 'Epochs of Nature,' and Racine's poem on Religion, which last he translated at the age of fifteen.

More in compliance with the earnest desire of his mother than with his own inclination, Staszic had taken holy orders, and therefore, exemplary as the general tenor of his conduct was, he did not

display any great religious zeal, with the want of which he was accordingly reproached by his enemies, yet there is no reason whatever for suspecting him of religious indifference, and his personal virtues were of the highest kind, as his patriotism was of the noblest stamp. He died on the 20th of January 1806, and, in addition to the disposal of his estate at Rubieszow, as before mentioned, left considerable bequests to various public institutions and churches, including 200,000 zlots to the Hospital of Jesus, 100,000 to the Chemical Institute, and 45,000 to the Institute for the Deaf and Dumb at Warsaw.

STA'TIUS, P. PAPI'NIUS, a Roman poet, was born at Naples, in A.D. 61. His father was an eminent grammarian and poet, and was in consequence much distinguished by the patronage of Domitian. The son was educated at Rome, and his early genius met with like encouragement from the emperor. He gained the prizes in the poetical contests held at that time at Alba and elsewhere. His popularity is described by Juvenal ('Sat.,' vii. 82). His tragedy or poem of 'Agave' has not been preserved; neither is the poverty of Statius, which is spoken of by Juvenal, noticed or accounted for elsewhere, though such inconsistencies of circumstance are not unusual in the lives of poets. In the year 80, according to Dodwell ('Annales Statiani'), he married Claudia, a widow, of whom he makes frequent and affectionate mention in his writings: having no issue by her, he adopted a son. His great success drew upon him the jealousy and ill-will of his rivals, among whom Martial is thought to allude to him under the name Sabellus, and to have slightingly omitted his name while making honourable mention of his contemporaries generally. When no longer able to maintain his superiority in the poetical contests, Statius withdrew to the retirement of Naples, where he died in 96. He wrote—1. 'Sylvæ,' a collection of 32 poems distributed in 5 books, on various subjects, such as passing events or passing thoughts would suggest. They are more of a lyric than of an epic character, and are written chiefly in hexameters, and occasionally in the alcaic, sapphic, and other metres. The last book appeared in the last year of the author's life. 2. 'Thebais,' an epic poem in 12 books, giving an account of the Theban war between Eteocles and Polynices: in this work he has borrowed much from Greek sources, and in particular from the 'Thebais' of Antimachus. 3. 'Achilleis,' an unfinished epic poem in 2 books, the further progress of which was arrested by the death of the poet.

The 'Sylvæ' are the most interesting of the poems of Statius. In them we find examples of trifling subjects treated with lyric playfulness of fancy; the poet's thoughts appear in the easy garb of private life; and his domestic feelings and affections are unaffectedly revealed (see the beautiful address to his wife, 'Sylvæ,' iii. 5). Many curious particulars illustrative of the manners and way of life of the Romans of that time may be gathered from this work.

As an epic poet, Statius belongs to a school of later Roman writers, the successors and imitators of Virgil, and, like them, he is characterised by a learned obscurity of allusion, a tasteless and unskilful use of metaphor, and a strained yet feeble mode of expression, masking in pompous language the simplest thoughts, and seeking to surprise the reader by rhetorical artifice rather than to call up the feelings which true poetry suggests. The few facts in the life of Statius are nearly all furnished by passages in his own poems, which are quoted at length by Crusius ('Lives of the Roman Poets,' i., 12mo), and the principal dates are fixed by Dodwell, 'Annales Statiani:' other authorities quoted by Baehr, 'Geschichte der Romischen Literatur,' are—Crinit, 'De Poett. Latt.;' Lil. Gyrald., 'De Latt. Poett. Diall. IV.;' Voss, 'De Poett. Latt.;' Funcc., 'De imminent. L. L. senectat.;' Fabricii, 'Bibl. Lat.,' ii.; 'Saxii Onomast.,' i. 273. The principal editions of Statius are—Edit. princ., 1470, folio, Venet., 1483; Bernartius, Antwerp, 1595; ed. Fr. Tiliobroga (Lindenbrog), 4to, Paris, 1600; rec. Crusius, 4to, Paris, 1618; J. Fr. Gronovii, 24mo, Amstel., 1653, cum comment. ed. F. Hand., Lips., 8vo, 1817. Very useful editions of the poems of Statius are those in Lemaire's Paris, and in Teubner's Leipzig Greek and Roman Classics.

STAUNTON, SIR GEORGE LEONARD, was the eldest and only surviving son of Colonel George Staunton of Cargin in the county of Galway, Ireland, a gentleman of small fortune, but descended from a very ancient English family. He was born at Cargin on the 19th of April 1737, and received his education partly in Galway and partly in Dublin, until he entered his sixteenth year, when a tendency to consumption rendered necessary an immediate removal to a warmer climate. His father accordingly sent him to Montpellier in the south of France, where he remained some years, and having completed his studies in the college of that city, he took a medical degree.

In 1760 he returned to England, and resided for some time in London, where he occupied himself in contributing some valuable essays to the periodical publications of that day, and formed an acquaintance with many eminent literary men of the time, especially Dr. Johnson, who, in the year 1762, upon his intended embarkation for the West Indies, wrote him an affectionate valedictory letter. This letter is preserved in Boswell's 'Life of Dr. Johnson,' and bears a very high testimony to Mr. Staunton's merits at that early period. Mr. Staunton practised for a short time in the West Indies as a physician, but he held at the same time considerable official situations in the islands, and having acquired a competent fortune, which he invested in estates in the island of Granada, he returned to England in 1770. In 1771 he married Jane, the second daughter of Benjamin Collins, Esq., of Milford, near Salisbury, and a banker in that city; but the disorder into which his West Indian property fell in his absence obliged him very soon to return to Granada, where he continued to reside until the capture of the island by the French in 1779.

During this period Mr. Staunton devoted himself with considerable success to the practice of the law, a profession much more congenial to his talents and habits than that of medicine, and he was appointed by the crown, attorney-general of the island. In 1774 Lord Macartney went out to Granada as governor, and a warm friendship was soon formed between that nobleman and Mr. Staunton, which ended only with their lives. Upon the capture of the island by the French, Lord Macartney and Mr. Staunton were both sent to France as prisoners of war. Lord Macartney immediately proceeded to England on his parole, but Mr. Staunton remained some time longer at Paris, and had the address and good fortune to obtain, under circumstances of peculiar difficulty, his lordship's exchange as well as his own. Lord Macartney was thus enabled to avail himself of the appointment which the East India Company had conferred upon him, of the government of Madras, and Mr. Staunton accompanied him to India as his confidential secretary. In this character he was in fact his lordship's chief adviser on all the various transactions of his arduous and upon the whole successful government. Nothing could have been apparently more adverse to Mr. Staunton's interests than the capture of Granada. His house and plantation, which lay in view of the enemy when they were landing, were totally pillaged and destroyed. Everything moveable was taken away; and the land itself was afterwards in part confiscated and given away to Frenchmen. The recovery of any part of the wreck of his fortune was rendered hopeless by his sudden and compulsory departure from the island, and he was reduced to the necessity of commencing, as it were, the world anew. These circumstances were nevertheless in the end of great advantage to him, for they led to his immediate removal to a more suitable sphere for the exercise of his talents. While in India Mr. Staunton was engaged in a series of missions of great importance. On a very critical occasion, when the civil and military authorities at Madras were at issue, he undertook the delicate and possibly hazardous office of executing an order of the government, placing under arrest the commander-in-chief of the army, Major-General Stuart; and he thus preserved, by his vigour and promptitude, both the tranquillity of the settlement and the supremacy of the civil government. But the transaction in which his diplomatic abilities were chiefly displayed was the negociation of a treaty of peace with Tippoo Sultan in 1784, by which the safety of our Indian possessions was secured at a crisis of great difficulty and peril. For this service he was immediately raised to a baronetcy, and the East India Company conferred on him a pension of 500*l.* a year for life. On his return to England he also received the degree of Honorary Doctor of Laws from the University of Oxford.

Lord Macartney, as well as Sir George Staunton, remained at home unemployed from this time until 1792, when the determination of the government to send a splendid embassy to the court of Pekin called them both again into active service. At this period, Sir George, having succeeded to his patrimonial estate by the death of his father, and having made a moderate yet sufficient addition to it by his own exertions, was little covetous of further public employment; but the novelty of this undertaking, and the very extensive sphere of public utility to which it seemed to lead, gave it a degree of interest in his mind altogether independent of its pecuniary advantages. Although the negociations were to have been opened by Lord Macartney, it was to Sir George Staunton that the government chiefly looked for the complete accomplishment of the objects of the mission, and with this view he was provided with separate credentials as minister-plenipotentiary, to be acted on in the absence or after the departure of the ambassador.

Sir George's health fell a sacrifice to his exertions upon this occasion. A few months after his return to England he was seized with an attack of paralysis, from which he never entirely recovered, and after a painful struggle of about six years, he gradually sunk into the grave, retaining however his intellectual faculties in full vigour to the last. He gave to the world a remarkable proof of this, in his published narrative of the proceedings of the Chinese embassy, a work which was not only read with great interest and avidity at the time, but is still referred to as one of the first authorities on all matters connected with China. Sir George died in London, on the 14th of January 1801, in the sixty-fourth year of his age, and was buried in Westminster Abbey, where an elegant monument, by Chantrey, was some years after erected to his memory.

STAYNER, SIR RICHARD, was a naval commander under the Protectorate and during the early part of the reign of Charles II. Nothing is known of his parentage or of the date of his birth. He is first noticed as having, in conjunction with Captain Smith, taken a Dutch East Indiaman of 800 tons burden, which had four chests of silver on board. In 1656 Captain Stayner had three frigates under his command, when he fell in with the Spanish flotilla, which consisted of eight sail. He attacked them: two were captured, one burnt, two sunk, two driven on shore, and one escaped into Cadiz. Stayner is

said to have returned to England with treasure amounting to 600,000*l.* sterling. In 1657 he sailed with the fleet under Blake for the purpose of intercepting the Spanish West India flotilla, which had taken shelter in the Bay of Santa Cruz. The Spanish ships were well arranged, and strongly supported by batteries on shore. Blake, though he saw that he could not bring out the ships, resolved to attempt their destruction; and on the 20th of April, Stayner was sent in to begin the attack. He was followed by Blake, with the rest of the fleet. In a few hours the Spaniards had fled to the shore, the batteries were silenced, and the whole of the ships burnt. A more detailed account of this gallant enterprise is given in the article BLAKE. For his conduct in this affair Stayner was knighted by Cromwell. Sir Richard Stayner held a command in the fleet under Montague, afterwards Earl of Sandwich, when he went to receive Charles II. His knighthood was confirmed by Charles, and he was constituted rear-admiral of the fleet. He had no further opportunity of distinguishing himself, but he continued to serve, and died at sea on board his ship the Mary, in October 1662: his body was brought home, and Pepys has a note under November 28, 1662, that he went "by 10 o'clock to Ironmongers' Hall, to the funeral of Sir R. Stayner."

STEELE, SIR RICHARD, was born at Dublin in 1671. His father, who was private secretary to James, first duke of Ormond, sent his son to be educated at the Charterhouse in London; thence Steele was removed to Merton College, Oxford, and admitted a postmaster on that foundation in 1691. He afterwards was an ensign in the Guards, and in 1702 attracted the notice of the public as an author by the publication of 'The Funeral, or Grief à la-Mode,' a comedy, successfully acted in that year. Two more comedies, 'The Tender Husband,' acted in 1703, and 'The Lying Lover,' 1704, followed this first attempt. In 1709 he commenced 'The Tatler,' the first, in our literature, of a series of periodical works in the form of short essays. He was soon after made one of the commissioners of the Stamp-office. In 1711 he began, in conjunction with Addison, 'The Spectator,' and in 1713 'The Guardian.' In this year he was dismissed from his situation in the Stamp-office, and was elected member for Stockbridge in Hampshire. In March of this year he was expelled the House for writing two pamphlets, 'The Englishman' and 'The Crisis,' on the succession to the crown of England, alleged to contain treasonable matter relative to the reigning family: he was supported on this occasion by Addison, and other distinguished members of parliament; and when called upon to take his place at the bar, he had Stanhope on one side of him and Walpole on the other. He spoke, thus supported, with great eloquence and spirit for nearly three hours, but on a vote being taken, his 'Crisis' was declared a scandalous libel by 245 votes against 152—"a most fierce and unwarrantable stretch," Lord Mahon very truly calls it, "of party violence."

After the accession of George I., in 1715, Steele was made surveyor of the royal stables at Hampton Court, and was knighted on the presentation of an address. The same year he was chosen member for Boroughbridge in Yorkshire, and appointed one of the commissioners of forfeited estates in Scotland. He continued to write articles relative to the political events of the time, and in the latter years of his life appears to have suffered much from poverty, caused partly by improvidence, partly by a habit of speculating in new projects. He sustained a considerable loss—nearly 10,000*l.* by his own account (see his letter to the Duke of Newcastle, 'Epis. Corr.,' 469)—by the revocation, in 1719, of the patent by which he was constituted governor of the royal company of comedians. In 1722 his comedy of 'The Conscious Lovers' was acted. Some time before his death he retired into Wales, to his seat at Llangunnor, near Caermarthen, where he died September 1, 1729. He had been twice married, first, to a lady of Barbadoes, secondly, to Elizabeth, the daughter of Jonathan Scurlock of Llangunnor, Esq., by whom he had a daughter, married in 1732 to the Hon. John Trevor, afterwards Baron Trevor of Bromham.

Steele has the merit of having originated a kind of periodical literature not before known in this country. Of the value of the series of works commencing with 'The Tatler,' of which, in conjunction with Addison, he was the author, it is needless here to speak. They are remarkable for a style combining with the ease of familiar conversation grammatical correctness and purity of language, for the invention and judgment shown in the choice, and the versatility of the treatment, of the subject, and, above all, for the refined and Horatian satire which, expressing itself in a tone of playful irony, and by means of allegory and representation of character never directly personal, formed the taste and reformed the manners of the generation by whom the perusal of these writings was regarded as a passing amusement. Of the papers in 'The Tatler' by far the greater number are by Steele; 200 out of the 271, of which it consists, being wholly or chiefly by him. Of the 'Spectator,' his contributions are almost equal in number to those of Addison, but certainly by no means equal in merit. In both the 'Guardian' and 'Englishman' Steele had the principal share. Though wanting in the higher qualities which distinguish the essays of Addison, those by Steele are marked by a warm-hearted geniality, a constant liveliness, and a freshness which render them extremely pleasing. Steele's plays were published in 12mo by Tonson, in 1755.

STEEN, JAN, one of the most celebrated painters of the Dutch school, was born at Leyden, in 1636. His father was a brewer, who, complying with his son's desire to be a painter, put him apprentice to Nicholas Knupfer, a German artist of considerable note, at that time residing at Utrecht. He afterwards studied under Van Goyen, who was so pleased with his agreeable manners, and his talents as a painter, that he gave him his daughter Margaret in marriage. Though Steen soon acquired great reputation, he did not gain sufficient to live with comfort, because he spent much time on his pictures, which he finished with extraordinary care. His father therefore advised him to set up a brewery at Delft, in which he had every prospect of success, but his propensity to an idle and dissolute course of life made him neglect his business, and having incurred debts, he was driven by necessity to his pencil. With the assistance of his relations he set up a public-house, which was much frequented, but only gave him more opportunity and temptation to indulge in his intemperate way of life. The scenes which he saw here he transferred, often in a state of intoxication, with unrivalled skill to the canvas. None of his contemporaries surpassed him in the naïveté of his compositions, in the expression and character of his figures, and the skilful distribution of light and shade. "In spirit, humour, and invention," says Dr. Waagen, "Steen excels all other Dutch painters in the same line; to this is added a free, light, easy touch, a great freshness and clearness of colouring, and sometimes a delicacy of execution approaching if not equal to Metzen." He sometimes attempted historical subjects, such as Moses striking the Rock, but it is in scenes of domestic life, of the higher as well as the lower classes, that he is without an equal.

After the death of his wife, by whom he had six children, he married a widow with two children. His business failed, and he was scarcely able to procure sufficient for his subsistence, by the sale and pawning of his pictures, which in his latter years were slightly painted. He died in 1689, leaving his family in great distress. His works, which had not fetched great prices during his life, rose rapidly in value after his death, and are now greatly coveted, and sold at high prices. Several of his finest pictures are in England, in the Royal collection, and the collections of the Duke of Wellington, Lord Ashburton, Sir Robert Peel, Mr. Hope, &c. At Lord Spencer's seat at Althorp there is a fine portrait of Sir Kenelm Digby ascribed to him. His drawings are excessively scarce. He likewise executed a few very spirited etchings, which are also very scarce.

STEENWYK, HENRY, the Elder, a celebrated painter, of the Flemish school, was born at Steenwyk in 1550. He studied under his father, who was well versed in painting, architecture, and perspective; and also under John Fredemann, called De Vries. Like his master, he painted architectural subjects; but excelled him and all his contemporaries in truth, delicacy, transparence, and neatness. His favourite subjects were the interiors of Gothic churches and convents, and most frequently views by night, when they were illuminated by flambeaux or tapers. He was a consummate master of chiaroscuro, and his lights and shadows are distributed with the greatest judgment. The reflections of his lights are beautiful, and every column, and all the details of the Gothic architecture, are represented with perfect truth and precision. His pictures are usually enriched with figures by Breughel, Van Tulden, and other distinguished artists. His genuine works are extremely rare, and very highly prized all over Europe. To avoid the troubles of war, he retired to Frankfurt, where he died about 1603.

STEENWYK, HENRY, the Younger, the son of the preceding, was born in 1585. He followed the style of his father, by whom he was very carefully instructed, and very good judges have thought that he often equalled him. His friend Vandyck, for whom he frequently painted the architectural and perspective backgrounds of his pictures, induced him to visit England, and introduced him to the court of Charles I., where he met with the encouragement due to his talents, and found employment in this country for several years. He died at London, when still young, but in what year is uncertain. His widow, who had been instructed by her husband, retired to Amsterdam after his death, and practised painting there: her works were greatly esteemed and readily purchased at high prices. The celebrated Peter Neefs, father and son, were among the disciples of the elder Steenwyk. The portrait of the son by Vandyck is engraved in the collection of the portraits of the chief artists of his time.

STEEVENS, GEORGE, was born at Stepney, in 1736. His father was connected with mercantile pursuits in London, being a director of the East India Company. George Steevens was placed on the foundation at Eton, and became a scholar of King's College, Cambridge, in 1754. His first publication, and a most useful one, was the reprint, in four volumes, octavo, of 'Twenty of the Plays of Shakespeare, being the whole number printed in quarto during his Lifetime,' &c. These plays profess to be literal copies of these rare editions; and in several instances the various readings of other quarto editions are given in the foot-notes. This was an acceptable service to all students of our great poet; and a comparison of many of these plays with the originals enables us to say that the reprints are remarkably faithful. This reprint appeared in 1766. The reputation which Steevens thus acquired led, no doubt, to his association with Johnson in the edition of Shakspere which appeared in 1773 with their joint names. In this edition his assistance was of essential service; for he brought to the task of editing Shakspere qualities in which Johnson was deficient—a more accurate knowledge of early English literature,

and greater precision in verbal criticism. Neither his character nor that of the age to which he belonged would have led him to any complete conception of Shakspere's excellence; but what he professed to do, he did satisfactorily. He collated all the copies diligently; he restored many readings which had been tampered with by his editorial predecessors; and he judiciously adhered to the old copies, without attempting to regulate the metre according to the poetical creed of his day. In 1778 the second edition by Johnson and Steevens appeared, in which Malone had rendered some assistance; but Malone, in 1780, published a supplement containing the doubtful plays and the poems. This appeared something like a setting-up on his own account; and Steevens, who thought too highly of himself to pay much respect to others, scarcely forgave this. He and Malone at length became rival editors, each working with very laudable diligence in that species of commentary which resulted from their antiquarian knowledge; but each quite incapable of throwing any new light upon the poet by a genial admiration and a philosophical estimate of his wonderful performances. Their rivalry, in all probability, gave a new direction to the labours of Steevens. He dedicated himself to the production of another edition, in which he should cast aside the principles which had guided his former labours. He possessed a more decided and more acute mind than Malone; and, with an ill concealed contempt of the plodding diligence of his old fellow-labourer, he went to work to give us a new Shaksperian metre, such as would satisfy the most precise disciple of the ten-syllable school. He proposed, "instead of a timid and servile adherence to ancient copies," to proceed to the "expulsion of useless and supernumerary syllables, and an occasional supply of such as might fortuitously have been omitted." The edition in which this process was perfected was produced in 1793, in 15 vols.; and such was his commendable anxiety for its correctness, that he often walked from his house at Hampstead to his printer's in London, before daybreak, that he might correct the proof-sheets. His experiment was perfectly successful with a public not very critical, who were thus presented with what he called "a commodious and pleasant text of Shakespeare." That text remained undisputed in its authority till the publication of Malone's posthumous edition by Boswell in 1821, in which some attempts were made to adhere to the early copies; and no popular edition, conducted upon a different principle, appeared till that of Mr. Knight, in 1838. In his edition of 1793 Steevens made his well-known avowal that he did not reprint the poems of Shakspere, "because the strongest act of parliament that could be framed would fail to compel readers into their service."

With the exception of his various editions of Shakspere, Steevens did not apply himself to any extensive work. He assisted Nichols in his 'Biographical Anecdotes of Hogarth,' and Isaac Reed in the 'Biographia Dramatica.' His ample means put him above the necessity of literary labour. But his leisure was amply filled up by a system of excitement, which was not calculated to add to his happiness or his reputation. He had the command, which his acuteness and sarcastic power might easily secure, of a newspaper and a review; and the 'St. James's Chronicle' and the 'Critical Review' were made the vehicles of the bitterest attacks upon the literary characters of those to whom in private he was all smiles and courtesy. In some satirical verses, as malignant as his own paragraphs, and rather coarser, we have this character of him (Nichols's 'Literary Anecdotes,' viii. 540):—

"Mark the old beau's grimaces, his smirk and palaver;
Mark his crest and fine folds, but beware of his *slaver*."

Johnson said of him, in answer to Beauclerk's assertion "He is very malignant," "No Sir, he is not malignant. He is mischievous, if you will. He would do no man an essential injury; he may indeed love to make sport of people by vexing their vanity." This, most probably, was the true state of the case. Steevens had no domestic ties, and men were afraid of him. Johnson said, on another occasion, in which there is little doubt he alluded to him, "Sir, he lives like an outlaw." His mock praise, his sarcastic politeness, his anonymous ridicule, gratified his sense of power. He had higher abilities and more scholarship than many of the solemn critics who were then busied about our early literature; for then, as it always must be, the small men, who applied themselves to verbal criticism, fancied themselves great (to use Bentley's forcible image) when they were on a giant's shoulders. While Steevens, in his own notes on Shakspere, is making the most profound bows to this man's learning and that man's ingenuity, we can see him winking as it were upon his readers, and whispering, "what owls!" Amongst other tricks, and his tricks were very numerous, and some of them rather elaborately concocted with a view to mislead his successors, he set up mock commentators, under the names of Amner and Collins, to perpetrate dirty annotations to which he was ashamed to put his own name; and he once signed a bitter attack on Capell, in his own edition, with the name of his timid rival Malone. George Steevens died at Hampstead, in January 1800; and was buried at Poplar, where his memory is graced by one of Flaxman's monuments.

STE'FANI, TOMMASO DE', the first Neapolitan painter mentioned at the revival of art in the 13th century, was born about 1230. A contemporary of Cimabue, he has been represented by Neapolitan writers as superior to that painter, but Marco da Siena says that he was inferior to Cimabue in grandeur of style. Tommaso was patronised by Charles of Anjou and Charles II. He painted the chapel of the Minutoli, in the Duomo, mentioned by Boccaccio, with a series of frescoes representing the Passion of our Saviour. None of his works have come down to the present time. The year of his death is uncertain.

STE'FANO (called FIORENTINO), was born at Florence in 1301. Though his most celebrated works, in the church of Ara Coele at Rome, Santo Spirito at Florence, and elsewhere, are no more, he deserves to be mentioned as a disciple of Giotto, and the only one who attempted something beyond the mere imitation of his master, whom, according to Vasari, he excelled in every department of the art. He was the son of a daughter of Giotto's named Caterina. He was the first who attempted foreshortening, and if he did not completely succeed in this, he certainly made improvements in perspective, and gave new variety of character and life to his heads. He died in 1350. No authenticated picture of his remains in Tuscany, "unless," says Lanzi, "we except a Christ, in the Campo Santo of Pisa," which is in a greater style than the works of his master, but retouched.

STE'FANO, TOMMASO DI, supposed to have been the son and pupil of the preceding, born according to Vasari in 1324, was called GIOTTINO, from the resemblance of his works to those of Giotto. A Pietà, at S. Remigi at Florence, and some frescoes of his at Assisi, bear indisputable marks of that style. Vasari says that he finished his works with great care and devotion, being always desirous rather of glory than gain. He died of consumption at the age of thirty-two.

STE'FFANI, AGOSTI'NO, an Italian composer of great eminence in the 17th century, was born, about 1650, at Castello Franco. In his youth he was entered a chorister at St. Mark's, Venice, where a German nobleman, pleased with his singing and appearance, obtained his discharge from the church, took him into Bavaria, there bestowed on him a learned and liberal education, the musical part of it under Ercole Bernabei, and finally, when he had arrived at the proper age, got him ordained. He thenceforward took the title of "abate," by which he is now commonly known. His ecclesiastical compositions soon became numerous, were much admired, spread his fame, and attracted the notice of Ernest, duke of Brunswick, father to George I. of England, who, though a Protestant, invited the Roman Catholic and clerical musician to Hanover, made him director of his chamber music, and committed to him the management of the opera, then just beginning to raise its head in Germany. But the intrigues of singers at length wearied him of his theatrical and rather incongruous occupation, though not till he had composed several operas, which, translated from Italian into German, were performed at Hamburg between 1694 and 1700. These however are forgotten; but his madrigals, motets, and, more especially, his duets, of which Caroline, consort of George II., collected nearly a hundred, are the best known of all his works, and of which it is enough to say, that Handel acknowledged his twelve celebrated duets to have been written in imitation of them.

Steffani was not only a musician but a statesman. He had a considerable share in concerting, with the courts of Vienna and Ratisbon, the scheme for erecting the duchy of Brunswick-Lunenburg into an electorate, for which service the elector assigned him a handsome pension, and Pope Innocent XI. gave him the bishopric of Spiga. In consequence of this he no longer put his name to his compositions, but adopted that of his secretary, Gregorio Piva; and in 1708 relinquished his appointments in Hanover in favour of the, afterwards, great Handel. He died at Frankfurt, in 1729.

STEFFENS, HEINRICH, was born at Stavanger in Norway on May 2, 1773. His parents removed in 1779 to Helsingör, where he received his early education, and in 1787 he was taken to Copenhagen, as his early-displayed piety and eloquence seemed to point out divinity as his proper study, though he had already acquired a great fondness for natural history. In 1790 he was entered at the University of Copenhagen, where he so distinguished himself that he received in 1794 a travelling prize. He spent the summer of that year at Bergen in Norway, and in the autumn while proceeding to Germany he suffered shipwreck at the mouth of the Elbe, saving only his life, and that with difficulty. After residing about a year in Hamburg, he removed to Kiel, where in 1796 he gave lectures in natural history, and acted as private tutor. He however felt a want of a fundamental principle in natural science, and, repairing to Jena, imagined that he found in the theories of Schelling what he needed. He was intrusted with the revision of Schelling's writings on natural philosophy in 1800, and became one of the warmest supporters of the doctrines of Schelling's school (then in its most flourishing state), at least so far as they were restricted to natural philosophy. After having been created adjunct to the professor of philosophy in the University of Jena, he repaired to Freiberg, where he was instructed by and acquired the friendship of Werner. While here he wrote his 'Geognostisch-Geologischen Aufsätze' ('Geognostic-Geological Essays'), not published till 1810, which he expanded in 1811-19 into three volumes of a 'Handbuch der Oryktognosie.' On returning to Denmark in 1802, he excited considerable attention by his lectures; but as he experienced some coldness from influential persons, he accepted in 1804 a call from the University of Halle to become professor there, and while there published (in 1806) his 'Grundzüge der philosophischen Naturwissenschaft' ('Fundamental Features of Philosophical Natural Science'). The years 1807-9 he spent with his friends in Holstein. He then

returned to Halle, and took an extremely active part, not unattended with danger, in the secret preparations of the Prussian patriots to cast off the French yoke, which they felt to be alike burdensome and disgraceful. When the time for action arrived, Steffens joined the Prussian forces as a volunteer, and by his enthusiastic addresses roused and supported the energy of his comrades, with whom he continued till the entry into Paris in 1813. After this he returned to Breslau, where he had been created professor of physics and of natural history. These offices he held till 1831, when he removed in a similar capacity to the University of Berlin, in which city he died on February 13, 1845. While in Breslau he wrote, in connection with what may be called his professional pursuits, his 'Anthropologie,' published in 1822, in which he strove to elucidate on philosophical principles the existence of mankind in connection with the universe. This subject he continued in his 'Polemische Blättern zur Beförderung der speculativen Physik' ('Polemical Leaves for the advancement of Speculative Physics'), in two parts, issued in 1825 and 1835; but these works rather represent the philosophy of the Schelling school than add to our knowledge by any new facts. The intellectual activity and mental riches of Steffens however were not confined to one branch of knowledge, and he frequently and successfully appealed to the present thoughts and feelings of his fellow-countrymen. To this description of works belong his essay 'Ueber die Idee der Universitaten' ('On the Ideas of the Universities'), 1809; 'Die gegenwärtige Zeit, und wie sie geworden' ('The present Time, and what it will become'), 1817; and 'Ueber geheime Verbindungen auf Universitaten' ('On the secret Societies of the Universities'), in 1835. His disinclination also to the attempted church union in Prussia rendered him at first the leader of a considerable number of dissenters from that union, and at length involved him in many controversies, which ultimately occasioned the production of his work 'Von der falschen Theologie und dem wahren Glauben' ('On the false Theology and the true Faith'), in 1824, of which more than one edition has been called for. In 1831 he published 'Wie ich wieder Lutheraner wurde und was mir das Lutherthum ist' ('How I became again a Lutheran, and what Lutheranism is to me'), which is a personal confession of faith, certainly of the Pietist class, but it is of a far higher character of thought than that of most of the works of that sect, and appears to be the result of an inward struggle against the modern system of absolutism, which principle he defines as a positive surrender, of the belief in the personality of the Deity. In 1827 also he struck into a new line: he began a series of novels, of which the first 'Die Familien Walseth und Leith,' in three volumes, was followed in 1828 by 'Die vier Norweger,' in six volumes, and that by 'Malcolm' in two. These novels contain many references to himself both in the incidents and opinions, but they also contain well-defined pictures of the peculiarities of national character, narratives of the historical events of the period, with lively and correct descriptions of scenery, especially that of his native country in 'The Four Norwegians,' and all are penetrated with a deep-lying religious feeling, which give them a peculiar character. In the last years of his life he occupied himself with writing a detailed autobiography, 'Was ich erlebte,' published in ten volumes, from 1840 to 1845. It is perhaps too minute, but contains many interesting facts, and a fragment of it has been translated into English under the title of 'Adventures on the Road to Paris,' an account of the advance of the allied armies in 1813. Since his death some posthumous works have been published, 'Nachgelassene Schriften,' with a preface by Schelling.

STEIBELT, DANIEL, a celebrated composer for, and performer on, the pianoforte, was born in 1755 at Berlin, where his father was a manufacturer of musical instruments. When a youth, attracting the notice of William III. of Prussia, he was educated at the charge of that monarch, and soon distinguished himself. In his travels he visited Paris and London. In the former city he had the honour to introduce Haydn's 'Creation,' and also published many works: in the latter he made a considerable stay, took many pupils, and produced and printed much pianoforte music. He afterwards returned to his native country, and finally settled at St. Petersburg, where he was appointed maitre de chapelle to the emperor. He there died in 1823, in distressing circumstances, for he had lived thoughtlessly—to use a very mild epithet. Steibelt may almost be said to have formed a pianoforte school, to which the term 'sparkling' may be applied. His best compositions are remarkable for brilliancy, and what we will venture to call picturesque effect, and his execution of them was singularly delicate, animated, and beautiful. He composed also some operas, which were performed in Paris and in St. Petersburg, but these did not survive their author.

STEIN, HEINRICH FRIEDRICH KARL, BARON VON, the great Prussian statesman, was born at Nassau on the 15th of October 1757. He was the third son and ninth child of his father Karl Philipp von Stein, the descendant of one of the old noble families of the German Empire, the possessor of large estates, and who had been in high official employment under the archbishop-elector of Mainz. In 1773 the future statesman went to the University of Göttingen to study law. He afterwards continued his studies at Wetzlar and Vienna. In 1779 he entered the Prussian official service as a director of mines; and in this capacity, and in others to which he was successively appointed during the lifetime of Frederick the Great, he laid the foundation of his reputation for administrative talent. In 1786, on the death of Frederick the Great, Stein, in company with his friends, Count von Redem and Count Schlabrendorf, visited England; and while here he made it his business to study the constitution and social arrangements of the country with the utmost attention. The impressions made upon him by what he saw and heard in this country, worked powerfully on his mind, and had much influence upon his future career. In particular he seems about this time to have begun to have less respect for that theoretical republicanism to which, with other young Germans, he had till then been attached, and to have come to the conclusion that the greatness and strength of such a country as Britain was owing less to peculiarities of her constitution, which might be supposed to have an abstract value, than to the reality of free and popular institutions which time and the genius of the people had consolidated. On his return to Prussia, he resumed his official employment in connection with the administration of the mines of the kingdom; and about the same time he married the Countess of Wallmoden-Gimborn. As he had himself inherited large property, this marriage made him extremely wealthy. In 1793, at which time the Prussian Government of Frederick William II. was engaged in organising some Westphalian provinces which had been added to the kingdom, Stein was appointed a member of the commission for that purpose; and he afterwards became director, then president, and in 1796 he was appointed supreme president of the Westphalia Chambers of Wesel, Hamm, and Minden; and in this capacity he introduced many improvements into the agriculture, greatly improved the roads, and ameliorated other parts of the social economy of the provinces under his administration.

The above however were but the preliminary employments of this remarkable man; and it was during the eventful reign of the Prussian king Frederick William III. (1797-1840), or rather during the earlier and more eventful part of that reign, that Stein was to accomplish the labours which have made his name famous. In 1804, on the death of Count Struensee, he was invited to Berlin as minister of the department of indirect taxes, excise, salt-works, trade, commerce, public debt, &c. In this important post he laboured indefatigably; and he had already effected, under much difficulty, many reforms in the administration in Prussia, chiefly in the direction of a removal of restrictions on internal commerce, when those misunderstandings between Napoleon and the Prussian king began which led to the French invasion and conquest of Prussia. Stein, from the very first, took a thoroughly German and patriotic view of the war which the coalition was waging against Napoleon, and his differences with his colleagues in the ministry on this and other subjects led to his dismissal in the early part of 1807. The battle of Friedland on the 14th of June in that year decided the fate of Prussia. By the peace of Tilsit the kingdom was shorn of more than half its territory; and what remained was given back to the Prussian king, to be governed by him, rather as a tributary of the French Empire than as an independent sovereign. Then was the moment for Stein's re-appearance. He had gone to reside on his family property in Nassau; but on being invited by the oppressed and desponding Frederick William to become the minister of what remained of his kingdom, he at once complied. He developed his plan for restoring Prussia to her place in Europe. The essence of the plan was contained in these striking words, "What the state loses in *extensive* greatness, it must make up by *intensive* strength." The means towards this "intensive" strengthening of Prussia proposed by Stein were most thorough-going. They amounted to nothing less than a radical change of system in Prussian politics and administration. The true strength of the kingdom, said Stein, was to be found not in the aristocracy, but in the whole nation. Let villenage therefore be abolished throughout Prussia by indemnifying the nobles; let class-distinctions in the eye of the law be abolished as soon as possible; let nobles pay the land-tax as well as others; let the old rule of the Prussian military service, which prevented any but nobles from being commissioned officers, be abrogated. He urged also the formation of a municipal system in Prussia not unlike that of England; and he devised a scheme by which the Prussian youth could be gradually, and yet universally, trained to the use of arms—the peculiarity of the scheme being that the youth should be trained in successive batches, so as not to increase the army and awaken the suspicion of Napoleon. These and many other reforms, forming in their aggregate what has since been called "Stein's system," he explained to the king and others. He was able also personally, to some extent, to carry them into effect with the best results. Napoleon however had heard of "one Stein" who was engaged in retrieving by such means the reverses of Prussia; and in November 1808 Stein was obliged to resign the ministry and take refuge in Austria. Before his departure he addressed a circular to all the high officials of the kingdom, in which, so far as he deemed it prudent, he explained the features of his "system." From what he said in this circular, it became clear that his "system" looked forward to something more than mere administrative changes in Prussia—that, in short, it contemplated the formation of a free national representation, in which all who possessed one hundred acres of land, or were engaged in trade extensively, or in the culture of letters, should take part in the legislation. The administrative part of Stein's system, more especially as regarded the army and the municipality, was put

into effect by his successor in the ministry, Count, afterwards Prince, von Hardenberg; and the result was, as Stein had foreseen, that during the time of Prussia's apparent ruin and weakness, she was gradually gathering strength for the struggle that should restore her to liberty. Nor was Stein in his exile idle. Apart altogether from the system of institutions which he had framed and recommended, he was to a great extent the author and founder of that secret and patriotic society, having for its object the expulsion of the French and the recovery of Prussian and German independence, which between 1808 and 1813 pervaded, under the name of *Tugend bund*, all ranks of German Society, and embraced the noblest German spirits of the time. This *Tugend-bund* however contemplated also a future of free representative institutions for Prussia and Germany when they should be liberated.

In 1812 Stein went to Russia, and attached himself as counsellor to the Emperor Alexander, then about to begin his great final struggle with Napoleon I. In 1813, after the entry of the Allies into Saxony, he was named chief of the Administrative Council of all the German territories in the possession of the Allies; and in this year the fruits of his "system" and of the "Tugend-bund," so far as Prussia was concerned, were seen in the universal rising and the excellent discipline of the Prussian "landwehr." In 1814 Stein accompanied the Allies into Paris, and in the debates then in progress as to the terms on which France should be let off, he took a truly Prussian view, and argued for a far greater measure of vengeance on France for the injuries she had inflicted on Europe since 1792 than the leaders of the Allies were disposed to exact. Stein's part in the Congress of Vienna was not great. He was charged with the preparation of some plans connected with the re-organisation of Germany; and he afterwards published his views on that subject. After the final overthrow of Napoleon I. in 1815, Stein's influence with the leaders of the Allies was gone. His notions of free institutions, of representative government, and of a federal alliance of all the German states by means of a popularly-elected Diet, were not to the taste of the Russian emperor and the other powers of the Congress. Even the Prussian king, who at first, under Stein's inspiration, was disposed to make a stand for the liberal use of the European opportunity afforded by Napoleon's fall, deserted his adviser, and joined the absolutist league. The intrigues of Montgelas, the Bavarian minister, representing the jealousies of some of the minor German states, had something to do with Stein's loss of influence. He retired into private life, and had the pain of seeing the Prussian sovereign and government relapsing from his "system" even in the administrative parts, while the attainment of a national representation, as the means of German union, seemed postponed to a far distant day. His name however lived in the hearts of patriotic Prussians, and from time to time he was heard of. In 1816 he was decorated with the Order of the Prussian Eagle; in 1818 he was at the Congress of Aix-la-Chapelle; in 1827 he was nominated a member of the Prussian Council of State; and in the same year he was mareschal of the first assembly of states of Westphalia. In the same year (1827) he published a criticism on some parts of Bourienne's 'Life of Napoleon,' in which his own share of the events of 1814-15 had been commented on. He died on the 29th of June 1831, leaving behind him the reputation of having been one of the firmest characters and the greatest statesmen that Prussia had produced.

STELLA, JACQUES, a celebrated French painter, was born at Lyon in 1596. His father, François Stella, who was also a painter, died when he was only nine years old, yet, though so young when he lost his father, Stella is said to have had no other master. At the age of twenty he went to Italy, and at Florence he was employed by the Grand-Duke Cosmo II. to execute the decorations which were designed for the celebration of the marriage of his son Ferdinand II. Stella made many designs and painted several pictures for the grand-duke, who gave him apartments and allowed him a similar pension to that which he gave to Callot the engraver. After living seven years in Florence, Stella went to Rome in 1623, and contracted a friendship with Poussin, of whom he became also an imitator.

While in Rome he was by some treachery or misunderstanding thrown into prison, and while in confinement he amused himself with drawing on the wall, in charcoal, the figure of the Virgin with the infant Jesus in her arms. A report of the excellence of the drawing reached the Cardinal Barberini, who went to see it, and from that time a lighted lamp was suspended over it, and the prisoners performed their devotions before it.

In 1634 Stella returned by Venice and Milan to France, with the intention of visiting Spain. At Milan they offered him the directorship of the Academy, with a view of retaining him in that city, but his object was to go to Spain, whither he had been invited by the king. Cardinal Richelieu however succeeded in detaining him in Paris; he procured him apartments in the Louvre, with the title of painter to the king and an annual pension of 1000 francs. In 1644 he was decorated with the cross of St. Michael, and was elevated to the rank of principal painter to the king. He died at Paris in 1657.

Stella remained an imitator of the style of Poussin, but he did not go beyond the drawing and colouring of Poussin, and in the latter respect he exaggerated the defect of Poussin: many of his pictures are very red. He excelled in pastoral pieces, and in the sports of infants; he was also excellent in perspective and architecture. His chief defect was a want of expression. There are however several good pictures by him in some of the churches of Paris, and there are a few at Lyon. The prints after Stella amount to several hundreds: his niece, Claudine Stella, has engraved fifteen pastoral pieces, fifty-two sports of infants, and three books of ornaments. Edelinck, the Poillys, Melan, and others have engraved some of his greater works. He etched five plates himself, which are very scarce, namely, 'The Descent from the Cross,' a Madonna, a Saint George, a genre piece with infants dancing, and a large print of the ceremony of the 'Presentation of Tribute to the Grand-Duke of Tuscany,' of the date 1621, which is very rare. Many woodcuts, apparently by P. Maupin, are marked 'Stella fecit,' but this alludes to the design, not the woodcut.

(Felibien, *Entretiens*, &c.; D'Argenville, *Vies des Peintres*, &c.; R. Dumesnil, *Peintre-Graveur Français*.)

STENO, NICHOLAS, was born in 1638, at Copenhagen, and there also first studied the medical and other sciences. Bartholin was his preceptor in anatomy, and induced him to pursue it with an ardour which was crowned with eminent success. Having left Copenhagen, Steno studied for three years at Leyden, and for two at Paris, and then travelled through the greater part of Germany and Italy. At Florence, Ferdinand II., grand-duke of Tuscany, appointed him his physician in 1667; and Cosmo III., the next duke, retained him in the same post, and made him tutor to his son. In 1669 Steno renounced the Lutheran faith, in which he had been born and educated, but in which his confidence had been shaken during his residence at Paris by Bossuet, and embraced the Roman Catholic religion. Soon after, Frederic III. of Denmark recalled him, but it was not till Christian V., who was more tolerant of Steno's new faith, succeeded, that he was induced to accept the professorship of anatomy at Copenhagen. He held the appointment for only a short time, and then returned to Florence, where, in 1677, giving up the study of anatomy, he took holy orders, and was consecrated Bishop of Heliopolis. Soon after, having been invited to the court of Hanover, the pope made him vicar apostolical of the churches in the north, and in this office he remained, devoting himself zealously to his religious duties till 1679, when, a Lutheran prince succeeding to the government of Hanover, he was obliged to quit the country. He retired to Munster, and there and in other parts of Germany he continued sedulously preaching till 1686, when he died at Schwerin in Mecklenburg.

Steno is now known chiefly through the results of his anatomical labours, which, considering the short period occupied in them, were neither few nor unimportant. In his inaugural dissertation, published in 1661, he described accurately the salivary glands and their ducts, and especially that of the parotid gland, which Casserius had regarded as a ligament, and which has since been commonly called Steno's duct, though it had been before his time observed by Gerard Blasius. In another small treatise Steno first described the ducts of the lachrymal gland. His principal work, 'On the Muscles and Glands,' &c., was published in 1664, and contains, among many excellent anatomical descriptions, the first good account of the course of the muscular fibres of the heart, the tongue, and the pharynx, and of the anatomy of the respiratory muscles. It includes also most of his observations on the lymph and lymphatics. In his 'Discourse on the Anatomy of the Brain,' Paris, 1679, Steno speaks of its fibrous structure, and urges the propriety of tracing more carefully than had been hitherto done the course of the nerves into its interior. He wrote also several papers in the 'Acta Hafniensia,' containing some excellent observations on the motions of the heart in living animals, on the nature of the ovaries and the ova of quadrupeds, and on the developement of the chick. A brief account of his researches is published in Haller, 'Bibliotheca Anatomica,' tom. i., p. 491.

STE'PHANUS, ATHENIENSIS, an ancient Greek physician, the author of several treatises still extant. Nothing is known of the events of his life, except that (if we may believe the titles of some manuscripts at Vienna) he was a pupil of Theophilus Protospatharius. (Lambec., 'Biblioth. Vindob.,' lib. vi., pp. 198, 223, 492; lib. vii., p. 352, ed. Kollar.) Neither is it known for certain when he lived, for his having Theophilus for his tutor does not at all help to decide this question, as it is equally difficult to determine the date of the master as of the pupil. G. J. Vossius ('Lib. de Philosoph.,' cap. 13, p. 109, in 'Opera,' tom. iii., ed. Amst.) and Fabricius ('Biblioth. Gr.,' tom. xii., p. 693) think he is the same as the author who is known by the name of Stephanus Alexandrinus, and who dedicated his work 'De Chrysopœia' to the Emperor Heraclius (A.D. 610-641); and that he might have been called Atheniensis from having been born at Athens, and Alexandrinus from having settled at Alexandria. Probably however neither of these great scholars ever saw his works in the original; as Dietz, his editor, notices several words that occur in them, which seem to belong to the 11th century rather than the 7th. The first of his works that we possess is a Commentary on the 'Prognostics' of Hippocrates, which was first published by Dietz (who calls him "inter Hippocratis interpretes sequioris ætatis facile princeps"), in the first volume of his 'Scholia in Hippocratem et Galenum,' Regim. Pruss., 1834. There is also a commentary on the 'Aphorisms' which bears his name, and which in fact agrees word for word with that which is commonly attributed to Theophilus. Some extracts from this are inserted in the second volume of Dietz's collection. His commentary on Galen's 'Ad Glauconem de Medendi Methodo,' is said by Fabricius

and Choulant ('Handb. der Bücherkunde für die Aeltere Medicin,' Leipzig, 1841) to have been first published at Venice in Greek by Aldus, 8vo, 1536; but Dietz doubts the existence of this edition. He has himself inserted the commentary in the first volume of his collection mentioned above. It had before appeared several times in a Latin translation by Augustinus Gadaldinus, Venet., 8vo, 1554, Lugd., 8vo, 1555 and 1558. Another of his works was published in a Latin translation by Casp. Wolf, with the title 'Alphabetum Empiricum, sive Dioscoridis et Stephani Atheniensis de Remediis Expertis Liber,' &c., Tiguri, 8vo, 1581. The treatise on fevers, sometimes attributed to Stephanus Atheniensis, is in fact by Palladius. [PALLADIUS, vol. iv., col. 645.]

The work on Alchemy by Stephanus Alexandrinus consists of nine πράξεις, or 'Lectures' (see Fabricius, 'Biblioth. Gr.,' tom. xii., p. 695), with the title Στεφάνου Ἀλεξανδρέως, Οἰκουμενικοῦ Φιλοσόφου καὶ Διδασκάλου, Μεγάλης καὶ Ἱερᾶς ταύτης Τέχνης περὶ Χρυσοποιΐας Πρᾶξις ἐν Θεῷ πρώτη. It was published in Latin, Patav., 8vo, 1573, by Dominic Pizimentus, together with Democritus, Synesius, and other writers on the same subject. The Greek text is contained in vol. ii. of Ideler's 'Physici et Medici Græci Minores,' 8vo, Berol., 1842. The writer was a Christian, and lived (as was before noticed) in the 7th century. Reinesius (ap. Fabric., 'Bibl. Gr.,' tom. xii., p. 757) speaks highly of his work, but notices that he falls into the common error of the Eastern and Greek churches of that age respecting the procession of the Holy Ghost.

It may be mentioned that the father of Alexander Trallianus (Alex. Trall., 'De Re Med.,' lib. iv., cap. 1, p. 230, ed. Guint.), and a physician of Edessa, sent by Justinian as ambassador to the Persian king (Procop., 'De Bello Pers.,' lib. ii., cap. 26) must not be confounded with the two writers noticed in this article, both of whom probably lived much later.

STE'PHANUS, BYZANTI'NUS, a Greek grammarian, the author of a geographical dictionary, the earliest probably ever written. Nothing is known of his life, and his age is uncertain; he is placed by Saxius ('Onomasticon,' i. 520) in the latter part of the 5th century. Of his original work nothing but an abridgment made by Hermolaus, another grammarian, who lived in the time of the Emperor Justinian, has come down to us, with the exception of a fragment of the letter Δ beginning with Dymo and ending with Dodona, which was first published from the 'Bibliotheca' of Peter Seguier, by Samuel Tennulius, Amst., 4to, 1669. A comparison of this portion of the original work with its abridgement will show how much valuable matter has been omitted by Hermolaus. Constantine Porphyrogennetus, in his book 'De Administrando Imperio,' c. 23, 24, and in that on the 'Themata' (lib. 2, Thema 6, 9, 10, 12), quotes from Stephanus and gives much fuller extracts than are found in the 'Epitome,' and in one instance cites him by name (Thema 9, 'De Sicilia;' see 'Excerpta Constantini Peiresciana,' edit. Henr. Valesius, p. 493; and also 'Etymolog. Magnum,' voc. Σφήκεια). In the work, as it has come down to us, much of the letter K, from KE to KO, is wanting, which is known to have existed, according to Scaliger, quoted by Fabricius ('Biblioth. Græc.,' iii. 51, Hamburg, 1717). The latter part is less full than the earlier; from Patræ to Σ little more than the names of places and their adjectives are given; from this letter onwards the extracts become less meagre. In X and Ω we have what, from the difference in style, may be considered an uncurtailed transcript of the original; the first nine articles of X are abridged in the 'Codex Vratisl.,' like those of the preceding letters, as if the epitomist had desisted suddenly in his undertaking. The difficulty of distinguishing the original material from the possible additions of Hermolaus prevents us from relying with any certainty on several passages in the work which have been thought to refer to Stephanus himself. Under the word Ἀνακτόρεια, he or his abridger speaks of Eugenius, a grammarian (according to Suidas) of the time of the Emperor Anastasius; in the article Γότθοι occur the words, 'as has been said by me in the Byzantica;' and under Βήτλεμα (Bethlehem) are expressions, which prove the writer of them to have been a Christian. Westermann, in the preface to his edition of Stephanus (Lips., 8vo, 1839), is inclined to apply these passages to him rather than to Hermolaus, and his reasons are apparently just. In the Burney manuscript 50, 11, 254, British Museum, in a volume entitled 'Vitæ, Mores, et Dicta Patrum Sanctorum, Ordine Alphabetico disposita, ex Johannis Moschæ Prato Spirituali aliisque Auctoribus collecta,' is mention of a Stephanus of Byzantium, who is described as one of the scribes or chartularii of Maurianus the General; his great fame is spoken of, and a miraculous scene at his death is described, at which the narrator and Theodosius, bishop of Babylon, are said to have been present. A Count Maurianus lived in the time of the Emperor Zeno, A.D. 490 ('Chron. Paschal.,' 261; 'Corpus Byzant. Script.,' Venet., 1729); and another was Comes Domesticorum in the time of Honorius (Banduri, 'Comment. in Antiq. C. P.,' lib. ii. 477, ibid.), and it is possible that some future discovery may connect the Stephanus mentioned in this passage with the subject of this biography.

Westermann has adopted the title Ethnica (Ἐθνικά), on the authority of Eustathius, instead of that of Περὶ Πόλεων, prefixed to the work by Aldus and others. The editions of Stephanus are Aldi Manutii, Venet., fol., 1502; Florent. ex Juntar. officin., fol., 1521; Gesner, Basil., fol., 1553; Xylander, Basil., fol., 1568, cum castigat.; Thomæ de Pinedo, Amstel., 1678, with a Latin translation and useful commentary, and the fragment published by Tennulius. Luc. Holsten., Lugd. Batav., 1684, with many annotations; Abraham Berkel, Lugd. Batav., fol., 1688: this edition was finished by Gronovius, 1694, who republished the fragment with a triple Latin translation in the 7th vol. of the 'Thesaurus Antiq. Græc.'; Dindorf, 4 vols. 8vo, Lips. 1825; and Westermann (referred to above), which contains a carefully revised text and a preface in which is given much valuable information.

The work of Stephanus contains many interesting particulars relative to history and mythology; it treats of towns, nations, and tribes, giving to each proper name its gentilitial adjective. It does not however appear, as some have supposed, that the chief object of the author was to convey grammatical information, and a title to the work, written at the end of the fragment already mentioned, and quoted as proving this, is not considered genuine. The number of authors cited in the fragment makes us the more regret the loss of so valuable a compilation as the whole work must have been. The notices of cities in the 'Epitome,' particularly of those which struck coins, are very useful in the illustration of the local history and topography of the ancient world.

STEPHANUS. [STEPHENS.]

STEPHEN, the first Christian martyr, has been supposed, on no very sufficient grounds, to have been one of the 'seventy-two disciples.' It is more likely that he was a Hellenistic Jew, and one of the large body converted on the day of Pentecost by the preaching of St. Peter. He appears to have been a person of some reputation, and was one of the seven deacons chosen to attend to the temporal affairs of the growing church. The Jews, from the different synagogues out of Palestine, exasperated by the defection from their body of so eminent a person as Stephen, lost no opportunity of contending vehemently with him; and ultimately brought him before the Sanhedrim, to give an account of his belief and conduct. In answer, he commenced a fine oration, the object of which appears to have been to open, historically, the true design of the Jewish dispensation, and the consummation of that design in Christ. The object of this discourse has however been disputed; and it was in fact not fully developed by the speaker, as he was interrupted by the clamours of the mob, who "were cut to the heart, and gnashed on him with their teeth." He was however encouraged by a vision of "heaven opened," and of Christ glorified; on declaring which to the people, they rushed upon him, dragged him outside the city, and there stoned him to death, A.D. 33. With his last breath he invoked the pardon of God for his murderers. This was entirely an extrajudicial act, the effect of popular excitement; for the Sanhedrim did not convict him, and had indeed no power to inflict death.

STEPHEN I. was elected bishop of Rome after the death of Lucius, A.D. 253. He was applied to by the Christians of Gaul concerning some differences which they had with Martianus of Arles, who appears to have been unusually austere in matters of discipline. Next came the commotions among the Christians of Spain concerning the two bishops Basilides and Martialis, who were both deposed. Basilides went to Rome, and, it appears, prevailed upon Stephen to take his part; but the Spanish bishops applied to Cyprian of Carthage, who approved of the despotism of Basilides, and caused it to be confirmed by a council held in Africa. A controversy arose between Stephen and Cyprian concerning the baptism of heretics, but the authenticity of the letters of Cyprian and Firmilian concerning this controversy has been disputed by some church historians and critics. Stephen died in 257, but the manner of his death is not clearly ascertained: the 'Acta S. Stephani' are not considered as genuine. Of Stephen's writings we have only fragments of epistles.

STEPHEN II. was elected after Zacharias in 752, but died three days after his election, without being consecrated, for which reason he is generally omitted in the series of the popes.

STEPHEN III., a native of Rome, was elected the successor of Stephen II. (752), and he is styled by many Stephen II. Astolphus, king of the Longobards, having shortly before driven the Byzantines out of Ravenna, and the Exarchate, and Pentapolis, marched towards Rome, in violation of the peace concluded between his predecessors and that see, and having advanced as far as Narni, sent messengers to the pope, requiring the inhabitants of Rome and its duchy to pay him a capitation tax, and acknowledge him for their liege lord, threatening to pillage Rome in case of refusal. Stephen, having applied in vain for assistance to the Eastern emperor Constantine Copronymus, who was at that time busy in breaking images and persecuting image-worshippers, had recourse to Pepin, king of the Franks, whose accession to that throne in lieu of the deposed Childeric, the last nominal king of the Merovingian dynasty, had been countenanced and sanctioned by Zacharias, Stephen's predecessor. Pepin sent two legates, to endeavour to prevail upon Astolphus to desist from annoying the pope. Their remonstrances proving useless, pope Stephen determined to repair to France in company with Pepin's legates. Pepin received the pope with the greatest respect, and was crowned and anointed by him in the church of St. Denis, together with his two sons Charles and Carlomann. It was then agreed between Stephen and Pepin that Pepin should oblige Astolphus to evacuate not only the duchy of Rome, but also the Exarchate and Pentapolis, which he had taken from the Byzantines, and that those territories

should be made over to St. Peter and the Roman see. Pepin, accompanied by Stephen, marched with an army into Italy, defeated Astolphus, besieged him in Pavia, and obliged him to promise to give up Ravenna with the Exarchate, which embraced the actual provinces called the Papal Legations, and the Pentapolis or present March of Ancona, including Urbino and Pesaro. Astolphus made the promise, and gave hostages to Pepin, who quickly returned to France (A.D. 754). In the following year however Astolphus, having recruited his forces, marched straight to Rome, to which he laid siege, devastating the country around. Pope Stephen now wrote to Pepin in the most urgent manner, in the name of St. Peter: "Petrus vocatus Apostolus à Jesu Christo Dei vivi filio: Viris excellentissimis Pipino, Carlo et Carolomanno tribus regibus," &c., promising them and all the French people eternal life, if they would support the rights of St. Peter's see, but threatening them with eternal perdition if they neglected so to do. These remarkable letters of Pope Stephen are in Baronius, Duchesne, and the Codex Carolinus. Pepin quickly repaired to Italy, again defeated Astolphus, who had been obliged to raise the siege of Rome in order to oppose him, and besieged him in Pavia. While Pepin was encamped before that city, an envoy appeared before him, sent by Constantine Copronymus, emperor of the East, who, after praising Pepin for having driven the Longobards out of the Exarchate, demanded its restitution to its former sovereign the emperor. Pepin replied, that the Exarchate had belonged to the Longobards by right of conquest, and also by the will of the people, who had given themselves up to King Luitprand, in consequence of the persecution of the images ordered by the Greek emperors; and that now by the same right those provinces belonged to Pepin, who had taken them from the Longobards, and that he had thought it expedient to give them to the pope for the honour and advancement of the Catholic church, and to keep it free both from the heresies of the Greeks and from the ambition and rapacity of the Longobards. (Anastasius 'in Vita Stephani III.') Pepin, having dismissed the envoy with this answer, continued to press the siege of Pavia, and Astolphus was obliged to sue for peace. Pepin required him immediately to deliver to his commissioner Fulrad, abbot of St. Denis, the towns of the Exarchate and Pentapolis, and to cause them to be evacuated by the Longobards. This being done, Fulrad carried the keys of those towns to Rome, and deposited them on the sepulchre of the holy Apostle, together with the solemn deed of donation signed by Pepin, his two sons, and the principal barons and prelates of France. This act of donation is lost, but from some of the expressions, gathered from Pope Stephen's letters, it appears that it was made to "the blessed Peter, and the holy church of God," and "to the Roman republic." The city and duchy of Rome were therefore not included in the donation, as they had not been conquered either by the Longobards or by Pepin. The pope then entrusted the administration of the Exarchate to the archbishop of Ravenna. Some critics, especially French, and Sigonius himself, assume that Pepin gave to the pope only the "utile dominium" of the Exarchate and Pentapolis, and retained for himself and his successors the "jus imperii," or sovereign rights.

Soon after this memorable transaction Astolphus died of an accident while hunting, and Desiderius, king of Tuscany, was chosen by the Longobards for their king. Ratchis, brother of Astolphus, who had formerly abdicated the crown and turned monk, left his convent and aspired again to the throne. Desiderius applied to Pope Stephen, who ordered Ratchis to return to his convent. Ratchis obeyed, and Desiderius was acknowledged king. In the following year (April 757) Pope Stephen died, and was succeeded by Paul I. We have of Pope Stephen's writings, besides his letters in the Codex Carolinus, his 'Responsa ad Gallos,' in Harduin's 'Concilia.'

STEPHEN IV., styled III. by some, a Sicilian by birth, was elected pope in 768, more than a year after the death of Paul I., during which time one Constantine, a layman, and brother of Toto, king of Nepi, intruded himself by force on the papal see, having obliged Gregory, bishop of Præneste, to ordain and consecrate him. At last, part of the Roman clergy, supported by the Longobard duke of Spoleto, who sent an armed force to Rome, overcame the faction of Constantine, who was deposed, deprived of his eyes, and shut up in a convent, and Stephen was elected. The new pope convoked a council in the Lateran, in which all the abettors of Constantine were degraded. Shortly after, new disturbances broke out in Rome, which induced Desiderius, king of the Longobards, to go thither with some troops. He had several interviews with Pope Stephen in the Vatican Basilica outside of the walls, and assisted him in quelling the insurrection, the leaders of which had their eyes put out.

King Pepin being dead, the kingdom of the Franks was divided between his two sons, Charles and Carlomann. Bertha, Pepin's widow, having made a journey into Italy, saw King Desiderius, and arranged with him a matrimonial alliance between two of his daughters and her two sons. Pope Stephen, upon hearing this, wrote to the two kings of the Franks a very violent letter, which is contained in the Codex Carolinus, dissuading them from the proposed alliance, and asserting that it would be "arrant folly to contaminate their noble legal race with the perfidious and infected race of the Longobards, who had brought leprosy into Italy, and who did not deserve to be reckoned among nations; that having promised to St. Peter to be friends of his friends, and enemies to his enemies, they ought to shun the alliance of the Longobards, who were enemies to Rome," adding several scriptural passages which he made to bear upon the subject: he concluded by stating that he wrote this letter upon the sepulchre of the holy Apostle, and he threatened them with excommunication if they spurned his advice. The alliance however took place, at least in part; for Charles (afterwards Charlemagne) married Hermengarda, daughter of Desiderius, whom he repudiated a year after, to marry Hildegard, a German princess.

Sergius, archbishop of Ravenna, being dead, the Archduke Leo was elected his successor; but Mauritius, duke of Rimini, went to Ravenna with an armed force, and violently placed in the archiepiscopal see the archivist Michael, a layman. Pope Stephen refused to consecrate Michael, who, after having stripped the church and treasury of many valuables, at last retired, and made room for Leo. It is said that King Desiderius favoured Michael. Pope Stephen, in the latter part of his pontificate, was at open variance with the king of the Longobards, who kept or recovered possession of Ferrara, Comacchio, and Faenza, which formed part of the long-disputed Exarchate. Pope Stephen died at the beginning of 772, and was succeeded by Adrian I.

STEPHEN V., a native of Rome, succeeded Leo III. in 816. Shortly after his consecration he went to France to confer with the Emperor Louis the Pious, whom he met at Orleans, and who received him with great honour. On his return to Rome, he died in the seventh month of his pontificate. He founded at Rome the monastery of Santa Prassede, which he gave to a congregation of Greek monks, who retained their own liturgy.

STEPHEN VI., a Roman, succeeded Adrian III. in 885. He found, on his succession, the Lateran palace stripped of its treasures and other valuables by the relatives and attendants of the late pope, according to the practice of those times. The public granaries were also empty, and the people of Rome were suffering from famine resulting from a bad harvest and from swarms of locusts which had desolated the country. Stephen ordered the fields to be sprinkled with holy water; but at the same time he promised a bounty in money for every measure of dead locusts which the peasants should bring him, and this had the effect of clearing the country of that scourge. He also sold his own property to relieve the poor. Pope Stephen had been consecrated by John, bishop of Pavia, who was one of the imperial 'missi;' but the Emperor Charles the Fat was angry because the new pope had not waited for his approbation, and he sent some of his officers to Rome to arrest him. Stephen however having forwarded the report of his election, made according to the canonical forms, and numerous attestations of both clergy and laity, the emperor was pacified. In the year 887 Charles the Fat was deposed, and his vast monarchy parcelled out. Berengarius, duke of Friuli, was elected by part of the Italian barons king of Italy; but he found a rival in Guy, duke of Spoleto, who overthrew Berengarius in battle, and was crowned at Rome by the pope, in February 891, with the title of emperor, 'Wido Imperator Augustus.' Soon after this solemnity Pope Stephen died, and was succeeded by Formosus. Pope Stephen is said by Gulielmus Bibliothecarius to have been a man of learning: he collected manuscripts, which he gave to the Basilica of St. Paul.

STEPHEN VII., Bishop of Anagni, and a native of Rome, succeeded in 896 Benedict VI., who had not lived a month after his election, which took place on the death of Formosus. Stephen, from what motive is not clearly ascertained, persecuted with the greatest bitterness the memory of Pope Formosus, caused his body to be disinterred and stripped of its pontifical garments, and thrown into a common grave among laymen. He justified himself by the fact that Formosus, before his elevation to the papacy, had been excommunicated by Pope John VIII., in consequence of the frequent factious strifes which often broke out at Rome. Stephen also annulled all the acts and decrees of Formosus. This affair of Formosus gave rise to much controversy, which lasted during several successive pontificates; and a contemporary writer called Auxilius wrote in defence of the memory of Formosus, 'De Ordinatione Formosi Libri Duo.' In 897 an insurrection of the friends of Formosus broke out at Rome, and Pope Stephen was seized, cast into prison, and strangled. He was succeeded by Romanus, who annulled all Stephen's acts as to Formosus.

STEPHEN VIII., succeeded Leo VI. in 928. This was the period when Marozia, and her husband Guido, duke of Tuscany, ruled in Rome. They had put to death Pope John X., and are said to have done the same to his successor Leo VI., whose pontificate lasted only seven months. The election of Stephen is supposed therefore to have been effected with their approbation; but we have no historical record concerning the particulars of his pontificate. The 10th century is the truly dark age of Italian history. Stephen VIII., styled by some VII., died in December 930, and was succeeded by John XI., son of Marozia.

STEPHEN IX., succeeded Leo VII. in 939. Rome was then governed by Alberic, son of Marozia, who assumed the title of "prince and senator of all the Romans." Little or nothing is known of Stephen IX.'s pontificate. Martinus Polonus alone, a chronicler of dubious authority, says he was roughly handled by the Romans in a popular tumult, and was crippled for the rest of his life. He died in 942, and was succeeded by Martinus III.

STEPHEN X., styled IX. by some, CARDINAL FREDERIC, abbot of Monte Casino, and brother of Godfrey, duke of Tuscany, succeeded

Victor II. in 1057. He had been legate of Leo IX. to the court of Constantinople, and was learned in controversial divinity. His election is said to have been unanimous. By the advice of the monk Hildebrand (afterwards Gregory VII.), he sent two legates to Milan to enforce the decrees concerning the celibacy of the clergy, which the church of Milan had not yet adopted. This dispute had begun in 1021, at the council of Pavia, and it lasted for nearly half a century. Stephen issued also several bulls against simony, which was prevalent in his time. He sent for the learned Petrus Damianus, who had retired to a secluded cloister, and obliged him to come to Rome under pain of excommunication, and made him cardinal and bishop of Ostia. The pope also visited his former monastery of Monte Casino, in which he enforced a strict discipline. He also issued a bull exempting the clergy from the jurisdiction of the lay courts, and from paying tribute to laymen. From some passages of Leo Ostiensis and other chroniclers it has been surmised that he intended to make his brother Godfrey king of Italy. But the pope fell ill, and died at the beginning of 1058. On his deathbed he recommended the clergy and people to wait for the return of Hildebrand from Germany before they elected his successor, but the advice was not followed, and a schism ensued. [BENEDICT X.; NICHOLAS II.]

STEPHEN, SAINT, first king of Hungary, son of the Magyar chief Geysa, and Sarolta, the daughter of Gyula, a Hungarian nobleman who had been baptised in Greece, was born about 979, at Gran (Estragan, the ancient Strigonium).

His father Geysa (Győző, that is, 'Victor'), whose fierce and indomitable character the Christian Sarolta had succeeded in softening, allowed Piligrin, bishop of Lorch, to preach the Gospel to the Magyars; but these first attempts proved unsuccessful, and it was only at a subsequent period, when Geysa himself was converted, that a few of his countrymen followed his example. The number was however greatly increased upon the arrival in Hungary of St. Adalbert, who advised Geysa to allow Christians to settle there; and in consequence of this permission being granted, a number of Germans and Italians established themselves in the neighbourhood of the capital, Gran. The majority of the Hungarians being however still attached to their gods, persecution as well as other means of conversion were used against them. In the midst of preparations for a powerful attack against his heathen countrymen, Geysa died, and Stephen succeeded him in 997.

The legend says that an angel had announced to Geysa the birth of a son, and that St. Stephen, the protomartyr, appeared to Sarolta, and bade her call her offspring after him. The name which he bore before his baptism was Vaik, according to Mailath. Great care was taken by his mother that he should receive a good education; Count Deodatus à San Severino, in Apulia, was appointed his instructor, and St. Adalbert, of Prague, baptised him in 995. Shortly after this he married Gisela, the sister of the Emperor Otho III.

The dissatisfied Magyars, though they had hitherto refrained from any acts of violence against the Christians, who enjoyed the powerful protection of Geysa, now began to make open resistance. The youthful inexperience of Stephen, who had scarcely assumed the reins of government, seemed to give them hopes of succeeding in their attempts to check the progress of Christianity and restore their ancient religion. Indeed it appears that when Kupan, the count of Simegh, had consented to lead the heathen Magyars, a number of those who had received Christian baptism joined his standard. In addition to this, so wavering was the faith of those who remained with Stephen, that the youthful chief could only rely upon the support of the foreigners. Kupan had assembled all his forces, and marched towards Weszprim, in the neighbourhood of which town Stephen met him. After a desperate battle, in which Kupan lost his life, the victory so decidedly leaned towards the side of the Christians, that the remaining adherents of the party of Kupan quitted it. For the purpose of securing the possession of his throne, Stephen sent an embassy to Pope Sylvester II., at the head of which was Astricus or Anasbasius, bishop of the newly-created see of Kolotz, who was instructed to obtain the title of king for Stephen. Astricus soon returned with a crown and a deed of the pope, which gave Stephen unlimited power in the ecclesiastical affairs of his country. The coronation took place on the 15th of August 1000. From the time of his assuming the title of king, the peaceful occupations of Stephen were only interrupted by a few warlike incursions, all of which he successfully repelled.

In 1002 Gyula, his cousin, rebelled against him, and publicly abjured Christianity. After a short campaign he was taken prisoner with his two sons, and Zóltan was appointed governor of Transylvania in his stead. The Bulgarians having assisted Gyula in his rebellion, and threatening to make an incursion into the country, Stephen led an expedition against their chief Kean, and gained a decisive victory over him. The third invasion against Stephen was one conducted by Henry, the son of the Emperor Conrad, who had already advanced as far as the Raab with a powerful army, but after some negociations the army returned without having fought a single battle. These were the only instances in Stephen's long reign which obliged him to have recourse to arms. Indeed his court was so well known for the security which it afforded, that the two English princes Edwin and Edward, who had been exiled by Canute, went over to Hungary and lived under King Stephen's protection. The whole of his attention was given to the firm establishment of Christianity, and no means were neglected by him which could induce the few who still persevered in heathenish practices to adopt it. He divided Hungary into ten bishoprics, which were plentifully supplied with monasteries built by Greek architects. Schools were also established, the first and best of which was that of St. Gerard, who had been tutor to Prince Emeric, the king's son. It was afterwards entrusted to the direction of Walter, a monk of Bákony Bél, the fifth monastery founded by Stephen. The country itself being now provided with ecclesiastical and school establishments, a monastery was built at Ravenna for the use of Magyar pilgrims on their way to Rome, where the munificent king had erected a college with a foundation for ten canons, and an inn for his subjects whom the desire of learning might lead to Rome. A large convent in the neighbourhood of Constantinople was the resting-place for Hungarian monks who wished to join their brethren at Jerusalem, and who were entirely supported by the king. These and many other pious and charitable institutions of St. Stephen, joined to his own exemplary life and precepts, soon rooted out the last remnants of paganism. His civil constitution, of which we have no well-authenticated remains, finished the work of civilisation which he had begun thirty years before.

At this period of his life, being fifty-one years of age, he lost his son Emeric, who, under the able tuition of Gerard, had all the accomplishments of his time, and was in every respect worthy of his father. Emeric was married to the daughter of Kresimir, king of Croatia, but he died without issue. Stephen's grief for the loss of his son was increased by the treachery of Gisela, who put out the eyes of Vazul, whom Stephen had designed for his successor, in order that her own son Peter might succeed to the throne. These causes of sorrow so affected Stephen's health that they brought on an illness which afflicted him till his death. About this time an attempt was made against his life by a murderer, who was incited by four of the principal men of the court. Stephen gave a general pardon to all who were concerned in the crime. He died on the 15th of August 1038 (the day of his coronation), forty-one years after the death of his father. In 1083 his relics were enshrined by St. Ladislaus, in a rich chapel which bears his name, in the church of our Lady of Buda. The 20th of August, the day of the translation of his relics, is kept in Hungary as a festival.

St. Stephen was canonised by Benedict IX.; and Pope Innocent XI., in 1686, appointed his festival to be kept on the 2nd of September, the Emperor Leopold having on that day recovered Buda from the Turks. (Chartuitius, 'Vita S. Stephani.')

STEPHEN II., king of Hungary, son of Koloman, whom he succeeded in 1114, at the age of fourteen. He was of a weak intellect, and unwilling to submit to the judgment of his advisers, but was accustomed to act from the impulse of the moment. This quality gave him the name of 'the Lightning,' or 'the Thunderer,' and rendered him odious to his subjects. Soon after his accession to the throne he made war on the Venetians, who could not be reconciled to the loss of Dalmatia, which had been taken from them during the reign of Stephen's father. They sent a fleet, with a considerable army, under the *Doge Ordelaf Faledro*, who however did not recover this province, the possession of which was of the greatest importance to the republic. The hostilities, which lasted two years, ended with a treaty which secured the mainland of Dalmatia to Stephen, whilst Venice obtained the adjoining islands. This transaction was scarcely concluded, when Stephen went (1116) to meet Wladislaw, the chief of the Bohemians, for the purpose of renewing the treaties of friendship which had long existed between the two countries. Through the treachery of Solth, the meeting terminated in a quarrel attended with bloodshed; but after a few months the traitor was executed, and the old treaty renewed: some writers however assert that Stephen was a participator in this dishonourable transaction. In the two following years Stephen invaded Poland and Austria, from which expeditions he derived no material benefit. In 1119 he made an incursion into Austria, but the Emperor Leopold, in a decisive battle, completely defeated the Hungarian army, and pursued it as far as Eisenberg.

The bad feeling which such acts had produced in the people was only checked by the great respect for kingly authority; but Stephen at last excited general indignation by filling the country with foreigners, to whom he showed a decided preference. This foolish policy was followed, in 1127, by a war with the grand-duke of Muscovy, Wladimir Monomakh. Yaroslav, the exiled prince of Wladimir, applied to Stephen for aid. The Hungarian army marched into Russia, and advanced without opposition as far as Wladimir. At this crisis Yaroslav died, and with his death the cause of the war ceased. But instead of returning, Stephen insisted upon storming the town; and in consequence of his obstinacy, the chief nobles of his army, with Rozma Poznan at their head, declared that if he would not immediately follow them into their own country, they would elect another king, and leave him at the mercy of the Russians. Intimidated by these threats, Stephen returned to Hungary; but his conduct compelled many of those who were concerned in the revolt to fly to Constantinople. Here they were well received by the Emperor John II., who, upon Stephen's threatening to invade the empire, sent a powerful army against him, which completely defeated the Hungarians at Uj-

Palanka. When peace was restored, Stephen adopted Bela, the son of his relative Amos, who had been obliged to seek protection at the court of Constantinople, and resigned in his favour in 1131. He then entered a monastery, and died at Waradin, in the thirty-first year of his age.

STEPHEN III. was crowned king of Hungary in 1161, under unfavourable circumstances, arising from the influence which the emperor of Constantinople had exercised over Hungary during the reign of his father. Although Stephen had legitimate claims to the throne, and was generally beloved by the Hungarian nobles, the Emperor Manuel did not approve of his spirit of independence, and signified to the Hungarians that unless they elected Ladislaus, the brother of the late king, he would invade the country. Ladislaus had been brought up at the Byzantine court, and had the Greek interest much more at heart than the Hungarian. Terrified by the approach of a formidable army, the Hungarian nobles elected Ladislaus, who however died in 1161.

STEPHEN IV On the death of Ladislaus, Stephen IV. was forced upon the Hungarians by the Emperor Manuel; though no man could be less acceptable to them than the debauched uncle of the unfortunate Stephen III. A revolt soon compelled him to seek refuge at the court of his patron, and the lawful king, Stephen III., was unanimously re-elected. During the usurpation of his uncle, Stephen lived under the protection of the archbishop of Gan, Luke Banfi. Manuel seemed to approve of the newly elected king, and gave his daughter in marriage to Bela, the brother of Stephen, on condition that the prince should live at Constantinople. Stephen agreed to this; but upon the arrival of Bela at Constantinople, the emperor claimed his heritage, which consisted of Dalmatia. Stephen refused to admit his claim; whereupon his uncle, Stephen IV., re-appeared at the instigation of Manuel, and commenced hostilities. He was however defeated in a battle by his nephew, and obliged to fly to Semlin, where he died in 1163 Soon after his death Semlin was taken, the kingdom cleared of the partisans of the Greek cause, and in an expedition into Dalmatia, which was conducted by Stephen himself, in 1165, this province was recovered from the hands of Manuel. But whilst engaged in the western part of his kingdom, a Greek army appeared in Hungary. Stephen went to meet it; and a decisive battle, in which the Hungarians were defeated, secured the influence of Greece in Hungary. Stephen III. died in 1173, and was succeeded by his brother Bela III.

STEPHEN V, king of Hungary, succeeded his father Bela in 1270, and began his reign by a war against Ottocar, king of the Bohemians, whom he defeated. A subsequent campaign against the Bulgarians was crowned with success; but the course of his victories was interrupted by his death, which occurred in 1272. This king is sometimes called Stephen IV. by those who do not recognise the usurper of that name.

(Thwrocz, *Chronica Hungarorum*; Ranzanus, *Epitome rerum Hungaricarum Decades Quatuor*; Mailáth, *Geschichte der Magyaren*.)

STEPHEN, king of England, born in 1105, was the third of the four sons of Stephen, earl of Blois, by Adela, daughter of William the Conqueror; and was consequently nephew of Henry I., cousin to that king's daughter the Empress Matilda, and second cousin to Matilda's son, who became king of England as Henry II. Having been early brought over to England by his uncle Henry I., that king, with whom he became a great favourite, besides bestowing upon him several valuable estates here, made him earl of Mortagne in Normandy. Dr. Lingard says that Stephen "had earned by his valour in the field of Tenchebrai the Norman earldom of Mortoil." ('Hist. of Engl.,' i. 158). But when the battle of Tenchebrai was fought, in 1106 [HENRY I. vol. iii. col. 353.], Stephen was only about a twelvemonth old. Henry also procured for him a marriage with Matilda, the daughter and heiress of Eustace, earl of Boulogne (younger brother of the famous Godfrey and Baldwin, king of Jerusalem), by which he acquired that earldom, and also a new alliance with the royal families both of England and Scotland, for the mother of Matilda of Boulogne was Maria, daughter of Malcolm Canmore, and a younger sister of Henry's queen Matilda (the good queen Maud). As Stephen therefore was the nephew of Henry I., so his wife was the niece of Henry's queen; and by this match the issue of Stephen, as well as the issue of Henry, might boast of inheriting the blood of the old Saxon royal family, as being equally sprung from Malcolm's queen Margaret, the sister of Edgar Atheling, a circumstance by no means without influence in the contentions of the two lines.

When Henry, after the loss of his son and the failure of issue by his second wife, determined upon securing the succession to the crown for his daughter the Empress Matilda, the two individuals upon whom he appears to have principally relied for the support of that arrangement were his natural son Robert, earl of Gloucester, and his nephew Stephen. It is not improbable that both may have meditated the attempt which Stephen actually made, and that, if the crown upon Henry's death had not been seized by him, it might have been clutched at by Gloucester. The notions of that age were by no means so settled in favour of legitimate birth as to have prevented the son of the late king, although illegitimate, from having a fair chance in such a competition against his nephew.

Perhaps Henry himself was not without his fears of one or both. He must have felt at least that the existence of two males so nearly connected with the royal house, and distinguished both for military talent and popular manners, tended to make still more precarious the success of his novel project of a woman-king, a thing opposed to all the notions and habits of the Gothic nations, and (if we except the single instance of a wife of one of the kings of the West Saxons, who is said to have retained the government in her hands for a year after the death of her husband, and then to have been expelled with disdain by the nobles, who would not fight under a woman) unexampled either in England, or in France, or in Normandy, or in the kingdom of Denmark and Norway, whence the Normans came. At the same time it was obviously much better for Matilda that she should have two such near male relations than if she had only one; seeing that, if she had to fear a rival in one of them, she might count with equal certainty upon having a defender in the other. But that which after all gave her the best chance was the circumstance of her having had the good fortune to give birth to a son a few years before her father's death. Indeed she had borne two sons to her second husband before her father died. Had it not been for those lucky accidents it may be doubted if all her father's provident arrangements would have secured the recognition of Matilda's pretensions for a moment after the throne became vacant. But for the existence of the infant Henry of Anjou, or of his younger brother, at the time of his grandfather's death, the crown might probably have been Stephen's without striking a blow—unless there had ensued a fight for it between him and his cousin Gloucester.

In 1125, immediately after the death of her first husband the Emperor Henry V. (whom she was suspected of having made away with), Henry had sent for his daughter to Normandy, and, having the next year brought her over to England, he collected all the chief persons of the realm about him at Windsor while he kept his Christmas, and, having there by presents and promises engaged those among them of greatest influence to support his views, he came to London, and, having proposed the matter in a council consisting of the archbishops, bishops, abbots, earls, and all the thanes, obtained, in the beginning of January 1127, though not, says Malmesbury, without great and long deliberation, the unanimous promise of the assembly, that, if he should die without male issue, they would receive Matilda as his successor. Every individual present who seemed to be of any note—quicunque in eodem concilio alicujus, videbatur esse momenti (to adhere to Malmesbury's remarkable expression)—took a solemn oath to that effect: first, the Archbishop of Canterbury and the other bishops and abbots; then the King of Scotland on account of the fiefs he held of the English crown; then Stephen, earl of Boulogne and Mortagne; then the Earl of Gloucester; then the other barons. A few months after this Matilda was married to Geoffrey Plantagenet, the son of the Earl of Anjou; and in the year 1131, when she was in England, having already quarrelled with her husband, the oath of fealty to her was again taken by the bishops and nobility at a grand council held at Northampton; and two years after, on the birth of Matilda's first son Henry, it was once more renewed, in a council held at Oxford, both to her and to her son.

Nevertheless, as soon as Henry had expired in Normandy, December 1st, 1135, Stephen, who, as well as Gloucester, had been for some time in attendance on the dying king, instantly set out for England, and taking ship at Whitsand, near Calais, the usual port of embarkation, landed on the coast of Kent. It appears that, foreseeing his uncle's decease, he had already secured the support of a powerful faction of the clergy and nobility, by means of his younger brother Henry, who, having also stood high in the favour of the late king, had been placed by him in the bishopric of Winchester, and had succeeded in winning over to his brother's interest the most influential subject in the kingdom, Roger, bishop of Salisbury, who, as grand justiciary, was the supreme governor of the realm during the vacancy of the throne. Of Stephen's two elder brothers, it may be here mentioned that William, the eldest, was almost an idiot, and that the other, Theobald, had succeeded to his father's earldom of Blois; so that Stephen, in aspiring to the English crown, did not find either of them in his way. The politic and zealous management of his brother Henry had also gained for him the support of William de Pont de l'Arche, who held the castle of Winchester and the key of the royal treasures deposited there. The consequence was, that although Stephen was refused admission by the inhabitants both of Dover and of Canterbury, he was received with warm welcome by those of London and Winchester; and after Hugh Bigot, earl of Norfolk, the steward of the royal household, had, to remove the scruples, real or affected, of some of his adherents, boldly sworn that Henry on his deathbed had disinherited his daughter and her issue, and left the crown to his nephew, it was resolved by the clergy and nobility who had gathered about him that he should be crowned forthwith, and the ceremony was accordingly performed at Westminster on the 26th of December, St. Stephen's-day, by the Archbishop of Canterbury, assisted by the bishops of Salisbury and Winchester. The commencement of the reign of Stephen is reckoned from that day.

At his coronation Stephen swore,—1, That on all occasions of episcopal vacancies he would appoint a new prelate within a certain time, and meanwhile would leave the temporalities of the see in the charge of some ecclesiastic; 2, That he would make no addition to the royal forests, but would, on the contrary, restore to their owners

such lands as had been made forest by his predecessor; 3, That he would abolish the tax called Danegelt, which, after having been given up by the Confessor, had been restored by the Norman kings. On the other hand, the bishops tendered their allegiance only for so long as the king should maintain the privileges of the church; and the lay barons appear to have also qualified their oath by a similar condition as to his preservation of their estates and honours. Nothing like this had taken place at the commencement of any previous reign since the Conquest.

In January of the following year, 1136, after seeing the body of the late king interred at Reading, Stephen convened a great council of the bishops and the nobility at Oxford, and there signed a charter of the liberties of the church and state, in which he styled himself "Stephen, by the grace of God, elected king of the English by assent of the clergy and the people, consecrated by William, archbishop of Canterbury and legate of the holy Roman Church, and confirmed by Innocent the Pontifex of the holy Roman see." He had shortly before this obtained a bull from Pope Innocent, confirming his election. In this charter he repeated more distinctly the engagements under which he had come at his coronation, declaring besides that he would cause to be observed all the ancient and just laws of the kingdom. There is also a shorter charter of Stephen's, dated at London, which seems to have preceded this, and which was probably granted at or immediately after his coronation. In that he expressly grants to his French and English subjects all the good laws and good customs which they had in the time of the Confessor, a clause which is not found in the larger charter. The confirming clause of the latter also has the qualification, "salva regia et justa dignitate mea"—saving my royal and just dignity,—which the other is without.

Meanwhile a feeble attempt had been made by Matilda and her husband to take possession of Normandy; but the Normans themselves, without any assistance from Stephen, soon drove out the army of Angevins which had entered their country. In England at this moment not a hand or voice was lifted up for the daughter of the late king. Even the Earl of Gloucester came forward with the other barons, and did homage, and took the oath of fealty, to Stephen. After a short while however opposition arose in various quarters. In the spring of the year 1136, King David of Scotland, Matilda's uncle, advancing at the head of an army, overran the northern counties, and compelled the barons of those parts to swear fealty to Matilda, and to give hostages for the performance of their oath; and although he agreed to a peace when Stephen marched against him, and restored the lands and castles he had taken, he refused to do homage to the king of England for his possessions in that country. He suffered his eldest son Prince Henry however to do homage for the honour of Huntingdon, which, with the towns of Carlisle and Doncaster, was conferred upon him by Stephen. Meanwhile, during Stephen's detention on the northern border, an insurrection in Matilda's favour broke out in Wales, which he could never effectually suppress, but was obliged to satisfy himself with merely endeavouring to prevent it from extending itself beyond that quarter of the kingdom. Then, although he had obtained the investiture of the duchy of Normandy from the French king Louis, it soon appeared that his possession of the country was only to be retained by force of arms, and that while he had to keep back with the one hand the persevering attacks of the Angevins, he had an almost equally troublesome enemy to keep down with the other in the native chiefs, a large proportion of whom, sometimes arraying themselves on his side, sometimes on that of Matilda, evidently aimed at taking advantage of the contest between the two rivals, to throw off the yoke of the one as well as of the other, and to secure, if not the national independence, at least their individual emancipation from all superiority. And the same spirit quickly began to show and spread itself in England. In some districts the standard of Matilda was raised by the Earl of Gloucester, and various places of strength were seized upon and garrisoned in her name; elsewhere the barons fortified their castles on their own account, and set up each as an independent chieftain. Stephen had his hands full of work with all this disorder and rebellion in the south, when the king of Scotland again appeared on the northern borders. After having ravaged Northumberland with unusual ferocity in the winter of 1137, David and his half-barbarian host retired to Roxburgh, on the approach of the English king in the beginning of the following year; but as soon as Stephen was recalled to the south, the Scots again crossed the border in the end of March 1138. They had taken the castle of Norham, and laid siege to other fortresses, when they were met by Thurstin, archbishop of York, at the head of an army composed of the retainers of the northern English barons, and defeated by him in the famous battle of the Standard, fought on the 22nd of August, 1138, on Cutton Moor, in the neighbourhood of Northallerton. Peace however was not concluded with the Scots till the 9th of April in the following year, when Stephen found himself under the necessity of yielding up to Prince Henry the earldom of Northumberland, with the exception of the forts of Newcastle and Bamborough, for which he engaged to make over to him estates of equivalent value in the south of England.

But by this time the unfortunate English king had found another, and, as it turned out, by far his most formidable enemy. He had quarrelled with the Church. Resolved to reduce the inordinate power of Roger, bishop of Salisbury, and his two nephews, Alexander and Nigel, bishops of Lincoln and Ely, he had at a council held at Oxford, in June 1138, arrested Roger and Alexander; and although Nigel made his escape, he was eventually compelled to surrender his castle of Devizes, as his brother and his uncle had been to give up theirs of Newark, Salisbury, Sherburn, and Malmesbury. The inflammation excited in the whole ecclesiastical body by this attack was terrific. Even the king's brother, the Bishop of Winchester, who had been lately made papal legate, was either carried away by the general feeling of his order, or, if he did not share in that feeling, found it would be in vain for him to resist it. He summoned his brother to answer for what he had done before a synod of bishops, which met at Winchester. Stephen complied so far as to send one of his ministers to plead for him, who, when a decision upon a preliminary question had been given against the king, appealed to Rome; on which the legate dissolved the synod, on the 1st of September 1139. On the last day of the same month Matilda landed on the coast of Suffolk, and immediately after the Earl of Gloucester unfurled his standard in the west. The war spread rapidly over the whole kingdom. At length, on the 23rd of February 1141, Stephen, while besieging the castle of Lincoln, which was held by Ranulph, Earl of Chester, was attacked by the Earl of Gloucester, and being taken prisoner, was immediately, by Matilda's order, consigned in chains to the castle of Bristol.

On that day month Matilda and her brother, attended by a numerous body of barons of their party, met the legate on the open downs in the neighbourhood of Winchester, when it was solemnly agreed that Henry and the church should acknowledge her as their sovereign, on condition that he should be made her first minister, and especially that all vacant bishoprics and abbacies should be filled up on his nomination. Soon after this the Archbishop of Canterbury and all the other bishops gave in their adherence. In the beginning of April the heads of the church met on the summons of the legate at his episcopal city of Winchester; and there he addressed them in a long speech, which Malmesbury, who heard it, has preserved; and in the end the meeting unanimously agreed to confirm his treaty with Matilda. A remarkable circumstance mentioned in the account of this meeting is the appearance of certain deputies from the citizens of London, who, it is stated, on account of the greatness of their city were considered as nobles in England, and who had been summoned to give their attendance by the legate, although the assembly was otherwise composed only of ecclesiastics. They at first stood up for Stephen, but were ultimately persuaded to concur with the rest of the meeting.

But the folly, rapacity, and insolence which Matilda now displayed in her triumph, were soon found to be insupportable by all parties. Taking advantage of the strong popular feeling of disgust, Stephen's queen Matilda, who had remained in arms for her husband in the county of Kent, made her appearance before London while the empress lay there waiting her coronation; and she barely contrived, by springing from table and mounting her horse, to effect her escape to Oxford. The legate now joined his sister-in-law and the Londoners; the empress, with the King of Scots, the Earl of Gloucester, and others of her principal adherents, besieged in the castle of Winchester, fled from that stronghold on the morning of Sunday, the 14th of September, when, being immediately pursued, many of the party were killed, most of the rest, including the Earl of Gloucester, were taken prisoners, and Matilda herself with difficulty escaped to the castle of Devizes. Negociations were now opened, the result of which was that in the beginning of November Gloucester was exchanged for Stephen. When his brother was thus again at liberty, the legate once more summoned a clerical synod at Westminster, on the 7th of December, at which he defended his abandonment of the cause of Matilda, and as usual carried his brethren along with him in his new course of politics. Stephen himself, having appeared among them, addressed them with pathetic eloquence on the wrongs and indignities he had sustained; and they ended by resolving unanimously to excommunicate all who should adhere to the "Countess of Anjou."

The war now recommenced after Stephen had recovered from an illness which confined him for some months, and Gloucester had returned from the Continent, whither he had gone to endeavour to persuade Matilda's husband to come over to her assistance, an attempt in which he met with no success, although Geoffrey consented to entrust his eldest son Henry to the earl's care. In the end of September 1142 Stephen laid siege to the castle of Oxford, in which Matilda resided; but when the garrison, from want of provisions, could hold out no longer, the empress, on the 20th of December, in a severe frost, and while the ground was covered with snow, slipped out at an early hour in the morning attended by three knights, made her way through the posts, crossed the Thames on the ice, walked to Abingdon, and thence rode to Wallingford. Other sieges, battles, and skirmishes followed, and the kingdom remained subject generally in the eastern counties to Stephen, in the western to Matilda, till the death of the Earl of Gloucester, the main support of the latter, in 1146, upon which she retired to Normandy. But her absence brought little more quiet to Stephen. The next two or three years of his reign were disturbed by a formidable rebellion of a confederacy of the barons headed by Ranulf, earl of Chester, and also by another quarrel with the clergy, whose hostility Stephen brought upon himself this time by his support of their old leader his brother Henry, when that intriguing and

ambitious prelate, whom the pope, at the instigation of Theobald, archbishop of Canterbury, had deprived of his office of legate, sought to avenge himself on the primate by the aid of the royal authority. Matters proceeded so far that Theobald at last published a sentence of interdict, the first of which this country had ever been the object, against all the dominions of the English king; and Stephen, assailed by the cries of the alarmed people, found himself forced to yield. But his last and worst antagonist now appeared in the person of Matilda's son Henry, who, having by the death of his father, in September 1151, become Earl of Anjou, and having soon after added to his paternal dominions the territories of Poitou and Aquitaine by his marriage with Eleanor, the divorced wife of Louis VII. of France, landed at Wareham, on the 6th of January 1153, at the head of a force of only 3000 foot and 140 knights, which however was soon augmented by the junction of considerable numbers of his mother's friends. Yet no swords were crossed by these rival claimants of the same crown. Henry having forced his way into the town of Malmesbury, lay there, while the Avon, rendered impassable by the rains, prevented Stephen from attacking him. Stephen then retired to London, on which Henry advanced to Wallingford; but when Stephen had also marched to this point, and both parties were preparing for battle, the principal persons in the two armies, at the suggestion of the Earl of Arundel, interfered, and an agreement was made, by which the effusion of blood was prevented, and which was confirmed in a great council held at Winchester in November following. By this compact, Stephen, whose eldest son Eustace, fortunately for the peace of his country, died suddenly at Canterbury during the negociation, having been seized, it is said, with fever and phrenzy, while he sat at table, constituted Henry, whom he styled duke of Normandy, "his successor in the kingdom of England, and his heir by hereditary right." Henry in the meantime did homage and swore fealty to Stephen; Stephen's surviving son William did homage to Henry, and received from him a grant of all the lands and honours held by his father before his accession to the throne; and, lastly, the bishops and abbots, the earls and barons, and the inhabitants of all the boroughs in the kingdom, swore fealty to both the king and the duke. One of the most strenuous supporters of this arrangement was the Bishop of Winchester. Stephen survived its ratification not quite a year; he died suddenly in a convent at Dover, on the 25th of October 1154, being in the fiftieth year of his age, and having reigned nineteen years all but two months. [HENRY II.]

England during the whole reign of Stephen was probably in a state of greater anarchy and misery than it had ever known since the first settlement of the Saxons, or has ever experienced in the worst of the intestine wars and confusions of which it has since been the theatre. Indeed the country appears to have got far back towards barbarism. "In this king's time," says the Saxon Chronicle, "all was dissension, and evil, and rapine. . . . Thou mightest go a whole day's journey, and not find a man sitting in a town, nor an acre of land tilled. The poor died of hunger; and those who had been men well to do begged for bread. Never was more mischief done by heathen invaders. . . . To till the ground was to plough the sands of the sea. This lasted the nineteen years that Stephen was king, and it grew continually worse and worse."

Yet Stephen personally appears to have had many qualities which would have adorned a throne more fortunately circumstanced. The party zeal of the old historians has given very opposite representations of his character; but his general conduct, and the best or most impartial authorities, bear out what has been said of him by Stow:—"This was a noble man and hardy, of passing comely favour and personage: he excelled in martial policy, gentleness, and liberality towards all men, especially in the beginning; and, although he had continual war, yet did he never burthen his commons with exactions." His valour and clemency indeed, as well as the beauty of his person, are admitted on all hands, and are attested by the whole of his career, and by many remarkable incidents. He is especially spoken of in terms of the warmest eulogy by one contemporary writer—the author of the Life of St. Cuthbert, lately printed by the Surtees Society, 'Reginaldi Monachi Dunelmensis Libellus de Admirandis Beati Cuthberti Virtutibus,' 8vo, Lon., 1835. See his 61th chapter.

By his queen Matilda, who died May 3, 1151, Stephen had the following sons and daughters:—1, Baldwin, who died in infancy; 2, Eustace, after his father's acquisition of the crown styled Earl of Boulogne, who was born in 1125, married in 1140 Constance, daughter of Louis VI. and sister of Louis VII. of France (afterwards the wife of Raymond III., earl of Toulouse), and, as already mentioned, died 10th of August, 1153, without issue; 3, William, who married Isabel, daughter and heiress of William, earl of Warren and Surrey (afterwards the wife of Hamlyn Plantagenet, natural son of Geoffroy, earl of Anjou), became Earl of Mortagne and Boulogne after the death of his elder brother, and died without issue in October 1160; 4, Maud, who died in childhood; 5, Mary, who, after becoming a nun and abbess of the nunnery of Romsey in Hampshire, succeeded, on the death of her brother William, to his honours of Boulogne and Mortagne, and some years afterwards married Matthew, son of Theodoric of Alsace, earl of Flanders, with whom she lived ten years, and was then (in 1189) divorced by the pope and sent back to her convent, after having borne Matthew two daughters, the youngest of whom, Maud, through her granddaughter Elizabeth, the wife of Albert I., duke of Brunswick, is among the ancestors of the present English royal family. Two natural sons are also attributed to Stephen: William, of whom nothing is known except the name; and Gervais, by a lady named Daneta, made by his father abbot of Westminster, which dignity he held till his death August 26th, 1160. Stephen's youngest brother Henry, the bishop of Winchester, who figures so conspicuously throughout the reign, died August 6th, 1171.

The chief contemporary chroniclers of the time of Stephen are—the writers of the 'Saxon Chronicle,' the anonymous author of the 'Gesta Stephani' (published in Duchesne), Richard, prior of Hexham (Hagulstadensis), Serlo, and Ailred, abbot of Rivault (all in Twysden's 'Decem Scriptores'), William of Malmesbury, and Henry of Huntingdon. Many additional facts are also mentioned by Ralph de Diceto, Brompton, Gervas of Canterbury, and other later writers.

STEPHEN, BATHORI, one of the most remarkable individuals of the 16th century, and the greatest king that Poland ever had. He was born in 1533 at Shomlo in Hungary, of an old and noble family of that country. The agitated state in which his native land continued during the 16th century—being torn by domestic factions, and troubled by the Turks and the Austrians, presented a vast field for the display of great talents, united to a daring and adventurous character, and Stephen Bathori rose after many vicissitudes to the sovereignty of Transylvania in 1571. In 1575 he was elected to the throne of Poland, vacant by the flight of Henry of Valois (Henry III. of France); and he owed this elevation to the renown of his valour and wisdom. He took possession of the crown; married, according to the conditions of his election, the Princess Anna Jaguellon, sister to the deceased king Sigismund Augustus; repressed by his vigour the party which supported his competitor Maximilian of Austria; and pacified the country by conciliatory measures.

After having regulated the internal affairs of the country, he settled its foreign relations in a satisfactory manner, particularly by ensuring the friendship of the Sultan of Turkey. He then turned his attention towards Muscovy. This power had recently obtained an extraordinary developement under the celebrated Ivan Vasilovich, who invaded a part of Livonia belonging to Poland, shortly after the accession of Stephen. His first care was to organise a military force adequate to encounter such a formidable enemy, and to secure at the same time the tranquillity of the borders. He formed the Cossaks of the Ukraine into a regular force, allowing them the choice of their own hetman or supreme commander, and conferring on them many advantages as a reward for the services which they were obliged to perform. The castles were repaired and provided with permanent garrisons; a formidable ordnance was created; and a body of life-guards and a regular infantry were organised.

Having completed his military preparations, he took the field in the summer of 1579 with a numerous army composed of national troops, German mercenaries, and five thousand Hungarians, commanded by Bekesh. Bekesh, a countryman of Bathori, had been his enemy and competitor for the throne of Transylvania, but finally, struck with admiration of the superior qualities of Bathori, he disclaimed his enmity and requested the honour of serving under his command. These sentiments were fully responded to by Bathori, who placed in his former enemy an unlimited confidence, which Bekesh justified by his services.

On commencing the campaign, Bathori issued a proclamation to the people of Muscovy, declaring that he was making war against their tyrannical sovereign, and not against them, and promising protection to their lives and property. The Russian historians bear evidence that this promise was strictly fulfilled, and that this campaign was free from all those atrocities by which war was usually accompanied in those times. The Muscovites were defeated in several battles. Polotzk was taken after a desperate resistance; but the garrison and inhabitants were spared by the conqueror, who immediately granted to the town the liberties enjoyed by the cities of Poland, and the same privileges and security to the Greek church which he had enjoyed under the dominion of Moscow. Having restored that important place to Poland, from which it had been taken several years before, he obtained some other advantages during the same campaign, and returned in the winter to Warsaw to attend the diet, which received him with great enthusiasm, and willingly granted the necessary means for the continuation of the war. Bathori resumed it with great vigour in the summer of 1580; the town of Veliki Luki and several others were taken; and in the next year, 1581, the city of Plescow was besieged by Zamoyski, one of the greatest statesmen and warriors that Poland had produced [ZAMOYSKI], and to whom Bathori had entrusted the command of the army. The progress of the Polish arms was arrested, and the fruits of so many triumphs were destroyed, by the intrigue of the Jesuit Possevinus, who, deceived by the promises of the czar Ivan Basilovich to acknowledge the supremacy of the pope, induced Stephen Bathori to conclude peace with Muscovy on the 6th of January 1582, by which the Polish conquests were restored to the czar, with the exception of Polotzk and a few other towns and castles. Bathori employed the interval of peace in introducing different improvements, and was making preparations for another war with Muscovy, the dangers of which his policy could easily foresee. The pope, Sixtus V., deceived by the czar, who as soon as the danger was

over thought no more about submitting to Rome, granted the Polish king a considerable subsidy. The projects of Bathori against Muscovy, which are supposed to have had for their object a change in the form of the government of that country, were cut short by his death, after a short illness at Grodno, on the 12th of December 1586, at the age of fifty-four.

The wars in which he was engaged did not prevent Bathori from paying due attention to the civil affairs of the country, in which the following improvements were introduced during his reign. The province of Mazovia, which had hitherto been governed by a separate code, was induced by Stephen to adopt the general laws of Poland, with some few exceptions. The statute-book of Lithuania was enlarged by the addition of many new articles. The statute of Culm, by which the towns of Prussia were governed, was revised. Many salutary laws respecting the property of the crown and the privileges of the nobles were enacted. But the most important civil act of this king was the establishment of tribunals or supreme courts of justice for Poland and Lithuania. They were composed of members elected for the session by the same voters who returned the nuncios, or members of the diet. This institution, which supplanted the administration of justice by the king, and rendered it independent of the crown, continued till the dissolution of Poland.

Stephen Bathori was very fond of learning and a great patron of learned men. In his early life he was imprisoned for two years in a fortress, by the emperor of Austria, which time he spent in the study of the classics, and particularly in that of the 'Commentaries' of Cæsar, which he is said to have known by heart. He is supposed to have been originally a Protestant, but to have been induced by the representations of a Roman Catholic bishop to abjure secretly his creed and become a Roman Catholic on his accession to the crown of Poland, so that many believe that he had always conformed to the Roman Catholic church. Some learned Jesuits having gained his confidence, he became a great patron of their order, and founded for them the University of Wilna and the College of Polotzk, which he richly endowed. He was however strongly opposed to religious intolerance, and maintained evenhanded justice amongst the various denominations which prevailed in Poland. He left no issue, and resigned, on his election to the throne of Poland, the principality of Transylvania to his brother Sigismund.

*STEPHEN, THE RIGHT HON. SIR JAMES, K.C.B., LL.D., is the son of James Stephen, Esq., Master of Chancery, (well known for his writings and exertions between 1815 and 1830 on the subject of colonial slavery) and was born about the year 1790. He was educated at Trinity Hall, Cambridge, where he graduated B.A. in 1812. Having chosen the legal profession, he was called to the Bar at Lincoln's-Inn. He had hardly begun practice as a Chancery barrister, when, in 1812 or 1813, he became connected officially with the public service as counsel of the Colonial Department. For eleven years he was at once counsel for this department and a Chancery barrister in extensive practice. He then retired from the Bar, and became at the same time both counsel to the Colonial Department and counsel to the Board of Trade. He held these offices jointly for ten years; after which, during the Whig government which succeeded the Reform Bill, he left the Board of Trade and became assistant-under-secretary for the Colonies. From the assistant-under-secretaryship he was subsequently promoted to the permanent under-secretaryship; spending fourteen years in the two offices together. He was thus connected with the civil service thirty-five years in all, during the whole of which time his relations were mainly with the Colonial Department. His impressions of the state of our government offices, and of the colonial office in particular, derived from this long experience, were published, with other opinions on the same subject, in a Blue-book in 1855, when the question of the re-organisation of the civil service, by the adoption of the system of appointments, by competitive examination instead of by patronage, was first agitated. The opinion there expressed on the condition of the public service, as regards the intellectual capacity and culture of the majority of those comprising it, is by no means favourable; but the writer speaks of splendid exceptions. Of these exceptions the writer himself was certainly one. While in the Colonial Office he was one of the ablest and most efficient public servants that the state possessed; and his final retirement from the colonial under-secretaryship in 1847 was a great loss to that department. He then received the honour of knighthood. It was not only however as a public official that he had up to that time distinguished himself. A man of general thought and culture, he had all along employed his leisure in studies ranging beyond the topics that interested him as an official; and he had latterly contributed extensively to the 'Edinburgh Review' on subjects relating to the History of the Church and the developement of religious opinions. A collection of these articles, already widely known and appreciated in their scattered shape, was published in two volumes in 1849, under the title of 'Essays in Ecclesiastical Biography.' In the same year Sir James Stephen was appointed to succeed William Smyth, M.A., as Regius Professor of Modern History in the University of Cambridge; which office he still holds. In 1851, he published in two volumes, 'Lectures on the History of France.' This work is now in a third edition; and there have been several editions of its predecessor. The two together have given the author a high and peculiar place in our graver contemporary literature. Among other slighter things which Sir James has published, are one or two lectures delivered to popular institutions. One of Sir James's sons, who has followed the legal profession, is likewise known by various writings. His brother, SIR GEORGE STEPHEN, is also known as the author of 'Adventures of a Gentleman in Search of a Horse,' 'Adventures of an Attorney,' 'The Juryman's Guide,' 'The Clerk,' and 'The Governess,' in C. Knight's series of 'Guides to Trade;' of a novel, entitled 'The Jesuit at Cambridge;' and of a pamphlet on 'The Niger Trade and the African Blockade,' as connected with the slave-trade, a subject in which he has always taken much interest.

STEPHENS (French, ETIENNE or ESTIENNE; Lat., STEPHANUS) is the name of a family of the most illustrious scholars and printers that has ever appeared. Several of the members of this family bore the same Christian name, which has produced much confusion in the accounts that have been given of them. We shall give the lives of them in a chronological succession, and distinguish those of the same name by the epithets the first, the second, &c. The earliest among them who distinguished himself is—

HENRY STEPHENS I., who was born at Paris; the year of his birth is uncertain, though it is generally supposed that it was about 1470. He had his printing establishment at Paris, in a place which he calls "e regione scholæ decretorum," which is now called "Rue de l'École de Droit." The earliest work which is said to have been printed by him is of the year 1502, the year before that in which his son Robert was born. The works which he printed were mostly on theological, philosophical, mathematical, and medical subjects, and he published very few editions of the classical writers. On the title-page of his publications are represented two men looking at a shield which stands between them, and contains three lilies, and above them a hand holding a closed book. Above the heads of the two men is the device—'Plus olei quam vini.' At the bottom of the title-page he sometimes gives only his initials, H. S., and sometimes his full name. All the works that came from his press were very correctly printed, as he always revised the proofs. A list of his publications is given by Maittaire ('Historia Stephanorum,' ii. 1, p. 1-9, and by Renouard, vol. i.), from which we extract the following:—In 1512 he published the 'Itinerarium Antonini;' in 1519 the works of Dionysius Areopagita; in 1521 an extract of the 'Arithmetica' of Boethius. In 1522 his son Robert was engaged in the printing establishment of his father-in-law Simon de Colines, who calls himself the successor of Henry Stephens, and married his widow. From this fact we must infer that Henry Stephens died in 1521 or 1522. He left three sons, Francis, Robert, and Charles.

FRANCIS STEPHENS I., was the eldest of the three sons of Henry Stephens. He was a partner of Simon de Colines: there are very few books known to be printed by him. The earliest is a work called 'Vinetum,' printed in 1537. In 1543 he published a 'Psalterium Græcum,' in 16mo, in which the titles and initials of the verses are printed in red. The last of the publications is the 'Andria' of Terence, in 8vo. His mark on the title-page is a tripod, which stands upon a book, and from which a vine-branch rises. The year of his birth as well as of his death are unknown. A list of his publications is given by Maittaire, p. 31, and by Renouard, vol. i.

ROBERT STEPHENS I., the second son of Henry Stephens I., was born at Paris in 1503. In his youth he studied the Latin, Greek, and Hebrew languages, and he made such progress, that at an early period of his life he gave extraordinary proofs of his learning, and was subsequently placed by his contemporaries above the greatest scholars that had ever lived. After the death of his father, he was for some time engaged in the printing-office of Simon de Colines, his father-in-law, and he appears, as early as his nineteenth year, to have had the entire management of the printing, correcting, and editing of several works, for in 1522 there appeared from the establishment of De Colines, an edition of the New Testament (Novum Testamentum, Latinè, 16mo), which, although a copy of the Vulgate, was more correctly printed than any previous edition, and also contained some corrections by Robert Stephens. The professors of the Sorbonne, alarmed at the appearance of a new edition of a book which they wished to keep from the public, especially at a time when Protestantism was making rapid progress, inveighed in their lectures against the audacious youth, and declared that the book should be burnt. But their anger produced little effect. A short time after this he married Petronella, a daughter of the celebrated scholar and printer Jodocus Badius, a woman of great talents, who understood and spoke Latin as well as her mother-tongue. As the house of Stephens was visited by scholars and eminent men of all countries, Latin became the ordinary language of conversation; and it is said that the children and even the servants acquired some facility in speaking it. After his marriage he established a separate printing-office for himself, though he remained in the same street in which his father's office was situated. The earliest publication from his own establishment was 'Apuleii Liber de Deo Socratis,' 8vo, 1525. Others believe that he had no separate establishment till two years later, and that Cicero's 'Partitiones Oratoriæ' and 'Persii Satyræ' (1527) were the first works that were issued from it. These works were followed by a great number of Roman authors, and Latin translations from the Greek and other languages, some of which were made by himself. For many

years scarcely a month passed without some new publication, and if we recollect that in most of the works he acted as editor, and corrected the proofs with the most anxious care, it appears marvellous that so many works could be produced in so short a time; the mere list of his publications in Maittaire from 1527 till 1560, which is not by any means complete, fills twenty large octavo pages (p. 10-30). His device on the title-page of his publications was an olive tree with one or more branches broken off, while new branches are engrafted on the tree, and the motto was 'Noli altum sapere,' to which he sometimes added 'sed time.' Until the year 1532 he used the same types as his father, but in this year he used a larger and more elegant type for his 'Biblia Latina,' of which he had published the first edition in 1528, under the title 'Biblia utriusque Testamenti Latina, ex veteribus MSS. exemplaribus emendata,' fol. This edition was not only in appearance the finest that had ever been printed, but that he might be able to give the text with the utmost correctness, he had examined all the libraries of Paris, St. Germain, St. Denis, and had got over from Spain at his own expense a very valuable Spanish Bible.

In 1531 Stephens published his first great original work: 'Dictionarium, seu Latinæ Linguæ Thesaurus,' fol. The second (1536) and the third or last edition (1545) of this dictionary are in 2 vols. fol., and contain numerous corrections and improvements by Robert Stephens. The work has often been reprinted in other countries. In the year 1539 Stephens was appointed printer to the King of France for Latin and Hebrew works, and henceforth he always added on the title-page of his publications, to his name, Regius Typographus, or Regius Librarius, or some other similar title. Soon after this honour was conferred upon him he received the same distinction for Greek works, whence he calls himself sometimes 'Regius Typographus in Græcis.' Stephens appears to have thought that he ought to produce his publications in a form worthy of his new rank, and it was on his suggestion that Francis I. had new Hebrew, Greek, and Roman types made by Claude Garamond. These types, which were of exquisite beauty, were afterwards known under the name of Characteres Regii. In 1540 Stephens published a new edition of the Latin Bible with various readings. On its appearance the divines of the Sorbonne renewed their attacks, but owing to the king's liberal protection he was enabled to continue his labours unmolested. The king had such a high esteem for his learned printer that he frequently visited him in his office, and on one occasion, when he found him correcting a proof sheet, he stopped behind him and waited silently till Stephens had finished his task before he began to converse with him. The first Greek book that Stephens printed in the capacity of Regius Typographus in Græcis, belongs to the same year, 1540, and bears the title 'Γνῶμαι Μονόστιχοι, sive Sententiæ singulis versibus contentæ juxta ordinem Literarum ex diversis Poetis, cum Interpret. Latina.' In 1543 he published a little work called 'Alphabetum Græcum,' which only contained sixteen leaves, and was afterwards frequently reprinted. This is supposed to be the first book that was printed with the Characteres Regii. In the following year Stephens edited, in one folio volume, a collection of the most eminent Greek ecclesiastical historians, under the title 'Ecclesiastica Historia Eusebii, Socrates, Theodoriti, Theodori, Sozomeni, Evagrii, Græco.' This work was soon followed by 'Eusebii Præparatio Evangelica,' in Greek. These two volumes contain the earliest specimens of the device subsequently adopted by all royal printers: a thyrsus with an olive branch and a serpent wound round it, and the motto, βασιλεῖ τ' ἀγαθῷ κρατερῷ τ' αἰχμητῇ. In 1545 he published a new edition of the Latin Bible, which he had been preparing for several years. It contains notes which are ascribed to Vatablus, and which are said to have been communicated to Stephens by the pupils of this theologian. But the authorship of the notes is a point which even at the time appears to have been the subject of much dispute. In the year following he published his first Hebrew Bible, and also a new edition of the Latin Bible in folio, with a preface which shows the immense pains that he took to give the text as correctly as possible.

These repeated editions of the Bible and the notes ascribed to Vatablus, which were in some parts supposed to savour of the reformed doctrines, to which Stephens himself was attached, involved him again in disputes with the professors of the Sorbonne. He offered publicly to acknowledge any errors which he might have committed, and to print them in an appendix to his Bible to guard the readers against them. The king several times required the professors to draw up a list of the errors or heresies, but they never did it. Their object was not to prevent the propagation of any particular errors, but to get the Bible and the commentary put into the 'Catalogus Librorum Prohibitorum,' and thus to stop its sale altogether. The matter was constantly deferred, and all attempts to bring it to a close were fruitless. Stephens, in the meantime, regardless of the clouds which were gathering over his head, continued as active as ever. In 1547 he published his Editio princeps of the 'Antiquitates Romanæ' of Dionysius of Halicarnassus, which is still highly valued as a very beautiful and correct edition. It was soon followed by the Editio princeps of Dionysius of Alexandria, 'De Situ Orbis,' with the Greek scholia of Eustathius.

In this year (1547) King Francis I. died, and Stephens lost his greatest patron and protector. His successor, Henry II., was at first favourable to Stephens, and required the divines of the Sorbonne speedily to produce their 'censuræ,' threatening to punish them if they made any further delay. The professors, who knew the vacillating and weak character of the king, promised obedience; but nothing was done, and new charges were brought against Stephens, and new attempts were made to suspend the sale of his Bible. At last it was agreed that Stephens and the learned divines should meet at the king's palace at Fontainebleau, where several bishops and cardinals likewise appeared. Stephens was acquitted of the charge of having printed anything that impugned the Roman Catholic faith. The divines, thus disappointed, suddenly contrived to give another turn to the matter, and to get an order from the king for a temporary suspension of the sale of Stephens's Bible, and for the matter to be investigated afresh by a commission, whose duty it was to take cognisance of cases of heresy. After eight tedious months, Stephens at last obtained from the king another order that his case should be tried by the king's privy council only. When Stephens had thus, for a time at least, secured his tranquillity, he produced, in 1548, the Editio princeps of Dion Cassius, libri xxiii., and several other works. In this year he had occasion to travel to Lyon, and in this journey he is said to have made the subdivision of the chapters of the Bible into verses, which was subsequently adopted in nearly all editions of the Scriptures. King Henry II. happened to be at Lyon, and when Stephens, availing himself of the opportunity, presented himself before the king, and at the same time thanked Cardinal de Guise for the services he had done him, Stephens was informed, to his utter astonishment, that a change had taken place in the king's mind, in which he could not mistake the secret and intriguing workings of his adversaries: the sale of his Bibles was prohibited. Stephens, indignant at such proceedings, declared that he would leave his country; but the king requested him to retain his office of royal printer, and promised that the matter complained of (the censuræ) should be speedily produced.

Stephens was persuaded to remain; but, owing to the king's vacillation, he was still subjected to various disappointments and vexations. Some of his biographers state that in this year he visited Zürich and Geneva; and if this be true, he perhaps undertook this journey with a feeling that it would soon be necessary for him to seek a refuge in a foreign country. In 1550 he published his beautiful edition of the Greek Testament, with a 'nova translatio Latina.' Stephens presented this work to bishop Du Chastel, who had hitherto pretended to be his friend, but who now courted the favour of the Sorbonne, and declared that every sort of protection which he had formerly given to Stephens had arisen from his not knowing the real character of his offences. Hereupon the Sorbonne again began to annoy Stephens; and after a tedious and ludicrous trial, held by men who found fault with the various readings in the margin of Stephens's Bible, which they took to be an heretical commentary, he was forbidden to sell his impressions of the Bible, and commanded to promise that he would print no more copies of the Scriptures without the sanction of those learned divines.

Stephens was now convinced that no reliance could be placed either on the king, his counsellors, or the great prelates, and that he must be prepared for the worst. He however made preparations for a step which his enemies did not expect. He finished the numerous works which were at the time going through the press, and at the end of the year 1551, or at the beginning of 1552, he escaped with his family to Geneva, where he hoped to find that liberty of conscience which he had so long wished for. Stephens is charged by some writers with having taken with him some of the materials belonging to the royal printing establishment, but his biographers have shown that there is not a shadow of ground for this charge. There is also a tradition, which does not seem at all improbable, that the professors of the Sorbonne vented their impotent rage by burning Stephens in effigy.

Stephens began his new career at Geneva with the publication of some books of the Old Testament, and of the whole of the New Testament in Latin and French. In 1552 he also published 'Ad Censuras Theologorum Parisiensium, quibus Biblia à Roberto Stephano, typographo regio, excusa calumniose notarunt, eiusdem Roberti Stephani responsio.' This book, which was also published in French, gives us a clear insight into the nature of his disputes with the Sorbonne, as well as into his own character. The other works which he published during a period of seven years at Geneva are almost exclusively of a theological and controversial nature, consisting of works written by Calvin, Beza, and other distinguished reformers. He retained his former device, but under it he printed, 'Oliva Roberti Stephani.' The name of Geneva seldom appears on the title-page of his books. He died on the 13th of September 1559, leaving behind him, it is said, a numerous offspring and considerable property. But only three of his sons are known, Robert II., Henry II., Francis II., and a daughter of the name of Catherine.

There is perhaps no man in modern times to whom literature and learning are more indebted than to Robert Stephens. His unbiassed contemporaries not only place him on a level with the greatest scholars, but declare that he excelled them all.

CHARLES STEPHENS appears to have been about a year younger than his brother Robert. His education was sound and classical; but he also applied himself to the physical sciences, and took his degree of Doctor of Medicine, which he practised for some time. He wrote several treatises on subjects connected with medicine, natural history, and agriculture, which however are less scientific than historical, for

he treated his subjects chiefly in relation to antiquity. His earliest productions are abridgements of works by Lazarus Baifius, such as 'De Re Vestiaria;' 'De Vasculis;' and 'De Re Navali,' which were published by Robert Stephens (1535 and 1537). Lazarus Baifius (Lazaro Baif) engaged Charles Stephens as tutor to his son, and in 1540 took him with his son to Germany, and afterwards to Italy, to which countries he was sent as ambassador of the King of France. In Italy Stephens became acquainted with Paulus Manutius, who in one of his letters (v. 17) speaks of him in high terms. On his return to Paris he appears to have continued the practice of medicine, but in 1551, when Robert removed to Geneva, the whole of his printing establishment, with the exception perhaps of the department for printing Hebrew, which appears to have been undertaken by Martinus Juvenis, passed into the hands of Charles Stephens, for the Editio princeps of 'Appiani Alexandrini Historiarum Romanarum Celtica, Libyca vel Carthaginiensis, Illyrica, Syriaca, Parthica, Mithridatica, Civilis quinque libris distincta,' which appeared at Paris in 1551, 'Cura ac Diligentia Caroli Stephani,' is probably the first book which he printed, though it had been prepared or commenced by Robert Stephens. It is a beautiful specimen of typography. There is a French translation of a treatise of Plutarch, called 'Traicté sur la Honte vicieuse,' by F. Legrand, which is by some referred to the year 1544, and is supposed to be the first book printed by Charles Stephens; but it probably belongs to the year 1554. Soon after Robert left Paris, Charles appears to have been appointed Royal Printer, for this title is mentioned on his last two publications of the year 1551. Henceforth he continued to be very active in his new sphere till the year 1561, for in these ten years there issued from his press 97 works, on a great variety of subjects, some of which he had written himself. Charles Stephens seems to have been a man who knew something of everything, but nothing very well. His character as a man has been attacked in a letter of Maumontius addressed to J. Scaliger, in which he is called a "malus" and a "male volens homo," and is charged with unkind conduct towards his nephews, the sons of Robert. But as we hear of no accusations of this kind from any other quarter, the impartiality of the writer may be doubted. Charles Stephens died in the year 1564. Some say that he was persecuted for his religious opinions, and died in prison; others state that he was imprisoned for debt in the Châtelet, and that he remained there for the last three years of his life. It may be that both causes combined to bring this misery upon him; for we know that he lost a great deal of his capital in 1557, by the publication of his 'Thesaurus Ciceronianus,' which was a very expensive undertaking, and did not sell It is also certain that during the last three years of his life no work appeared from his press. He left one daughter of the name of Nicole, who was no less celebrated for her beauty than for her talents and accomplishments

Lists of the works which were written or printed by Charles Stephens are given by Maittaire and Renouard. All the works of C. Stephens are very beautifully printed.

HENRY STEPHENS II., the greatest of the whole family, was the son of Robert and grandson of Henry. He was born at Paris in 1528. Even as a child he showed extraordinary talents. The numerous engagements of his father did not allow him to spend much time upon the education of the boy; but he carefully watched and regulated it. Latin he learnt naturally, as it was constantly spoken in the family, but before he seriously studied it the father made him learn Greek. He received his first instruction in Greek from a schoolmaster, who while reading the 'Medea' of Euripides with his boys, made it the practice to assign a part to each of them; and as soon as Henry had made sufficient progress to join them, he read this play with the greatest avidity, and soon knew it all by heart. After he had spent some time at this school, he was instructed in Greek by Petrus Danesius, who was then, next to Budæus, perhaps the ablest Greek scholar of the time: and who, on account of his intimate friendship with Robert Stephens, took great interest in the progress of his pupil. At the age of about fifteen Henry also enjoyed the instruction of Jacobus Tusanus (Jacques Toussain); and subsequently, when this scholar died (1547), that of Adrianus Turnebus, who succeeded Tusanus in the professorship of Greek in the Royal College. Although he had been chiefly instructed in Greek by these men, he did not neglect Latin; for even when a boy he is said to have known by heart the first book of Horace's 'Epistles.' He also studied mathematics; and as soon as he heard something of astrology, he conceived a strong desire to become acquainted with it, and in taking lessons in it wasted much money and time, but he soon became aware of the futility of these pursuits, and gave them up altogether.

In 1546 Robert Stephens thought his son qualified to assist him in his printing establishment, and in this year Henry collated a manuscript of Dionysius of Halicarnassus, whose works Robert was preparing for publication. In the year following, when the death of Francis I. deprived Robert of his chief patron, Henry undertook a journey to Italy, the main object of which was to search the libraries and examine the manuscripts in that country. Three years were spent in visiting the various places of Italy. In several towns his exertions were rewarded with discoveries; at Florence he found in a manuscript of the Medicean library a number of Greek poems not known before, which were the 'Epitaphia Homericorum Heroum.' He afterwards printed them in his 'Florilegium Epigram. Græc.,' 1566, and also in his 'Homeri et Hesiodi Certamen,' 1573. At Naples and Venice he examined several manuscripts. At Rome he was very kindly received by Cardinal Sirlet, who communicated to him a manuscript of Athenagoras, and corrections of several passages in Xenophon, of which he subsequently made use in his edition of Xenophon, 1561. It appears that during this journey he also made a collation of a manuscript of Athenæus in the Farnesian library, the various readings of which he communicated to I. Casaubon, who used them in his edition of Athenæus (1597). At the same time he made the acquaintance of the most distinguished scholars of the age, such as Muretus, P. Manutius, C. Sigonius, P. Vettori, Cardinal Maffeo, and many others. On his return, in the year 1549, he brought with him the treasures which he had discovered and collected. This was just at the time when his father was finishing his folio edition of the Greek Testament, for which Henry wrote sixty Greek verses which were prefixed to it. About the same time he wrote notæ and argumenta for the edition of Horace, which Robert published in 1549. In 1550 Henry Stephens set out on a journey to England, where he was kindly received by Edward VI. His stay was not long, but he appears to have paid great attention to everything that came in his way, and turned it to good account. He himself mentions some interesting circumstances connected with his visit to England in his 'Apologia pro Herodoto,' and in the preface to his edition of the 'Poetæ Heroici Græci.' On his return from England he visited Flanders, Brabant, and the University of Louvain (Loewen). During his short stay in the Netherlands, he made himself master of the Spanish language. On his return to Paris towards the end of the year 1551 his father was preparing to quit France, and it is not improbable that Henry accompanied him to Geneva. This is however not quite certain, for in 1554 we find him at Paris, where he published the Editio princeps of Anacreon, in 4to, with a Latin translation and notes by himself. Whether at this time he had a printing establishment of his own, or whether he printed his book in that of his uncle Charles, is uncertain, although the latter is more probable, for in the same year he edited 'Dionysii Halicarnassei Responsio ad Cn. Pompeii Epistolam,' &c., the title-page of which expressly states that it was printed by Charles Stephens.

The first indication of a printing establishment belonging to Henry Stephens occurs towards the end of the year 1556, when 'Davidis Psalmi aliquot Latino Carmine expressi à Quatuor Illustribus Poetis, quos Quatuor Regiones, Gallia, Italia, Germania, Scotia, genuerunt,' &c. appeared, with the addition, 'Ex officina Henrici Stephani.' Towards the end of the year 1554 he made a second journey to Italy, and discovered at Rome a considerable part of the historical work of Diodorus Siculus, which had not then been printed, and which he afterwards inserted in his edition of 1559. In 1555 he went from Rome to Naples in search of something which appears to have been of importance to the king of France, and to his ambassador at Venice, Odet de Selve, but it is not stated what the object of his search was. The circumstance that the king of France was then at war with the Emperor Charles V., brought H. Stephens into great danger at Naples, for he was there discovered by some Italian who had met him at Venice in the house of the French ambassador, and when Stephens was on the point of being arrested, he only saved himself by insisting upon his being an Italian, and he spoke the language so well that the Italian was at last persuaded, and let him go. On his return to Venice he rendered an account of his mission to the ambassador, who was well pleased with the manner in which he had executed his instructions. At Venice Stephens made a collation of a manuscript of Diogenes Laertius in the library of St. Mark, which had originally belonged to Cardinal Bessarion, and which he used for his edition of Diogenes of 1570. He also examined two manuscripts of Xenophon, one of which he made use of in his edition of 1561.

During the year 1557, when Stephens was in the full possession of a printing establishment, he published seven new works, some of which had never been printed before; among them are the Editio princeps of 'Maximi Tyrii, Philosophi Platonici, Sermones, sive Disputationes XLI., Græce, nunc primum editæ,' with a Latin translation; Æschylus, with notes by P. Victorius and H. Stephens; 'Ex Ctesia, Agatharchide, Memnone excerptæ Historiæ; Appiani Iberica. Item, de Gestis Annibalis: Græce. Omnia nunc primum edita, cum H. Stephani Castigationibus;' and 'Ciceronianum Lexicon Græco-Latinum,' &c. Henry adopted the emblem (an olive-tree) and the device of his father, 'noli altum sapere,' to which is sometimes added, 'sed time.' Another device of his which sometimes occurs is, 'ut ego insererer, defracti sunt rami,' which contains an allusion to the branches which are represented as engrafted upon the olive-tree. The travels of Stephens and the printing of expensive books had embarrassed his affairs, and after the year 1557 he found himself in great difficulties, but he was assisted by Ulrich Fugger, a wealthy merchant of Augsburg, who, besides a large sum which he gave or advanced to him, gave him an annuity of 150 thalers. Stephens from gratitude for this munificent liberality, henceforth called himself Typographus Huldrici Fuggeri, or Fuggerorum Typographus, which appears on most of his publications down to the year 1568. The Fuggers assisted Stephens also in other respects; they had an excellent library and some valuable manuscripts, which they allowed him to use for his editions of ancient works, as in that of 'Imperatorum

Justiniani, Justini, Leonis, Novellæ Constitutiones,' &c., Græco, the only work that he edited in the year 1558. After a series of years the Augsburg merchants appear to have become tired of supporting the great printer. In a collection of letters of Stephens, published by Passow in 1830, there are some which show that Stephens wanted them to advance him a small sum of money which they had promised, and that at length after much correspondence they did not keep their promise. In consequence of this his connection with the Fuggers ceased in 1576.

In the year 1559 H. Stephens published his edition of Diodorus Siculus in fol., in which ten books of this historian were printed for the first time. The manuscript which he used for this edition is now in the public library of Geneva. Other publications of this year are, Appian's 'Hispanica et Annibalica,' with a Latin translation by Beraldus, in 8vo, and 'Gentium et Familiarum Romanarum Stemmata,' &c., in fol. In this year his father Robert died at Geneva, and Henry was appointed executor of his will, in which he was also enjoined to take care of his brothers. Robert, one of his brothers, had been, as it appears, disinherited by the father because he would not abandon the Roman Catholic faith and follow his father to Geneva. Accordingly the printing establishment of Robert, the father, came into the hands of Henry, who continued to publish theological works and several editions of the Bible. H. Stephens appears now to have given up his establishment at Paris, and to have devoted himself to the management of that at Geneva.

In the year 1555 H. Stephens married for the first time, but in 1564 or 1565 he himself states that his wife died. He afterwards married again, for the letters published by Passow show that about the year 1581 he became a widower a second time. On his death in 1598, he left a wife surviving, from which it appears that he was married thrice. By his three wives he had altogether 14 children, ten of whom died at an early age.

In 1560 he published a collection of the lyric poets of Greece with a Latin translation in 16mo, which has been often reprinted. In the year following appeared his edition of Xenophon in fol., for which he had collated a great number of manuscripts, and to which he added a commentary and a Latin translation. An improved edition was published in 1581. During the last two years H. Stephens was in bad health and subject to melancholy, arising from over-exertion and the heavy cares that devolved upon him after his father's death. In this state he scarcely worked at all; he almost conceived a disgust for literary occupations, and could not bear the sight of a book. But the renewed activity into which he was drawn unconsciously in 1562, restored him to health. The work which roused him to fresh exertion was a Latin translation of 'Sexti Philosophi Pyrrhoniarum Hypotyposeon Libri Tres.' The Greek original of this work was not printed until 1621. It must have been soon after his recovery that Stephens began his greatest work, the 'Thesaurus Linguæ Græcæ,' upon which he spent ten years. In 1564 he wrote and published a 'Dictionarium Medicum, vel Expositiones Vocum Græcarum Medicinalium, ad Verbum, excerptæ ex Hippocrate, Aretæo,' &c., cum Latina Interpretatione, in 8vo. In this work he received some assistance from J. M. Gesner; it was highly spoken of by contemporary scholars, with the exception of Jos. Scaliger, who censured it severely, but he appears to have had a personal pique against Stephens. In this year Stephens edited a still-useful collection of 'Fragmenta Poetarum Latinorum, quorum Opera non extant,' &c. in 8vo, and an edition of Thucydides with the Scholia, and a Latin translation by L. Valla. In 1566 he published, among other books, his 'Florilegium' of Greek Epigrams; 'Poetæ Græci Principes Heroici Carminis et alii nonnulli,' &c., in fol., which is most beautifully printed, and his edition of Herodotus with Valla's translation and his own 'Apologia pro Herodoto,' which he himself afterwards translated into French. Passing over a great number of valuable publications which appeared from 1566 till 1572, we proceed to the year 1572, in which the Greek Thesaurus was published under the title 'Thesaurus Græcæ Linguæ ab Henrico Stephano constructus. In quo præter alia plurima quæ primus præstitit (paternæ in Thesauro Latino Diligentiæ æmulus) Vocabula in certas Classes distribuit, multiplici Derivationum Serie ad Primigenia tanquam ad Radices unde pullulant revocata,' with the appendix and index, 5 vols. fol. This work made an epoch in the history of Greek philology, as well as in the life of the author, who had embarked in it nearly all his property. The price of this prodigious work was necessarily high, and accordingly it could not have many purchasers. When Scapula some years afterwards published his cheap abridgement [SCAPULA], the sale was nearly stopped, and Stephens became involved in great difficulties. It has been supposed by some that Stephens soon after published a second edition of his Thesaurus, but this opinion has merely arisen from the fact that he cancelled a number of pages of the original edition, and inserted new ones in their place. In 1745 Daniel Scott published, in 2 vols. fol., 'Appendix ad Thesaurum ab H. Stephano constructum.' A new edition of the Thesaurus was published in London (1815-28) in 7 vols. fol., with numerous additions by Barker, which however have not increased the value of the book. A new edition is now in course of publication at Paris, which is edited by Hase, and L. and W. Dindorf, and of which 7 vols. fol. and some parts of an 8th vol. have been published. (1857.)

It appears to have been owing to the pecuniary difficulties in which Stephens was involved after the publication of his 'Thesaurus,' that, in order to divert his mind, he made various excursions in France and Germany, but he always took the opportunity of exploring libraries and comparing manuscripts, and thus collected vast quantities of materials for works which he was publishing or projecting. In 1573 he published an edition of all the extant works of M. Terentius Varro in 8vo, and a collection of the fragments of the philosophical poets of Greece. The year following he produced an excellent edition of Apollonius Rhodius with the ancient scholia and a commentary by himself. In 1575 there appeared his collection of the Greek orators, some of which are accompanied by a Latin translation; and Arrian's 'Expeditio Alexandri Magni,' &c., with a Latin translation. In 1577 he published, among other books, an edition of Cicero's 'Epistolæ ad Familiares,' in 2 vols. 8vo; the second volume contains the commentaries of P. Manutius, Lambinus, Sigonius, Canter, and of Stephens himself. In 1578 he brought out his magnificent edition of Plato's works, in 3 vols. folio; and in the same year he wrote a little French work, 'Deux Dialogues du Nouveau Langage François, Italianizé et autrement desguizé, principalement entre les Courtisans de ce Temps,' &c (printed without name and date). This was an attack upon the fashion, very common at the time, of introducing Italian words into French. Stephens, after the manuscript had received the 'imprimatur' from the state-council of Geneva, had taken the liberty of making some additions, for which he was severely reprimanded by the council. Not thinking himself quite safe, or wishing to escape the annoyance to which this affair subjected him, he went, towards the end of 1578, to Paris, where he remained during the whole of 1579. Henry III. received him very kindly, and interested himself so much on Stephens's behalf, that he demanded of the council of Geneva permission for Stephens to return, and to clear himself from the charges which were brought against him. Stephens returned to Geneva, and was placed at the bar of the consistory, where he was treated with rigour and harshness, and for some days was put into prison. When Stephens at last owned that he had acted wrong, he was set at liberty.

During the stay which H. Stephens had made at Paris in 1579 he had a conversation with the king, in which he expatiated very ingeniously on the superiority of the French language over other modern tongues; and the king, delighted with this eulogy on the French language, persuaded him to write a book on the subject. This book was published in the course of the same year, 'De la Precellence du Langage François,' 8vo, Paris, 1579. The king, pleased with the performance, ordered 3000 francs to be paid to Stephens from the public treasury, and also granted him an annual pension of 300 francs; but from the manner in which Stephens, in his 'Musa Principum Monitrix,' speaks of this affair, it appears that he never received anything at all, for the treasurer at that time was a person of much more consequence in such matters than the king.

In 1581 Stephens published 'Juris Civilis Fontes et Rivi,' &c., in 8vo; and, as is commonly supposed, also 'Sigonii Fasti Consulares.' The latter he printed without the sanction of the Council of Geneva, and was in consequence fined 25 thalers. This edition of the 'Fasti' of Sigonius, if it was really published by Stephens, must have been suppressed, for there is no trace of it now. H. Stephens spent the year 1585 again at Paris, where he published an excellent edition of A. Gellius and of Macrobius, both in 8vo. The former is preceded by a very interesting letter to his son Paul, from which, besides many other things, we learn that about this time his country-house had been destroyed by an earthquake, a loss which he bore with stoical indifference. In 1588 he published an edition of the 'Iliad' and 'Odyssey,' with a Latin translation.

During the time that Stephens enjoyed the friendship of the King of France, he spent a great part of his time at Paris. His publications during this period greatly decreased in number, and some of them were executed by Paris printers. His own establishment at Geneva was neglected. He was constantly travelling about, and he published his works wherever he happened to be, as at Paris, Frankfurt, Basel, &c. From this fact it has been erroneously supposed that he had separate printing-establishments in these places. He often resolved to give up this wandering life, and was seriously exhorted by his friends to attend to his business; but the charms of a court life and the habit of travelling had now become strong, and he was dazzled by splendour and deceived by the hopes which he placed in the great. The years 1588 and 1589 he appears however to have spent at Geneva, and several works again issued from his press; but in 1590 no work came out at Geneva, and only one ('Principum Monitrix Musa') at Frankfurt, where he appears to have spent some time. In this year Henri III. of France was murdered. The affairs of Stephens now grew worse and worse: his warehouses were full of books which he could not sell. In the year 1597 he left Geneva for France. He first stayed for some time at Montpellier, where Florence, one of his daughters, resided, who was married to Isaac Casaubon. Casaubon was just preparing his edition of Athenæus, and Stephens offered his assistance, which was refused. He then proceeded through various other places to Lyon, where he was taken ill; and feeling solitary and forlorn, and having no friends there, he was carried to a public hospital, where he died, in the beginning of March 1598, at the age of nearly seventy years. Some writers say that he died out of

his mind, a statement which, if true, can only apply to the last few days of his life. It is a mistake to suppose that Stephens died in poverty because he died in an hospital; for the proceeds of his books alone, which were publicly sold and fetched low prices, were sufficient to pay his creditors and to leave something for his wife and children. Stephens died without a will; and Casaubon, who went to Geneva to receive his wife's dowry, which was still owing, together with her share of the inheritance, was generous enough to leave Henry's library, manuscripts, and printing-establishment, in the hands of his son Paul.

There is no scholar to whom the Greek language and literature is under greater obligations than it is to Henry Stephens. He knew his superiority, and sometimes showed that he felt it. The number of books which he printed, edited, or wrote, is immense; and it is truly astonishing that, even during the rambling life of his latter years, he was continually producing new works. During the earlier part of his life he was a man of inflexible resolution, and never rested till he had effected his purpose; and he was always planning something, even to the last days of his life. He has often been censured for his alteration of passages in ancient writers without being supported by the authority of manuscripts, and without even assigning a reason for his alterations. This has been said more especially in regard to his edition of Plutarch, which came out in the same year that he published his Thesaurus; but Wyttenbach, on examining several manuscripts for his own edition, found that H. Stephens was in most cases supported by manuscript authority.

ROBERT STEPHENS II., the youngest son of Robert Stephens I., and brother of Henry Stephens II., was born at Paris in 1530. The first time that we find him taking part in the publication of a work was in 1556, when he and Morel, who was then royal printer, published the edition of Anacreon prepared by H. Stephens. The title of 'royal printer' was conferred upon Robert in 1561, as appears from some books printed by him in this year, at the same time that he came into possession of the printing-office of Charles Stephens. In this office he continued till his death. In activity and accurate and beautiful printing he was worthy of his father, but this is all that we know of him. As royal printer he was much employed in printing edicts and ordonnances, as may be seen from the list of his publications by Renouard. He died in 1571. Among his publications we only mention the following:—a reprint of the Historical Dictionary ('Dictionarium Propriorum Nominum Virorum, Mulierum, Populorum, &c.') of Charles Stephens, 4to, 1560; 'Josephi Scaligeri Conjectanea in M. Terent. Varronem,' 1565; and several editions of Donatus, 'De Partibus Orationis.'

After his death his wife married again, and kept up the printing establishment. There are publications down to the year 1588, 'Ex officina Roberti Stephani.'

ROBERT STEPHENS III., son of Robert Stephens II., was educated by the poet and abbé Desportes, who inspired him with a love for poetry, and with whom he appears to have stayed at least till 1584. He did not commence printing till 1606, so that eighteen years elapsed without a publication appearing from the press of Robert Stephens. His first publication was 'D. Gregorii Nysseni ad Eustathiam, Ambrosiam, Basilissam, Epistola, Græce. I. Casaubonus nunc primum publicavit, Latine vertit et notis illustravit,' 8vo, Lutetiæ, 1606. He probably worked in the printing establishment which had belonged to his father, and continued to print until 1631. He distinguished himself also by his Latin, Greek, and French verses, and by a French translation of the first two books of Aristotle's 'Rhetoric,' which was printed in 8vo, 1630. In his publications he generally added to his name the letters R. F. R. N., that is Roberti Filius, Roberti Nepos, to distinguish himself from his father and grandfather. He printed a great number of books; the principal are, 'Menandri et Philistionis Sententiæ Comparatæ, Græce, ex Bibliotheca Regia; cum notis, cura N. Rigaltii,' 8vo, Lutetiæ, 1613; 'D. Junii Juvenalis Satyrarum Libri v. Sulpiciæ Satyra, Cura Rigaltii, &c.,' Lutet., 1616; 'Dictys Cretensis, De Bello Trojano, et Dares Phrygius De Excidio Trojæ,' &c., 16mo, 1618.

There are several other members of the Stephens family of the name of Robert, but none of them were distinguished. During the last century there was a French writer of the name of Robert Stephens (Robert Etienne), who claimed a descent from the illustrious family of printers.

PAUL STEPHENS, a son of Henry Stephens II., by his second wife, was born at Geneva in 1566. He received his early education at home, and was then sent out by his father to visit the principal towns of Europe, and the distinguished scholars with whom his father was acquainted. Lipsius, whom he visited at Leyden, was much pleased with him, and in one of his letters calls him 'mitis adolescens.' On his return to Geneva he assisted his father in printing and editing. He afterwards made several other journeys, partly perhaps in connection with the business of his father. In 1594 he spent some time in London, where, among other distinguished men, he made the acquaintance of John Castolius. In 1595 he was at Heidelberg, and in 1596 at Frankfort, where he stayed in the house of the jurist Dionysius Gothofredus. He had married in 1589. His first literary production was 'Pauli Stephani Versiones Epigrammatum Græcorum Anthologiæ, Latinis versibus,' 8vo, Genevæ, 1593. He was always fond of making Latin verses, but his poetry is stiff and unanimated. His best is perhaps the poem on the death of his father.

After the death of his father, when the affairs of the family were settled, and Casaubon had left Geneva, Paul was placed at the head of his father's printing establishment (1599), which he conducted with great energy. He first reprinted a number of classical authors which had been edited by his father, and were then out of print, such as Virgil, Horace, the letters of Pliny, and the Latin panegyrists and others. The two works which do him most credit are 'Euripidis Tragœdiæ quæ extant, cum Lat. Guil. Canteri Interpretatione,' &c., containing the Greek scholia and commentaries of several scholars, 2 vols. 4to, 1602; and 'Sophoclis Tragœdiæ Septem, una cum omnibus Græcis Scholiis et Latina Viti Windemii ad verbum Interpretatione,' &c., likewise containing the scholia, and also notes by H. Stephens. In 1619 he printed a folio edition of Herodotus, founded upon that of his father, with a Latin translation and notes by Sylburg. No other publication issued from his press till 1626, when he published a fifth edition of the lyric Greek poets: 'Pindari et ceterorum Octo Lyricorum Carmina.' This was his last publication. The inactivity in his establishment during the last years appears to have been the consequence of his want of capital, to which we may perhaps also attribute the fact that most of his works are printed on very bad paper. In 1626 or 1627 he sold his whole establishment to the brothers Clouet. It is not known what became of him after this, and the time of his death is also unknown. He had eight children, two of whom only, Anthony and Joseph, survived their father.

FRANCIS STEPHENS II., son of Robert Stephens I., and an elder brother of Henry Stephens II., followed his father to Geneva, and is said to have been a good Greek and Latin scholar. After the death of his father he established at Geneva a printing-office of his own, which he conducted from 1562 to 1582, with an interruption however of nearly ten years. Even during the remaining ten years he printed very few books, and most of them for publishers: this appears to have been owing to his want of capital. The first work, and almost the only one that he printed on his own account, was Calvin's 'Commentaries on the Psalms,' fol., 1563. His last publication was Amyot's French translation of the 'Moralia' of Plutarch, 2 vols. fol., 1581-82. After this time he gave up printing and settled in Normandy, and we hear no more about him.

ANTHONY STEPHENS, son of Paul Stephens, was born at Geneva in 1592. He studied at Lyon, and afterwards finished his education at Paris, where he abjured Protestantism before Cardinal du Perron. In 1612 he obtained letters-patent of naturalisation in France, and at the same time the office of huissier de l'assemblée du clergé, with a salary of 500 francs, which he held until the year 1635. Long before this time however he had been in the possession of a printing establishment. Some writers mention a work by Perron, which Anthony Stephens is said to have printed in 1605. But this cannot possibly be correct, as Anthony was then only thirteen years old. The earliest work which he printed belongs to the year 1613, and henceforth he conducted his establishment with an activity worthy of his great ancestors until the year 1664. He was also honoured with the title of royal printer, through the influence of Cardinal Perron, and he received a pension of 600 francs, but the time when he first received it is uncertain. The pension was stopped when Perron died, and Anthony after this was several times in great pecuniary difficulties. Among his numerous publications, which comprise all the works of Perron, there are several valuable editions of ancient authors, such as Casaubon's edition of Strabo, 1620; of Plutarch's Works, with Xylander's translation, 2 vols. fol., 1624; Leunclavius's edition of 'Xenophon,' 1625; Aristotle's Works, 2 vols. fol., 1629. For many years after the death of his patron Anthony was in very straitened circumstances, and was supported by his son Henry, who, from the year 1646, had a printing-office of his own, where, among other works, Montaigne's 'Essays' were printed. When his son died in 1661, and Anthony was deprived of his last and only support, he sank rapidly: he became infirm, and at last lost his sight. In this state he dragged on a wretched existence until the year 1674, when he died in the Hôtel-Dieu at Paris, at the age of eighty-two. He had six children, all of whom died before him.

Besides the members of the Stephens family whom we have mentioned above, there are two more, who however were never engaged in printing. The one is Henry Stephens, a son of Robert Stephens II., who was treasurer of the royal palaces; the other likewise called Henry, and a son of the former, acquired some reputation as a poet, and also wrote some other works in French.

Respecting the lives of the Stephens, see Th. Jansonii ab Almeloveen, 'Dissertatio Epistolica de Vitis Stephanorum,' Amsterdam, 1685; Maittaire, 'Stephanorum Historia,' 2 vols. in 4 parts, London, 1709, which contains a list, though not complete, of their publications; Greswell, 'A View of the early Parisian Greek Press, including the lives of the Stephani,' Oxford, 1833; Ant. Aug. Renouard, 'Annales de l'Imprimerie des Etienne, ou Histoire de la Famille des Etienne et de ses éditions,' 2 vols. 8vo, Paris, 1837. This last work contains in the first volume a very complete list of all the publications of the Stephens, and various interesting and important facts, derived from the public records of Paris and Geneva, which were unknown to former biographers.

STEPHENS, JAMES FRANCIS, a distinguished British entomologist, was born at Shoreham, Sussex, on the 16th of September 1792. He was for many years a clerk in the Admiralty Office in Somerset House. Whilst holding this position he devoted his leisure hours to the study of natural history, and was a remarkable example of the knowledge that may be gained by the cultivation of the small portion of time allotted for rest in a government office. In the course of a long life he made one of the most complete collections of British insects extant. This collection was the admiration of foreigners and the constant resort of the British entomologist. Mr. Stephens's taste for entomology led early to his employment in the British Museum, where he assisted Dr. Leach in commencing the present collection of insects in that institution. The literature of entomology is largely indebted for his contributions. In 1829 he commenced the publication of his 'Illustrations of British Entomology,' which was produced in parts and completed in 10 vols. This is one of the largest and most comprehensive works on British entomology, and must secure for its author a lasting name amongst the cultivators of the natural history of his own country. In addition to this splendid work, he published several papers on entomological subjects, which appeared in the 'Transactions of the Entomological Society.' He also was engaged at the time of his death in writing a catalogue of the British *Lepidoptera* in the collections of the British Museum. He also published separately 'The Systematic Catalogue of British Insects,' and 'A Manual of the British Coleoptera.' Although distinguished as an entomologist, he took an interest in all branches of natural history, and was the author of a continuation of Shaw's 'Zoology' comprising an account of the Birds, published in 1827. He was a fellow of the Linnæan Society, and president of the Entomological Society. He died on the 22nd of December 1852, at his house in Kennington, after a few days' illness of inflammation of the lungs.

STEPHENSON, GEORGE, the inventor of the locomotive steam-engine, was the son of Robert Stephenson and Mabel Carr, and was born June 9th, 1781, at Wylam, a village in Northumberland, where his father was employed as fireman at a colliery; he afterwards removed to Dewley Burn in the same county, where George's first employment was to herd cows, occupying his leisure in modelling clay engines, and even constructing a miniature windmill. He soon began to be employed about the colliery, during which time he displayed a great affection for birds and animals, particularly rabbits, of which he acquired the reputation of having a fine breed. At fourteen years of age he was appointed assistant fireman to his father, who soon after removed to another colliery at Jolly's Close, where George, then only fifteen, was engaged as fireman to an engine in the neighbourhood. Ambitious of becoming an efficient workman, he strove to attain a thorough knowledge of the engine, and he succeeded so well that at seventeen he was promoted to be a 'plugman,' whose duty it was to see that the engine was in proper working condition, and that the pumps drew off the water effectually, repairing such accidental defects as might occur. To do this he felt required an intimate knowledge of its construction, and at his leisure hours he would take the machinery to pieces, that he might the better understand it. His father, who had six children, of whom George was the second, had been unable to give them any education, though by example a sound foundation of good principles and morals had been laid, and at eighteen, whilst employed for twelve hours a day in his labours, and earning only twelve shillings a week, George Stephenson commenced a course of self-culture. He attended a small night-school at Walbottle, where in a year he learnt to read, and to write his own name, for which instruction he paid threepence a week. He next, in 1799, placed himself under a Scotchman named Robertson, at Newburn, who, for fourpence a week, taught him arithmetic, which he acquired with remarkable facility. At twenty he had been advanced to the superior office of brakesman, with increased wages, to which he added, in his leisure hours, by learning to make and mend shoes. At that time he was a big, raw-boned fellow, fond of displaying his strength and activity at the village feasts, but remarkable for his temperance, sobriety, industry, and good-temper, yet on one occasion he fought a bully who would have oppressed him, and his victory on that occasion secured him ever after from a repetition of the offence.

When by the most rigid economy Stephenson had saved sufficient money to furnish a small home, he determined to settle, and on the 28th of November 1800 he married Fanny Henderson, with whom he removed to Willington, where he had been appointed brakesman to the engine employed for lifting the ballast brought by the return collier ships to Newcastle. In his new abode, at the Ballast Hills, he continued to occupy himself with mechanical experiments, expending much time and great ingenuity in a fruitless effort to obtain perpetual motion; until an accident having obliged him to repair his own clock, he became the general clock-cleaner and mender for the neighbourhood, thus improving his own mechanical skill whilst adding to his income. On the 16th of December 1803 his only child Robert was born, and soon after he removed to Killingworth, where his wife died. In 1804 he was engaged to superintend the working of one of Boulton and Watt's engines at Montrose; but after continuing there a year—during which time he saved about 28*l*., a considerable sum in his circumstances, and during a period of war-prices of provisions—he returned to Killingworth to find his father in extreme distress, having been accidentally scalded and blinded by a discharge of steam let in upon him while repairing an engine. Stephenson paid his father's debts at the expense of more than half his savings, and settled his parents in a cottage, where they lived during many years entirely supported by him. He was immediately re-engaged in his old position at Killingworth, but being drawn for the militia, the obtaining a substitute absorbed the remainder of the produce of his economy, and he seriously contemplated emigrating to America, whither his wife's sister and her husband went; but he could not raise money enough to accompany them. He therefore continued his various labours, attending the engine, mending clocks, making and mending shoes, and studying mechanics. His acquired knowledge and mechanical skill enabled him to suggest improvements to his employers, and in 1810 a new engine in the neighbourhood having failed in its work, Stephenson was called in to mend it, which he did most effectually. He received for this job a present of 10*l*., and was promoted to the post of engineman at good wages. Whilst thus engaged he formed an intimacy with a farmer named Wigham, at Long Benton, whose son John proved of great assistance to him by increasing his acquaintance with arithmetic, and with some of the principles of mechanism and chemistry; and in 1812 his merit was so far recognised that he was appointed engineer of the colliery, at a salary of 100*l*. a year. He was now elevated above the rank of a mere labourer, but he was not less busy. He projected and carried out many improvements, and among others constructed at the coal-loading place at Willington, the first self-acting incline used in that district, by which the descending laden waggons on the tram-road were made to draw up the empty waggons.

The most important epoch of Stephenson's life was now approaching. Many attempts had been made to construct a locomotive steam-engine, and some had attained a certain degree of success, but none had succeeded in uniting economy with efficiency. Mr. Stephenson carefully examined all within his reach, and at length declared his conviction that he could make a better than any yet produced. He communicated his proposal to his employers: one of them was Lord Ravensworth, who, after giving him a patient hearing, commissioned him to make a trial of his skill. His object at first was only to make an engine for the colliery tramways, but even thus early he told his friends "that there was no limit to the speed of such an engine, if the works could be made to stand it." The difficulties he encountered were great; the engine was built in the workshops at West Moor, Killingworth; the chief workman was the colliery blacksmith, tools had to be made, and everything rested upon the designer of the machine. In ten months it was completed, and on July 25, 1814, it was placed on the railway, and was decidedly successful, drawing eight loaded carriages, weighing thirty tons, at the rate of four miles an hour. It was however a cumbrous affair, and he speedily saw in how many parts it could be improved. Accordingly, in February 1815, he took out a patent for a locomotive, and in the same year constructed an engine, which (with certain mechanical improvements, that though conceived by him to be necessary, could not be supplied by the manufactories at that time,) may be considered as the model of all that have been since produced.

From Mr. Stephenson's connection with collieries he could scarcely avoid having his attention painfully excited, by the frequent explosions arising from fire-damp, and in 1814 one of the collieries under his care having taken fire, he, at great risk of his life, and with the assistance of the workmen, who trusted to his knowledge and skill, succeeded in extinguishing it by bricking up the passage where the foul air was accumulated. The constant danger from the use of exposed candles in coal-mines was so well known, that many inventors had attempted to produce lamps to meet the difficulty; and as early as 1813 a safety lamp was invented by Dr. Clanny, but it was found to be unmanageable. Sir Humphry Davy was invited to attempt something; for which purpose, among others, he visited Newcastle in August 1815, and on November 9 he read a paper on the construction of his lamp before the Royal Society of London. Mr. Stephenson was at the same time occupied on the same subject. In August he made a drawing for a lamp, which on October 21 had been made and tested; a second and a third were made, for the purpose of increasing the amount of light; and on November 30, before he could by any possibility have heard of Davy's invention, his third lamp was finished and tried in Killingworth pit, where it was found thoroughly effective, and has ever since been in use. A controversy has arisen, into which we shall not enter, as to priority of invention. There is however every reason to believe that Stephenson invented his lamp and tried it a few days previous to Davy having announced his discovery; and the natural conclusion is, that, urged by the want of a safety-lamp, and reasoning from the same facts, the inventors arrived at the results independently of each other; for the two lamps, although different in construction, are founded upon identical principles, but arrived at by different trains of thought.

We cannot attempt to trace all the improvements in details which Mr. Stephenson introduced in the locomotive, but he very early perceived that, for its proper working, the railway required equal attention, and that a firm bed and a regular level were essential requisites. Very little attention had hitherto been paid to this, and the tramroads were carelessly laid out and not kept in good repair.

In 1816 therefore he took out a patent for an improved form of rail and chair, and for further improvements in the locomotive engine, one of which was placing it on springs, and they were attended with marked success.

The construction of railroads had for some time occupied much of the public attention. The first contemplated was the Stockton and Darlington, for which an act of parliament was obtained by Mr. Pease in 1820, to be worked "with men and horses, or otherwise." In 1819 the owners of Hetton Colliery, desiring to turn their tramroad into a railway, employed Mr. Stephenson in its construction. The length was about eight miles, and being over a hilly country he took advantage of the heights to form self-acting inclines, the locomotive working on the level part; and on the 18th of November 1822 it was opened for traffic. He was next employed to construct the Stockton and Darlington line, which the proprietors had agreed, on his recommendation, to make as a railroad and not as a tramroad, with stationary engines for the steep gradients, but horse-power was to be used for the levels, for Mr. Stephenson's confident anticipations of the success of his locomotive engines were still regarded with suspicion. He began the work in May 1822, in 1823 an amended Act was procured for working the line with locomotives, and Mr. Stephenson was appointed resident engineer at a salary of 300*l.* per annum, upon which appointment he removed to Darlington. The line was opened in September, 1825, and an engine driven by Mr. Stephenson himself drew a load of ninety tons at the rate of a little more than eight miles an hour. It proved highly remunerative, for besides a far larger amount of goods traffic than had been calculated on, a passenger traffic arose that had been wholly unthought of; the passengers however were for a time conveyed in carriages drawn by a horse at a speed of ten miles an hour. It may be mentioned, that this railway has created the town and port of Middlesborough-on-Tees, then the site of a farm, but now containing 15,000 inhabitants.

In 1824, while the Darlington line was in progress, Mr. Stephenson, feeling the difficulty he had experienced in constructing his engines in a blacksmith's shop, proposed to Mr. Pease, of Darlington, his firm friend and great patron, the establishment of an engine-factory at Newcastle. The proposal was adopted, and for a considerable time it was the only manufactory for locomotives in the kingdom; it is now increased to an enormous extent, and has been the training-school, whence has issued a vast number of skilled workmen and eminent practical engineers.

In 1824 the project of a railway, or tramroad between Liverpool and Manchester began to be agitated. Increased facility of communication was imperatively required, but there was much controversy as to the means. At length a railway was decided on, Mr. Stephenson was employed to make the survey, and application was made to parliament for an Act. A strong opposition was raised both within the House of Commons and without. Landowners drove the engineers off their grounds, and before the Committee the most absurd objections were urged against the whole scheme, the idea of any quick transit being a subject for especial ridicule. The Bill was however carried on a second application, and Mr. Stephenson was appointed principal engineer. The work was commenced in June 1826, and after struggling through many difficulties—one, and not the least, being the carrying the railway over Chat Moss—it was opened on Sept. 15, 1830. During its progress eminent engineers had reported against locomotives being worked on the line, recommending horse-traction; but at length Mr. Stephenson prevailed on the Directors to offer a prize for a locomotive engine, conforming to certain conditions, which was done, and the prize of 500*l.* was won by the Rocket engine, in the construction of which he had availed himself of the assistance of his son Robert.

From this moment his fortune was made. Employment of a most remunerative character poured in from all sides. Railways were projected in every direction, and he became the chief engineer of several of them. With these he was incessantly engaged till 1840, when he resigned most of them, and settled at Tapton in Derbyshire, where he commenced a fresh pursuit in working the Clay Cross collieries. At this time he took much interest in the well-doing of the Mechanics' Institutes in his neighbourhood, and on more than one occasion related to them the circumstances of his own career, as an encouragement to the members to adopt a course of steady and persevering industry. His interest in railway extension however continued unabated, and he took an active part, either as engineer, chairman, or shareholder, in the Whitehaven and Maryport, the Yarmouth and Norwich, and the Newcastle and Edinburgh East Coast Line, with which the stupendous work of the High Level Bridge at Newcastle (designed by his son), is connected; he was one of the committee of management, but he did not live to see it completed. He was also employed in Belgium, and he travelled into Spain to inspect a proposed line from the Pyrenees to Madrid, but the project was fruitless. On his return from Spain in 1845 he relinquished still more his attention to railway matters, and occupied himself almost entirely with his collieries and lime-works, with the cultivation of his farm and gardens, and indulged in his old fancy for keeping birds and animals. With the exception of promoting the Ambergate and Manchester Railway, inventing a new self-acting break, of attending the ceremony of opening the Trent Valley Railway (when Sir Robert Peel made a speech complimentary to him), and of being considerably troubled by applications for assistance and advice from projectors and inventors of all kinds, to whom however he was invariably attentive and kind, he passed the remainder of his days in ease and peace, and died after a short illness on August 12, 1848, leaving a name rendered illustrious by the patient perseverance of a high-minded industry, and the widely-developed productions of a remarkable genius. A valuable biography of this eminent man has been written by Mr. S. Smiles, to which we are indebted for many of the facts in this notice.

*STEPHENSON, ROBERT, the son of the preceding, was born, as we have already said, at Willington, on December 16, 1803. His father, who had felt the want of early education, resolved that his son should not suffer from the same cause, and accordingly, though at the time he could ill afford it, sent him to a school at Long Benton, and in 1814 placed him with Mr. Bruce at Newcastle. Robert soon displayed a decided inclination for mechanics and science, and becoming a member of the Newcastle Literary and Philosophical Institution, was enabled to take advantage of its library; so that, as the Saturday afternoons were spent with his father, the volume which he invariably took home with him, formed the subject of mutual instruction to father and son. Robert's assiduity attracted the attention of the Rev. Wm. Turner, one of the secretaries to the Institution, who readily assisted him in his studies, and was also of much service to his father with whom he soon after became acquainted. Under Mr. Bruce, Robert acquired the rudiments of a sound practical education, and under his father's direction was always ready to turn his acquirements to account. There still exists in the wall over the door of the cottage at Killingworth, a sun-dial of their joint production, of which the father was always proud. In 1818 Robert was taken from school and apprenticed to Mr. Nicholas Wood as a coal-viewer, acting as under-viewer, and making himself thoroughly acquainted with the machinery and processes of coal-mining. In 1820 however, his father being now somewhat richer, he was sent to Edinburgh University for a single session, where he attended the lectures of Dr. Hope on chemistry; those of Sir John Leslie on natural philosophy; and those of Professor Jamieson on geology and mineralogy. He returned home in the summer of 1821, having gained a mathematical prize, and acquired the most important knowledge of how best to proceed in his self-education. In 1822 he was apprenticed to his father, who had then commenced his locomotive manufactory at Newcastle, but after two years' strict attention to the business, finding his health failing, he accepted, in 1824, a commission to examine the gold and silver mines of South America, whence he was recalled by his father when the Liverpool and Manchester railway was in progress, and he reached home in December 1827. He took an active part in the discussion as to the use of locomotives on the line, and in conjunction with Mr. Joseph Locke, wrote an able pamphlet on the subject. He also greatly assisted his father in the construction of the successful engine, which we believe was entered in his name, though he himself ascribes the merit entirely to his father and Mr. Henry Booth, on whose suggestion the multitubular boiler was adopted.

Robert Stephenson's next employment was the execution of a branch from the Liverpool and Manchester Railway, near Warrington, now forming a portion of the Grand Junction Railway, between Birmingham and Liverpool. Before this branch was completed, he undertook the survey and afterwards the construction of the Leicester and Swannington Railway, and on the completion of that work he commenced the survey of the line of the London and Birmingham Railway, of which he was ultimately appointed engineer, and removed to London. Under his direction the first sod was cut at Chalk Farm on June 1, 1834, and the line was opened on Sept. 15, 1838. Fully aware of the vital importance of obtaining good means of rapid transit, he still continued to devote much of his time to improvements in the locomotive engine, which were from time to time carried out under his direction at the manufactory in Newcastle, which for some years was exclusively devoted to engines of that class, and still supplies larger numbers than any other factory in the kingdom, independent of many marine and stationary engines. His engagements on different lines of railway have since been very numerous, but he is more remarkable for the magnificent conceptions and the vastness of some of his successfully-executed projects, such as the High Level Bridge over the Tyne at Newcastle, the viaduct (supposed to be the largest in the world) over the Tweed valley at Berwick, and the Britannia tubular bridge over the Menai Strait—a form of bridge of which there had been previously no example, and to which, considering its length and the enormous weight it would have to sustain, the objections and difficulties seemed almost insuperable. With the assistance however of Professor Hodgkinson, Mr. Edwin Clark, and Mr. Fairbairn in experiments on the best forms of the various portions of the structure, the difficulties were triumphantly overcome, and in less than four years the bridge was opened to the public on March 18, 1850.

Mr. Stephenson has also been employed in the construction of many foreign railways. He was consulted, with his father, as to the Belgian lines; also for a line in Norway between Christiania and Lake Miösen, for which he received the grand cross of the order of St. Olaf from the king of Sweden; and also for one between Florence and Leghorn, about sixty miles in length. He visited Switzerland for the purpose of giving his opinions as to the best system of railway communication. He designed and is now constructing the Victoria tubular bridge

over the St. Lawrence, near Montreal, on the model of that over the Menai Strait, in connection with the Grand Trunk Railway of Canada, for uniting Canada West with the western states of the United States of America. He has recently completed the railway between Alexandria and Cairo, a distance of 140 miles, and has, during its construction, several times visited Egypt. On the line there are two tubular bridges;—one over the Damietta branch of the Nile, and the other over the large canal near Besket-al-Saba. The peculiarity of the structures is that the trains run on the outside upon the top of the tube instead of inside, as in the case of the Britannia Bridge. He is now constructing an immense bridge across the Nile at Kaffre Azzayat, to replace the present Steam Ferry which is found to interfere too much with the rapid transit of passengers.

In addition to his railway labours Mr. Stephenson has taken a general interest in public affairs and in scientific investigations. In 1847 he was returned as member of parliament, in the Conservative interest, for Whitby in Yorkshire, for which place he continues to sit. He has also acted with great liberality to the Newcastle Literary and Philosophical Society, paying off in 1855 a debt amounting to 3100*l.* in gratitude, as he expressed it, for the benefits he derived in early life from that establishment, and to enable it to be as practically useful to other young men. He has most liberally placed at the disposal of Mr. Piazzi Smyth, his yacht and crew, to facilitate the interesting investigations undertaken by that gentleman at the Island of Teneriffe, and very valuable results have been obtained. He has been an honorary but active member of the London Sanitary and Sewerage Commissions; he is a Fellow of the Royal Society, a member of the Institution of Civil Engineers since 1830, of which institution he was member of council during the years 1845 to 1847, vice-president during those from 1848 to 1855, and president during the years 1856 and 1857. He has received a Great Gold Medal of honour from the French Exposition d'Industrie of 1855, and is said to have declined an offer of knighthood in Great Britain. He is also the author of a work 'On the Locomotive Steam-Engine,' and another 'On the Atmospheric Railway System,' published in 4to by Weale.

STEPNEY, GEORGE, descended from an ancient family in Pembrokeshire, was born in Westminster, in 1663. In 1676 he was sent to Westminster School, where he continued his studies till 1682, when he removed to Trinity College, Cambridge, where he distinguished himself in 1683 by a Latin ode on the marriage of the Princess Anne to Prince George of Denmark. He took the degree of M.A. in 1689. At Westminster he had formed a friendship with Charles Montague, afterwards Earl of Halifax, which was continued at Cambridge. They came to London together, and were both introduced into public life by the Earl of Dorset. Stepney's life, which was short, was chiefly spent in diplomatic employments. In 1692 he was sent as envoy to the Elector of Brandenburg; in 1693, to the Emperor of Germany; in 1694, to the Elector of Saxony. In 1695 he published a poem, dedicated to the memory of Queen Mary; in 1696 he went as envoy to the Electors of Mentz and Cologne, and to the congress at Frankfort; in 1698 to Brandenburg, in 1699 to the King of Poland, in 1701 to the Emperor, and in 1706 to the States-General. He was made one of the commissioners of trade in 1697. He died at Chelsea in 1707, and was buried in Westminster Abbey.

Stepney's poems are few, and of little value. He was one of the 'eminent hands' who were united with Dryden in the translation of 'Juvenal' in 1693. Johnson says, "he is a very licentious translator, and does not recompense the neglect of his author by beauties of his own."

STERLING, JOHN, was born at Kaimes Castle, in the island of Bute, Scotland, on the 20th of July 1806. Both his parents were Irish by birth, though of Scottish descent; and his father, Edward Sterling (afterwards well known as a leading writer in, and editor of, the 'Times' newspaper, but then pursuing the occupation of a gentleman-farmer, after having been educated for the Irish bar, and having served for some time as a captain in the army) had rented Kaimes Castle a short time before his son's birth. John was the second child of seven, five of whom died while he was still a youth, leaving only himself and an elder brother, who yet (1857) survives. In 1809, the family removed to Llanblethian, in Glamorganshire, Wales; and here John Sterling received his first school-education. His father about this time began to contribute to the 'Times' as an occasional correspondent; and the interest he thus took in politics, led him, on the peace of 1814, to remove again with his family to Paris. Driven from Paris by the return of Napoleon from Elba and the resumption of the war, the family in 1815 settled in London, where gradually the father rose to his eminent position in the world of politics and journalism. He was destined to outlive his son.

After having been at various schools in or near London, Sterling was sent to the University of Glasgow; whence, after a brief stay, he was removed in 1824 to Trinity College, Cambridge. Here Julius Hare, afterwards Archdeacon of Lewes, was his tutor, and here he formed the acquaintance of various young men afterwards distinguished, including Frederick Maurice, Richard Trench, Spedding, J. M. Kemble, Venables, Charles Buller, and Monckton Milnes. In the Union Debating Club of Cambridge, of which these and others were members, Sterling was one of the chief speakers; and it was here perhaps that he first exhibited the qualities of intellect and character which made him afterwards socially celebrated. From Trinity College, Sterling removed, along with his friend Maurice, to Trinity Hall, with an intention of studying law; but in 1827 he left Cambridge altogether, without taking his degree. In 1828 the 'Athenæum,' then recently started by Mr. Silk Buckingham, was purchased by Sterling, or at his instance, and he and Maurice conducted it and wrote in it for some time. The speculation however in their hands did not answer commercially, and the journal was sold to its present proprietor. Sterling, to whom it was not absolutely necessary that he should engage in any employment for his living, continued to reside in London, the centre of a circle of ardent and thoughtful young men, including not only his college friends, but such additions as John Stuart Mill. An eager radicalism of opinion was then Sterling's characteristic. It was about the year 1828 that he first became acquainted with Coleridge, then living his recluse life at Highgate; and Coleridge's influence on Sterling was great and enduring. It was evident in a three volume novel, entitled 'Arthur Coningsby,' which he wrote in 1829-30, but which was not published till a year or two later. In November 1830 he married; and shortly after, being in ill-health, he and his wife went to the West India island of St. Vincent, where a valuable sugar estate had been bequeathed to him, his elder brother, and a cousin, by one of his mother's uncles. He stayed about fifteen months in St. Vincent, returning to England in August 1832. In the spring of 1833 his novel was published, but obtained little recognition except among the few. Chancing in that year to meet again his tutor, the Rev. Julius Hare, at Bonn, the effect of their conversation on Sterling's mind, then vibrating under the prior influence of Coleridge, was that he resolved to take holy orders in the English Church. He was ordained deacon at Chichester, on Trinity Sunday, 1834, and immediately became curate of Hurstmonceaux in Sussex, where his friend was rector.

Sterling retained his curacy only eight months, resigning it in February 1835, on account of delicate health. It is not improbable that at the same time there was a change, or a tendency to change, in his opinions. From this time, at all events, there was a gradual divergence in his views from the fixed creed of the Church of England, though his relations to many of its most excellent members continued to be as intimate and affectionate as ever. It was in 1835 that he first became acquainted with Mr. Carlyle, then recently setttled in London; and it seems evident that gradually the influence of Mr. Carlyle modified the results of that of Coleridge. "Coleridge," says Mr. Carlyle himself, in his memoir of Sterling, "was now dead, not long since; nor was his name henceforth much heard in Sterling's circle; though, on occasion, for a year or two to come, he would still assert his transcendant admiration, especially if Maurice were by to help. But he was getting into German, into various inquiries and sources of knowledge new to him, and his admirations and notions on many things were silently and rapidly modifying themselves." Literature was thenceforward Sterling's chief occupation; though, from all the accounts that remain of him, what he accomplished and has left behind him in literature gives but a faint idea of the influence he exerted in intellectual society, and especially in that of London, by his frankness and powers of talk. Very few men had so many friends or was so loved by them. It was unfortunate for them and him that his extremely precarious health caused him every now and then to absent himself from London and seek a warmer climate. In 1836 he went to the south of France; and in the following year he went to Madeira. While at Madeira he wrote much, and sent some contributions, in prose and verse, to 'Blackwood's Magazine.' In the spring of 1838 he returned to England, and for a time he resided on the southern sea coast, making frequent visits to London. He began to write for the 'Westminster Review,' then under the charge of Mr. John Stuart Mill; he was also busy privately with various compositions in prose and verse. It was at this time too that, in order to secure Sterling's meeting with as many of his friends as possible on his flying visits to London, the famous so-called "Sterling Club" was formed. A list of the members of this club is given in Mr. Carlyle's 'Life of Sterling,' at page 208.

Part of the years 1838 and 1839 were spent by Sterling in Italy; and on his return he took up his abode in Clifton. It was while residing here that he published under the general title of 'Poems, by John Sterling' (Moxon, 1839), a collection of his metrical effusions up to that time. The two next years were spent in migrations from place to place, including a second visit to Madeira, on account of health. In 1841, while living at Falmouth, he published 'The Election: a Poem, in Seven Books'—a poem of English life and society. He was then engaged on what he intended to be his best work—'Strafford, a Tragedy,' which however was not published till 1843. This year, 1843 (he had again been absent in Italy in the interim), was one of calamity to him and his. His wife died in April, and his own always feeble health was rendered more precarious than ever by the accidental bursting of a blood-vessel. Sterling retired to Ventnor in the Isle of Wight in June 1843, where his last labours were on a poem on the subject of 'Cœur de Lion,' still unpublished. Here he sank gradually, and on the 18th of September 1844, he died at the age of thirty-eight. A collection of his 'Essays and Tales' from the 'Athenæum,' 'Blackwood,' and other periodicals, was edited in two volumes, with a memoir prefixed, by Archdeacon Hare, in 1848; the well-

known 'Life of Sterling' by Mr. Carlyle, representing the man less in his ecclesiastical than in his general human relations, appeared in 1851; and in the same year 'Twelve Letters by John Sterling' were edited by his relative Mr. Coningham of Brighton.

STERNE, LAURENCE, was the great-grandson of Dr. Richard Sterne, who died archbishop of York in 1683. His father, Roger Sterne, second son of Simon Sterne of Elvington and Halifax, having entered the army, became a lieutenant in Handaside's regiment, and on the 25th of September 1711, o.s., married in Flanders, Agnes, the widow of Captain Herbert, and stepdaughter of a person of the name of Nuttle, whom Sterne himself, in a memoir written for the information of his daughter a short time before his death, describes as "a noted sutler in Flanders in Queen Anne's wars." His mother's own family name he professes to have forgotten. Roger's first child, born at Lisle, in July 1712, was a daughter, Mary, who grew up to be a very beautiful woman, but made an unfortunate marriage, and died early of a broken heart. Laurence was brought into the world on the 24th of November 1713, at Clonmel in Ireland, where his father and mother had arrived with the regiment from Dunkirk only a few days before. "My birthday," says Sterne, "was ominous to my poor father, who was, the day after our arrival, with many other brave officers, broke, and sent adrift into the world, with a wife and two children." The lieutenant upon this betook himself with his wife and family to the family seat at Elvington, near York, where his mother, who had inherited the property from her father, Sir Roger Jaques, resided, her husband having died ten years before; here they all sojourned for about ten months, after which, the regiment being re-established, they set out to join it at Dublin, whence Lieutenant Sterne being within a month ordered to Exeter, his wife and her two infants followed him thither. They remained a twelvemonth in England, and then the lieutenant, with his family increased by another boy, born at Plymouth, was forced once more to turn his face to Ireland. This must have been about the end of the year 1715, if the chronology of the account is to be depended upon. Having got to Dublin, they continued there till the year 1719, which however would be for above three years, instead of only a year and a half, as Sterne seems to state. In that year, he says, "all unhinged again." The regiment was ordered to the Isle of Wight, to embark for Spain on the Vigo expedition. On their journey thither from Bristol the younger boy died, but his place was supplied by a girl (who died however in childhood) born in September 1719, in the Isle of Wight, where the lieutenant left his wife and children till the regiment got back to Wicklow, in Ireland, whither he then sent for them. They lived a year in the barracks at Wicklow, where Mrs. Sterne gave birth to another boy; and then they spent six months with a relation of hers, a Mr. Fetherston, parson of a place called Annamoe about seven miles from Wicklow. "It was in this parish," says Sterne, "during our stay, that I had that wonderful escape, in falling through a mill-race whilst the mill was going, and being taken up unhurt; the story is incredible, but known for truth in all that part of Ireland, where hundreds of the common people flocked to see me." The incident, it seems, is still traditionally remembered in the district. After this they were in barracks for another year in Dublin—the year 1721—in which, Sterne tells us, he learned to write. The regiment was next ordered to Mullingar, where a collateral descendant of Archbishop Sterne found out his relations, or was found out by them, and, taking them all to his 'castle,' entertained them kindly for a year, and then sent them after the regiment to Carrickfergus. On the journey thither, which took six or seven days, and is described as most rueful and tedious, or shortly after, the youngest boy died, and also another infant, a girl, which had been born when they were last in Dublin. In the autumn of this year (1723), or the spring of the next, Laurence, now ten years old, was sent over to England, and put to school, near Halifax, "with an able master," says he, "with whom I stayed some time, till, by God's care of me, my cousin Sterne of Elvington became a father to me, and sent me to the university." It will be perceived from this detail, that, although Sterne was of English descent and parentage, he was not only by accident a native of Ireland, but spent in that country a considerable part of his early boyhood. No doubt some effect was produced upon his opening powers of thought and observation, by his having been allowed to run wild, as it were, in that land of wit and whim from his seventh to his tenth year.

His father next followed his regiment to Londonderry, where, says the autobiographical sketch, "another sister was brought forth, Catherine, still living, but most unhappily estranged from me by my uncle's wickedness and her own folly." From Londonderry the regiment was sent out to defend Gibraltar at the siege (in 1727), where Lieutenant Sterne was run through the body by a brother officer in a duel, and only recovered with much difficulty, and with so shattered a constitution, that when, shortly after, he was sent out to Jamaica, he speedily fell a prey to the country fever, dying at Port Antonio, in March 1731. "My father," says Sterne, "was a little smart man—active to the last degree in all exercises—most patient of fatigue and disappointments, of which it pleased God to give him full measure; he was in his temper somewhat rapid and hasty, but of a kindly, sweet disposition, void of all design, and so innocent in his own intentions, that he suspected no one; so that you might have cheated him ten times in a day, if nine had not been sufficient for your purpose."

Meanwhile Sterne remained with his master at Halifax, to whom, from an anecdote which he relates, his dawning genius seems to have been already clearly discernible, till he was sent by his kinsman to the University of Cambridge, in 1733. He was admitted of Jesus College on the 6th of July in that year; and he took the degree of B.A. in January 1736; and that of M.A. at the commencement in 1740. On leaving the university, in what year has not been stated, he took orders, and his uncle, the Rev. Jaques Sterne, LL.D., a younger brother of his father's, and a well-beneficed clergyman, being a prebendary of Durham and of York, and rector of Rise and of Hornsea cum Riston, procured him the living of Sutton, in Yorkshire. It was in the city of York that he met with the lady whom he married in 1741, after having courted her, as he tells us, for two years. Her name is not known; all that appears is that her Christian name began with L., being probably Lydia, like that of her daughter. She brought him some fortune, but probably of no great amount. Sterne's uncle now procured him a prebend in York cathedral; "but he quarrelled with me afterwards," says Sterne, "because I would not write paragraphs in the newspapers: though he was a party man, I was not, and detested such dirty work, thinking it beneath me: from that period he became my bitterest enemy." Notwithstanding all this virtuous indignation however, Sterne appears to have gone on doing this "dirty work" for his uncle for a very considerable length of time—not much less than twenty years. In a letter to a Mrs. F——, written in November 1759, on the eve of the publication of the first two volumes of his 'Tristram Shandy,' he says, in reply to an inquiry his correspondent had made as to the reason of his turning author, "Why truly, I am tired of employing my brains for other people's advantage. 'Tis a foolish sacrifice I have made for some years to an ungrateful person." It has been asserted that he wrote, or conducted for some time, a periodical electioneering paper published at York in the Whig interest. Soon after his marriage, a friend of his wife's presented him with the living of Stillington, also in Yorkshire; and he tells us he remained near twenty years at Sutton doing duty at both places, which seem to have been within a mile and a half of each other. "I had then," he says, "very good health: books, painting, fiddling, and shooting were my amusements." During all this space, his only publications, or all at least to which he put his name, were two sermons: the first, entitled 'The Case of Elijah and the Widow of Zarephath considered,' in 1747; the second, entitled 'The Abuses of Conscience,' in 1750. This latter is the same which he afterwards introduced in the second volume of his 'Tristram Shandy' as a Sermon of Yorick's: in the preface to the first two volumes of his collected sermons, which appeared the following year, he says, "I suppose it is needless to inform the public that the reason of printing these sermons arises altogether from the favourable reception which the sermon given as a sample of them in 'Tristram Shandy' met with from the world:—that sermon was printed by itself some years ago, but could find neither purchasers nor readers." Both sermons were republished in the collection.

The first two volumes of 'Tristram Shandy' were originally published at York, towards the end of 1759, and were reprinted at London early in 1760. Although anonymous, the work seems to have been known to be Sterne's from the first; and it raised him at once from obscurity to universal notoriety and high literary fame. This and his subsequent publications—two volumes of Sermons in 1760, vols. 3 and 4 of 'Tristram Shandy' in 1761, vols. 5 and 6 in 1762, vols. 7 and 8 in 1765, two more vols. of Sermons in 1766, the 9th vol. of 'Tristram Shandy' in 1767, and the 'Sentimental Journey' in 1768—probably also brought him a good deal of money; and his circumstances were further improved by his being presented by Lord Falconbridge, in 1760, with the curacy of Coxwold, also in Yorkshire, which he calls "a sweet retirement, in comparison of Sutton." His celebrity also, it is to be feared, introduced the Yorkshire parson to new habits of life, and to some kinds of dissipation not quite so innocent as "fiddling and shooting." In 1760 he took a house at York for his wife and his only child, a daughter; but his own time he seems from this date to have spent mostly either in London or on the Continent. In 1762, before the conclusion of the peace, he went to France, whither he was soon after followed by his wife and daughter. Leaving them both in that country, he seems to have in the first instance returned to England, whence, in 1764, he proceeded to Italy, with a view to the recovery of his health, now greatly impaired. He returned to England in the earlier part of 1767, and, having after some time persuaded his wife to come over to him with their daughter, he remained at York till he had written all that we have of his 'Sentimental Journey,' the first part, which he then brought up with him to the metropolis, and published, as has been already stated, in the beginning of the following year. He lived merely to see the work brought out; having died, at his lodgings in Bond-street, on the 18th of March 1768 (not the 13th of September, as is stated on his monument erected some years after in the burying-ground of St. George's, Hanover-square, where he was interred). He had saved nothing, if he did not die in debt; but it is said that, soon after, his wife and daughter being at York during the races, a collection which amounted to a thousand pounds was made for them by some gentlemen there; and they also received a liberal subscription for three more volumes of his Sermons, which were afterwards published. In 1775, after he

mother's death, Sterne's daughter, who calls herself, at the end of the dedication to Garrick, Lydia Sterne de Medalle (having been married to a person of the latter name), published three small volumes of his 'Letters to his Friends,' along with the short autobiographical memoir from which many of the above facts have been taken. Some of the letters in this collection are of a very extraordinary character to have been either published by a daughter, or left for publication, as we are assured they were, by a wife. The same year there appeared, under the title of 'Letters to Eliza,' ten letters addressed by Sterne, in March and April 1767, to an East Indian lady, who is described by the editor as a "Mrs. Elizabeth Draper, wife of Daniel Draper, Esq., counsellor at Bombay, and at present chief of the factory at Surat." Having come to England for the recovery of her health, she and Sterne became acquainted and were greatly taken with each other. Sterne's letters however do not warrant us in concluding that they were attached by any other feelings than those of a very warm friendship. The lady had been dead some years, as well as Sterne himself, when his letters to her were published; and the latter part of her life, the editor tells us, had been attended with circumstances which were "generally said to have reflected no credit either on her prudence or discretion." But whether there is any real ground for this slander we greatly doubt. Mrs. Draper returned to her husband in India after her correspondence with Sterne, and, then making a second visit to England, died at Bristol, and was interred in the cathedral, where there is a marble monument erected to her memory. With the exception of one or two fragments, the only other remains of Sterne that have been printed consist of a second collection of letters, in one volume, which also appeared in 1775; with the addition of a piece of humorous satire entitled 'The History of a Watchcoat,' which however had been published separately about seven years before.

In 1793 Dr. Ferriar, of Manchester, published an Essay in the third volume of the 'Memoirs of the Manchester Literary and Philosophical Society,' afterwards enlarged and published separately in 1798, and again in 1802, under the title of 'Illustrations of Sterne,' with the view of showing that many passages in his writings were suggested by or imitated from various old and commonly neglected authors, especially Rabelais and Burton's 'Anatomy of Melancholy.' In a literal sense, the charge is sufficiently established; there are some passages in Sterne which may be fairly said to be copied from Burton, Rabelais, and others; and the germs of a good many of his thoughts and expressions may be found in their pages. Of course also the general spirit of his wit and turn of writing must have taken something from the sources with which he is thus proved to have been familiar. But however these detections may affect Sterne's reputation for honesty, the question of the originality of his genius is not touched by them. A writer of original genius, under the pressure of haste or indolence, may, if not a scrupulous man, borrow or steal occasionally, as well as the most common-place writer. Sterne, we know, was the reverse of scrupulous; but he may also have had no very felonious intention in the appropriations that are laid to his charge; it will be admitted that he has for the most part really put a new life into what he has thus resuscitated; and he probably thought that in all such cases he gave more than he took. The nature of his writings, it is to be remembered, precluded him from making any formal acknowledgment of his obligations; he could not finish off a chapter in 'Tristram Shandy' with a list of references such as might be appended to a chapter of a history or an article in a dictionary. Beyond all controversy, he is, in his conceptions and delineations separately considered, as well as in his general spirit and manner, one of the most original of writers. His humour is quite as much *sui generis* as that of either Rabelais or Cervantes or Swift. Whatever he may have in common with any or all of these, he has much more in which he differs from them, and that is wholly his own. He is, of all English humourists at least, the airiest and most buoyant. And it is wonderful what a truth and real humanity there is even in his most startling and eccentric creations; how perfectly unity of character and every artistic probability is preserved in each of them; how they all draw our sympathies towards them; how they live like actual existences in our memories and our hearts. It is rather a simple fact than an opinion that the first class of Sterne's *dramatis personæ*, his Uncle Tobys, his Corporal Trims, his Yoricks, rank in that department of our literature next to the Launces and Touchstones, the Malvolios and Justice Shallows, of Shakspere, and far apart from all else of the same kind in the language. In the mere art of writing also, his execution, amid much apparent extravagance, is singularly careful and perfect; it will be found that every touch has been well considered, has its proper purpose and meaning, and performs its part in producing the effect; but the art of arts, the *ars celare artem*, never was possessed in a higher degree by any writer than by Sterne. His greatest work, out of all comparison, is undoubtedly his 'Tristram Shandy;' although, among foreigners, the 'Sentimental Journey' seems to stand in the highest estimation. But that will hardly be the judgment of any Englishman,—though it may be of some English women.

STERNHOLD, THOMAS, was a native of Hampshire. The date of his birth is not known. He was educated at Oxford. He was groom of the robes to Henry VIII., and retained the same office under Edward VI., in whose reign he died, August 1549.

Sternhold's only claim to distinction is that he was the principal author of the first English metrical version of the Psalms attached to the Book of Common Prayer. He had undertaken to versify the whole of the Psalms, but completed only fifty-one: the rest were translated by John Hopkins and others. Sternhold's version was not published till after his death—'All such Psalm of David as Thomas Sternholde did in his Lyfe drawe into English Metre,' 8vo, London, 1549. He was also the author of 'Certain Chapters of the Proverbs of Solomon, drawen into Metre,' 8vo, London, 1549. The complete version of the Psalms by Sternhold and Hopkins was not published till 1562, when it was first annexed to the Book of Common Prayer, with the title of 'The whole Booke of Psalmes, collected into English Metre, by T. Sternhold, J. Hopkins, and others, conferred with the Ebrue, with apt Notes to sing withal.' The printing was in black letter, and the music consisted of the melodies only, without base or other part. Many of the best melodies were adaptations from the German and French.

The Reformation introduced metrical versions of the Psalms. The Earl of Surrey, who was beheaded on the 19th of January 1546-7, translated some of the Psalms and Ecclesiastes into verse, which, together with a few poems, were printed by Dr. Percy, but never published, the whole impression having been consumed in the fire which destroyed the printing-office of Mr. Nichols in 1808. Sir Thomas Wyatt also published 'Certayne Psalmes, chosen out of the Psalmes of Dauid, commonly called vij. Penytentiall Psalmes, drawn into Englishe Metre; whereunto is added a Prolog of the Aucthore before euery Psalme, very pleasant and profettable to the godly Reader,' 8vo, London, 1549. In the same year was published 'The Psalter of Dauid, newly translated in Englyshe Metre, in such sort that it may more decently and with more delight of the mynd be reade and songe of al men; whereunto is added a Note of four parts, wyth other thynges,' &c., London, 1549. "Then," as Campbell, in his 'Specimens of English Poetry' (vol. i., 'Essay on English Poetry'), observes, "there flourished Sternhold and Hopkins, who, with the best intentions and the worst taste, degraded the spirit of Hebrew Psalmody by flat and homely phraseology; and mistaking vulgarity for simplicity, turned into bathos what they found sublime. Such was the love of versifying holy writ at that period, that the Acts of the Apostles were rhymed and set to music by Christopher Tye." Tye's book is entitled 'The Actes of the Apostles; translated into Englyshe Metre, and dedicated to the Kynge's moste excellent Majestye, by Cristofer Tye, Doctor in Musyke and one of the Gentylmen of his Grace's most honourable Chappell; wyth Notes to eche Chapter, to synge and also to playe upon the Lute, very necessary for studentes after theyr studye to fyle theyr wyttes, and also for all Christians that cannot synge to read the good and godlie storyes of the Liues of Christ hys Apostles,' sm. 8vo, Lond., 1553. See further, Warton's 'Hist. of English Poetry,' vol. iii., 149-57, &c., ed. 1840.

STESI'CHORUS, one of the earliest and most celebrated lyric poets of ancient Greece. The few and fragmentary accounts which we have of him, are not only in direct contradiction to one another, but are manifestly interwoven with various mythical elements. All accounts however agree that he was a native of Himera in Sicily, and son of Euphemus. (Plat., 'Phædr.,' p. 244; Steph. Byz., *s. v.* Ματαυρός.) Among the various statements of the date of his birth, the most probable is that it was about B.C. 643. He lived to the age of eighty-three, his death having probably taken place in B.C. 560. In his later years therefore he witnessed the tyranny of Phalaris, against whom he is said to have cautioned his fellow-citizens in an apologue called the 'Horse and the Stag.' (Aristot., 'Rhet.,' ii. 20; Conon, 'Narrat.,' 42; comp. Horat., 'Epist.,' i. 10, 34, &c.) The population of Himera consisted of Zanclæans and Syracusans, but the family of Stesichorus had come to the colony from Metaurus. He is said to have been blind for some time, and, according to the story, this punishment was inflicted on him for having offended by his poems the shade of Helen. His original name was, according to Suidas (*s. v.* Στησίχορος), Tisias, and he assumed the name of Stesichorus as indicating the art to which he mainly devoted his life, that is, the art of training and directing the solemn choruses at the religious festivals. This art appears to have been hereditary in his family, which may be inferred from the fact that, according to some writers, he was descended from Hesiod, and that after his death there occur two Himeræans of the same name, who were likewise distinguished in this art. (Marm. Par., 'Ep.,' 50 and 73.) But Stesichorus Tisias was the most celebrated of the family. It was he who gave to the choral songs the artistic form which was subsequently brought to perfection by Pindar. Before his time a chorus simply consisted of strophes and antistrophes. Stesichorus added the epode, during the recitation of which the choruses stood still. The movements and arrangement of the chorus-dancers were likewise settled by him in a manner which was afterwards observed by other teachers of the chorus and poets, and lastly, he introduced a greater variety of characteristic metres than had been hitherto used in the composition of choruses, and had them accompanied by the cithara. In short, Stesichorus was regarded by the ancients as the creator of the perfect form of this species of poetry, although his choruses were much more simple than those of later times, and bore greater resemblance to epic poetry. The dialect which he used was that of the Epos, interspersed with Dorisms. The subjects of his poetry were all taken from the mythical and heroic ages of Greece, as

Quinctilian (x. i. 62) states, and as is clear from the titles and fragments still extant. Some of these epico-lyrical choruses were very long: thus the 'Oresteia' is said to have consisted of two books, and the series of scenes representing the taking of Troy, on the so-called Iliac Table, was taken from this poem. The greater part of these choruses must have consisted of epic narrative; but owing to the solemn character of choral poetry in general, the tone of the narrative is more exalted than in an ordinary epic poem. Quinctilian says that he represented his heroes with their appropriate dignity, and that he might have rivalled Homer himself if he had kept within bounds, and not indulged in an exuberance of words, and not given the reins too much to his imagination. This censure is perfectly justified by the extant fragments.

Besides his choruses Stesichorus composed pæans and hymns which were of a more purely lyrical character. He is also the first Greek poet who wrote erotic poems containing celebrated love stories. The bucolic poetry of Sicily was likewise indebted to him, as he raised it from a rude and unpolished state to classical perfection.

Stesichorus, whom the ancients always mention with high admiration, is as a lyric poet totally different from what we usually understand by this term, for his works did not contain any effusions of his own feelings and thoughts, nor did they even, as it would appear, bear any relation to the time and circumstances in which he lived; the subjects were stories belonging to past ages, and taken either from the early traditions of Greece, or from the legends current among the Sicilian peasantry.

After his death the Himeræans erected a statue, which represented him as a man weighed down by old age, with a book in his hand. (Cic., 'c. Verr.,' ii. 35.) Catana disputed with Himera the honour of possessing the tomb of Stesichorus, and magnificent monuments in honour of him were erected in both places.

The fragments of Stesichorus have been collected by J. A. Suchfort, 4to, Gottingen, 1771, and by Blomfield, in the 'Mus. Crit.,' No. 6. The best collection however is that by Kleine, which was published in 8vo, Berlin, 1828, under the title, 'Stesichori Himerensis Fragmenta collegit, Dissertationem de Vitâ et Poesi Austoris præmisit, C. Fr. Kleine.' They are also contained in Gaisford's 'Poet. Græc. Minor.' (Müller, *Hist. of the Lit. of Ant. Gr.*, i., p. 197-203; Bode, *Gesch. der Lyrischen Dichtkunst der Hellenen*, ii., p. 40-85.)

STEUART, SIR JAMES, born at Edinburgh, October 21, 1712, was the only son of Sir James Steuart, solicitor-general for Scotland, under Queen Anne and George I. After being admitted at the Scotch bar at the age of twenty-four, he proceeded to the Continent, where he spent several years, and at Rome was introduced to the young Pretender. He was unfortunately called to Edinburgh by the illness of his wife at the period of the rebellion of 1745, where his intercourse with Charles Edward was resumed, though he took no part in promoting his designs. After the battle of Culloden he found it prudent to retire to the Continent, where he remained for the next seventeen years. In 1763 he was permitted to return to his native country on the understanding that he would not be molested so long as he remained quiet, but it was not until 1771 that he received a free pardon. Having settled at Coltness, the seat of his family, in the county of Lanark, he finished the most important of his works, on which he had been engaged during his long exile. It was purchased by Andrew Miller, the bookseller, for 500*l.*, and appeared in London, in 1767, in two quarto volumes, entitled 'An Inquiry into the Principles of Political Economy.' As the British law of copyright did not extend to Ireland, an edition in three volumes octavo was published in Dublin in 1770, which is said to have been circulated rather extensively in the British colonies; and in 1770 a second edition of the work was called for in England. He wrote also on the coinage of Bengal; on a plan of uniform weights and measures; and while on the Continent published in French, a 'Vindication of Sir Isaac Newton's Chronology;' and he was also the author of several metaphysical disquisitions, the two principal ones being on Beattie's 'Essay on Truth,' and Mirabaud's 'System of Nature.' He died in November 1780, aged sixty-seven. His only son, General Sir James Steuart, erected a monument to his memory in Westminster Abbey, and in 1805 he published a complete edition of his father's works, in six volumes octavo.

It is remarkable that Adam Smith, whose work on the same subject appeared nine years after Steuart's, has not once referred to his predecessor. He is stated to have said that he understood Sir James's system better from his conversation than his volumes ('Life of Sir J. Steuart'); and Mr. M'Culloch remarks, that his statements and reasonings are "singularly perplexing, tedious, and inconclusive," though he adds that his work "is by no means destitute of enlarged and ingenious views." The first book treats of population and agriculture; the second, of trade and industry; the third, of money and coin; the fourth, of credit and debts, and incidentally of interest and banks; and the fifth book relates to taxes. At the end of each book there is a useful resumé of the argument. The first book has the merit of placing the theory of population in nearly the same light as that in which it is now generally viewed. The author's want of confidence in the efficacy of the commercial principle is in striking contrast with the views of Adam Smith. He proposed that granaries should be established for the purpose of collecting stores of corn in cheap years and selling them in dear years. But the work is now entirely superseded, and is interesting chiefly in connection with the history of political economy.

STEVENS, GEORGE ALEXANDER, was born in London, and brought up to a trade, which he deserted at an early age for the profession of a strolling player, in which he continued several years, chiefly in the Lincoln company. In 1751 he had an attack of illness, and published a poem entitled 'Religion, or the Libertine Repentant.' In 1752 the Libertine had ceased to be repentant, and obtained an engagement at one of the Dublin theatres, where he produced a burlesque tragedy, called 'Distress upon Distress.' In 1753 he was engaged for Covent Garden Theatre, and came to London. Stevens was not a good actor, but he wrote songs which he sang at convivial societies, where he and his songs were much admired. He led a life of dissipation, was generally necessitous, and always extravagant. In 1760 he published a novel, 'The History of Tom Fool,' 3 vols. 12mo.

The first sketch of the work by which Stevens is chiefly known, the 'Lecture on Heads,' was intended for Shuter the actor, to be used at his benefit; but he did not avail himself of it. Stevens then enlarged the plan and improved the details, and having furnished himself with the necessary apparatus of heads, &c., in 1763, or thereabouts, he began to perform it in the principal towns of England and Scotland with great success and a large profit. He afterwards went to North America, where he was not less successful than he had been in England. After a stay of about two years he returned, and then proceeded to Ireland. In a few years he realised about 10,000*l.* In 1766 he produced a 'Supplement; being a New Lecture upon Heads.' It was only performed six nights. In 1770 he brought out a burletta, 'The Court of Alexander,' which was set to music by Dr. Fisher, but added nothing to the fame of either author or composer. In 1772 he published his 'Songs, Comic and Satirical,' 12mo, Oxford. In 1773 he exhibited 'A Trip to Portsmouth.' After giving his 'Lecture' a few times more, he sold it to Lee Lewis, who, with the assistance of Mr. Pilon, made some improvements, and continued to perform it with tolerable success for some years. Meanwhile Stevens's faculties began to fail, and he sank into a state of fatuity, in which he continued several years, till his death, which took place September 6, 1784, at Biggleswade, in Bedfordshire, or, according to the 'Biographia Dramatica,' at Baldock, in Hertfordshire. After Stevens's death was published, in 1788, 'The Adventures of a Speculist; compiled from the Papers of G. A. Stevens: with his Life, a Preface, and Notes, by the Editor.'

Stevens's 'Lecture on Heads' has a thin sprinkling of wit, many bad puns, much caricature, and a good deal of satire more extravagant than forcible; but the absurdities of dress, manners, modes of speaking, and other peculiarities of the day, were exhibited with so much liveliness, if not truth, as to render the performance exceedingly attractive. One of the best bits is perhaps the report of the trial, 'Bullum *versus* Boatum.' 'Daniel *versus* Dishclout' is not so good. Stevens's 'Songs, Comic and Satirical,' amount to more than a hundred. They were considered classical by the choice spirits of that time, being filled with heathen deities, Venus, Cupid, Mars, Bacchus, and so forth, together with personifications of the virtues and vices. They are chiefly bacchanalian and amatory, several are satirical, a few licentious, but not one 'comic.' Only one has retained its popularity, 'The Storm,' which is indeed the only one which deserves to be popular. It appears in Stevens's Songs as 'The Marine Medley,' but it has since been considerably altered. (*Life*, attached to Stevens's *Works*; Baker, *Biographia Dramatica*.)

STEVENS, RICHARD JAMES SAMUEL, a composer of numerous glees, many of which display the most brilliant traits of genius, was born in London, about the year 1753, and educated in St. Paul's Cathedral, under Richard Savage, almoner and master of the choristers. His first appointment was as organist to the Temple Church. In 1795 he succeeded Mr. Jones in the office of organist of the Charterhouse; and in 1801, on the death of Dr. Aylward, was elected professor of music to Gresham College. In 1782 he gained the prize-medal from the Catch Club for a serious glee, and another in 1786 for a cheerful glee. These, with many more compositions of the same class, particularly his five-voiced glee, from Ossian, 'Some of my heroes are low,' in which the poetry and science of music are equally blended, speedily and deservedly obtained the stamp of public approbation, which they will never lose so long as vocal harmony shall be admired. Mr. Stevens published three sets of glees and some songs, and edited a useful collection of anthems, &c., in three folio volumes. He died in 1837, leaving one son.

STEVENSON, ROBERT, the celebrated engineer of the Bell Rock Lighthouse, was born at Glasgow on June 8, 1772. His education was conducted under the care of his mother (his father having died when he was young), and when completed he was placed with Mr. Thomas Smith, of Edinburgh, who had projected the mode of improving the illumination of lighthouses by the substitution of oil lamps with parabolic mirrors for the open coal fires. When that gentleman was appointed engineer to the Northern Lighthouse Commissioners, Stevenson became his assistant; and when only nineteen had the superintendence of the construction of the lighthouse on the island of Little Cumbray, in the Frith of Clyde, between the southern point of the isle of Bute and Kilbride on the coast of Ayr. In 1797, having a short time previously succeeded Mr. Smith as engineer to the Northern

Lighthouse Commissioners, he made his first tour of inspection, and afterwards introduced a still greater improvement on the illumination of lighthouses by means of the catoptric principle, and by adopting various means to distinguish one lighthouse from another. In 1807, an Act having been obtained in the previous year, he commenced the construction of the Bell Rock Lighthouse, on a rock in the North Sea, a few miles off Arbroath in Forfarshire, on which the light was exhibited for the first time on Feb. 1, 1811. The rock being extremely small, and almost entirely covered, even at low-water, except in spring-tides, offered great obstacles to the construction, but they were successfully overcome, and an account of the details of the erection and structure, illustrated with plates, was published at Edinburgh in 1824. A controversy has arisen as to the originality of Mr. Stevenson's plans, into which we cannot enter, but it is certain that much of the merit arises from the mechanical means adopted to secure a firm and enduring foundation, and this was undoubtedly done by Mr. Stevenson. In 1814, on another tour of inspection, Sir Walter Scott was a companion of the engineer and commissioners in the voyage, which afforded many materials for descriptions in Scott's poem of 'The Lord of the Isles,' and in the novel of 'The Pirate.' Mr. Stevenson held the situation of engineer till 1842, during which time he erected no fewer than 23 lighthouses. He was also employed in numerous engineering works in various parts of the United Kingdom, but chiefly in Scotland, in connection with the improvement of rivers and harbours, and the erection of piers and bridges, into which latter class of works he introduced some new principles of construction. He likewise surveyed a line of railway between Edinburgh and Glasgow, which, though not adopted, was admitted to be extremely clever. He was employed to report on other lines of railway, and he suggested the use of malleable iron rails instead of the cast-iron rails and tramplates previously in use. In 1828 he became a member of the Institution of Civil Engineers, and while he lived was looked upon as an authority of great weight on all questions connected with the improvements of ports, harbours, and rivers. He died on July 12, 1850, when the Commissioners of Northern Lighthouses passed a resolution acknowledging his great services and merits. He left sons, whom he had brought up to his own profession, who worthily sustain the reputation of their father.

STEVIN, SIMON, a celebrated Flemish mathematician, was born about the middle of the 16th century, at Bruges: it has been ascertained that he went to reside in Holland, where he obtained the title of mathematician to Prince Maurice of Nassau, and that he was made civil-engineer to the States, the charge of constructing and repairing the dykes being confided to him. It is to be regretted that no other particulars concerning his life have been preserved: even the year of his death is unknown.

He wrote a treatise on arithmetic, which was printed at Antwerp in 1585; and in the same year he published a collection of geometrical problems in five books. He appears to have studied algebra with great attention, and to have made in that branch of science several improvements. The principal of these consist in the employment of fractional indices, as exponents of the roots of quantities (the use of integers as the exponent of powers had previously been introduced by Stifel [STIFEL, MICHAEL]), and in a general but laborious method of approximating in numbers to the root of any equation. He represented the unknown quantity by a small circle; and a number, either integral or fractional, contained within the circle, indicated a power or root of that quantity.

In 1586 Stevin published in quarto, and in the Dutch language, his tract on statics and hydrostatics, in the preface of which he endeavours to prove that the Dutch language is more ancient than any other; and in the same year he published, also in Dutch, his 'New System of Fortification.' In 1589 he brought out a tract entitled 'De Motu Cœli;' and ten years afterwards, in Dutch, a treatise on navigation: the latter was translated into Latin by Grotius, and published at Leyden in 1624.

In 1605 W. Snell translated into Latin, and published in two volumes, folio, the greater part of the works of Stevin, but he did not live to complete the undertaking. In 1634 however Albert Girard published, at Leyden, the whole of the works in French: this edition contains the treatise on arithmetic; the six books of the algebra of Diophantus (the first four books were translated from the Greek by Stevin, and the others by Girard), and an explanation of the tenth book of Euclid; tracts on cosmography, geography, and astronomy, the practice of geometry, statics, optics, castrametation, a new system of fortification, and a method of fortifying places in which manœuvres of water, by means of sluices, were to contribute to the defence.

The work on statics contains a simplification of the demonstration of Archimedes relating to the fundamental property of the lever. Stevin represented the two weights at the extremities of the lever by parallelopipeds suspended horizontally by strings applied at their middle points: the breadths and depths of these parallelopipeds were equal, but the length of each was double the distance from the fulcrum of the lever to the point from which the other was suspended. When the parallelopipeds were placed end to end, the middle of the whole was vertically under the fulcrum of the lever, and therefore the latter was necessarily in equilibrio, while the weights of the separate parallelopipeds were inversely proportional to the lengths of the arms from whose extremities they were suspended.

In order to exhibit the conditions under which a body is in equilibrio on an inclined plane, Stevin supposes a triangular prism to be placed with one side parallel to the horizon, so that the other sides may form a double inclined plane; and he imagines a string, on which are placed a number of equal weights, at equal distances from one another, to be laid on those sides across the upper edge of the prism: each part of the string of weights extends from the edge to the base of the prism; or the two extremities of the string are at equal distances below that base. He concludes that the string so placed would be at rest on the two planes, because if it were to begin to move (the string of weights being of infinite length) it would move for ever, which he supposed to be absurd, so that the tendency of the weights to descend on one side must exactly counterbalance the like tendency of those on the other side; and evidently the sum of the weights lying on one plane is to the sum of the weights lying on the other, in the same proportion as the lengths of those planes respectively, the lengths being measured in directions perpendicular to the edge of the prism. Hence he infers that the same power is required to support different bodies on single inclined planes of equal heights, when the weights of the bodies are proportional to the lengths of the planes. If one side of the prism is in a vertical position, the tendency to descend is evidently equal to the weight; and hence, on every inclined plane, the sustaining power, in a direction parallel to the plane, is to the weight of a body, as the height of the plane is to its length.

From this theory, also, Stevin discovered that an equilibrium between three forces acting at one point in a body, takes place when the forces are parallel and proportional to the three sides of a triangle. His demonstration however extends only to the case in which the directions of two of the forces are at right angles to one another; for he states that when a body is supported on an inclined plane, and retained by a force acting parallel to the plane, it is in the same circumstances as if it were suspended by two strings, one perpendicular and the other parallel to the plane; and he concludes that the ratio of the weight of the body, to a force parallel to the plane, is as the hypotenuse to the base of a right-angled triangle formed by three lines, one in a vertical direction, another perpendicular to the plane, and the base or third side being in a horizontal position.

Stevin is said to have contrived a car which moved by means of sails, on the flats of Holland, with more rapidity than any carriage drawn by horses.

STEWART, MATTHEW, D.D., a mathematician of North Britain, who attained great distinction by his researches in the higher branches of science, and the success with which he cultivated the ancient geometry. He was born at Rothsay, in the Isle of Bute, in 1717; and having received the best education which a grammar school afforded, he prosecuted his studies in philosophy and theology at the University of Glasgow, into which he was admitted in 1734. Dr. Simson, who then occupied the chair of mathematics in that university, is said to have early discerned the predilection of Stewart for mathematical researches; and his lectures appear to have given his pupil that decided preference for the ancient over the modern analysis, which he retained to his death.

On going to reside in Edinburgh, Mr. Stewart attended the lectures of Maclaurin, till, having adopted the church as a profession, he was appointed to the living of Roseneath, in the west of Scotland. In 1747 however, on the death of that mathematician, he was elected to succeed him; and he held the post of mathematical professor in the University till 1772, when his health began to decline. His son, the late Dugald Stewart, from that time began to assist him by occasionally delivering lectures; and three years afterwards the young mathematician and philosopher was appointed joint professor with his father. In 1775 he retired to an estate in Ayrshire, where he spent nearly all the rest of his life in cultivating science as an amusement. He was elected a Fellow of the Royal Society in 1761; and he died in 1785, being then sixty-eight years of age.

The first efforts of Dr. Stewart in science were to extend the subject of what is called the 'locus ad quatuor rectas' to the powers of any number of perpendiculars drawn to an equal number of lines. While engaged in this pursuit, after his removal to Roseneath, he discovered most of those propositions which, in 1746, he published under the title of 'Geometrical Theorems.' These, which are mostly porisms, are sixty-nine in number, but five only of them are accompanied by demonstrations. Dr. Stewart is said to have suppressed, for the sake of brevity, the proofs of the others; but several of the theorems were afterwards demonstrated by Dr. Small, and Mr. Lowry has given, in Leybourne's 'Mathematical Repository,' demonstrations of all those which admit of investigation by the processes of the ancient geometry.

In the first volume of the 'Essays of the Philosophical Society of Edinburgh,' there is a paper by Stewart containing some propositions founded on a theorem in the fourth book of Pappus; and, in the second volume of the same work, he gave a solution of 'Kepler's problem,' in accordance with the methods of the ancients. This he accomplished by the application of a property of curves, from which the approximations may be carried to any degree of accuracy in a series of rapidly converging results. In 1761 he published his 'Four Tracts, Physical and Mathematical,' in which there is an attempt to investigate the higher parts of mixed mathematics in a manner con-

formable to the spirit of the Greek geometry. The first tract contains the theory of centripetal forces in a series of propositions, which, admitting the quadrature of curves, are rigorous; and in the remainder of the work Dr. Stewart considers the intricate subject of the perturbations. His design was to carry on the approximations for determining the elements of the orbits according to the method in which Newton, Machin, Walmsley, and other eminent mathematicians had begun the investigations; but the work stops far short of the ends now proposed in the researches of physical astronomy.

In the following year he published a series of geometrical propositions, which are investigated analytically, and afterwards demonstrated by synthetical processes: they are entitled, 'Propositiones More Veterum demonstratæ,' and this designation is said to have been given to them by Dr. Simson. His last work was an 'Essay on the Sun's Distance;' and this problem he endeavoured to treat according to the method of the ancients, but the subject is too intricate to admit of their analysis being applied to it, though the work exhibits all the ingenuity which might be expected from the learned author. Making use of the movement of the moon's apsides as an effect of solar perturbation, he determined the parallax of the sun to be 6·9", and it is now known to be about 8". Being obliged, in order to diminish the complexity of the investigation, to reject quantities which were supposed to have but small influence on the result, considerable errors exist in the steps; and, except that compensations occurred, the parallax might have appeared to be three times as great as it is in reality. The 'Essay' was much animadverted on by Dawson and Landen during the life of the writer; and since the true parallax of the sun has been ascertained from the transit of Venus, in 1769, it is admitted that no reliance can be placed on the determination of such an element by inductions drawn from the effects of the mutual attractions exercised by the bodies of the solar system.

STEWART, DUGALD, the son of Dr. Matthew Stewart, the subject of the preceding article, was born in Edinburgh, on the 22nd of November 1753. He was educated at the high school of Edinburgh, and the progress he made in classical and mathematical attainments was such as to excite the warmest expectations of future success. In the winter of 1772, having that year attended the course of lectures delivered by Dr. Reid at Glasgow, his love for metaphysical speculation was roused, and he wrote and read to a literary association an 'Essay on Dreaming,' which he afterwards incorporated in his 'Elements of the Philosophy of the Human Mind' (vol. i. chap. v., § 5). He was then in his nineteenth year. But still more decisive was the fulfilment of his early promise a short time afterwards, when, having completed his Glasgow studies, he assumed the charge of the mathematical classes hitherto taught by his father in the University of Edinburgh, and on coming of age he was appointed joint mathematical professor with his father.

He taught with great success until his five and twentieth year, when an occasion presented itself for his resuming his favourite studies under the most advantageous position. Dr. Ferguson, the then professor of moral philosophy at Edinburgh, having been sent as secretary to the commissioners to conclude peace with North America, Dugald Stewart was called upon to fill his place during his absence. He accepted the invitation and during the session 1778-79, besides teaching his own classes of mathematics, and one on astronomy, he lectured on ethics for Dr. Ferguson; thinking over every morning the subject of lecture for the day, and addressing his pupils extempore. His amiable and elegant manner was much relished, and his lectures gave so much satisfaction, that on the retirement of Dr. Ferguson, in 1785, he was appointed his successor. He had previously had the care of a few private pupils of rank whom he received into his family. He was thirty-two years of age when he entered upon his new professorship. His mind had become enlarged and enriched with a discursive, desultory, but valuable erudition, his opinions had become fixed, and the habitual grace and mildness of his manner had become still more winning from his increasing confidence and facility of exposition. He became very popular. His lecture-room was crowded, his fame spread over Great Britain before he had published anything, and, as Sir James Mackintosh truly remarks, "without derogation from his writings it may be said that his disciples were among his best works." His first work therefore came heralded by fame, and it scarcely disappointed anticipation. It was the first volume of his 'Elements of the Philosophy of the Human Mind,' which appeared in 1792. The subject was treated with an elegance and eloquence of diction and a richness of illustration which more than compensated the majority of readers for its deficiencies in profundity and logical sequence of ideas; indeed its very faults were helps to its popularity, because it satisfied the current tendency to reaction against the sensualist school, and at the same time made no great demand on the speculative faculty of its reader. The philosophy was that of Reid, but rendered attractive by those arts of composition to which Dugald Stewart paid such fastidious attention; yet of this philosophy, and of Dugald Stewart's works generally, we may say with Professor Cousin, "it was an honourable protestation of common sense against the extravagancies and extreme consequences of sensualism. But it proceeded no further in its path than did Locke in his. The Scotch philosophy limited itself to the re-establishment of some of the forgotten elements of human nature, and some of the fundamental ideas of reason, which it described such as they now incontestably appear; but it did not attempt to account for them, nor to ascend to their origin, nor to follow them in their legitimate applications; it had a commencement of psychology, but no regular logic; it had neither a metaphysic, nor a theodicea, nor a cosmology; it had a little of morals and politics, but no system. The merits of the Scotch, as of Locke, are clearness and good sense; their faults are the absence of any speculative ability, the want of comprehensiveness and of rigorous precision." (*Cours de Philosophie, Intro. à l'Hist. de Phil., Leçon XII.*)

In the following year (1793) Dugald Stewart published his 'Outlines of Moral Philosophy,' a text-book for his pupils: and the 'Life of Adam Smith,' which appeared in the 'Transactions' of the Royal Society of Edinburgh; and which was followed by the 'Life of Dr. Robertson' in 1796, and the 'Life of Dr. Reid' in 1802. They have been subsequently reprinted. His activity was unceasing; and in 1800 he added a series of 'Lectures on Political Economy' to his heavy professional duties, but they were not continued. On several occasions when his colleagues were ill, he gave temporary lectures for them on natural philosophy, logic, and rhetoric. In the winter of 1808-9, from grief at the loss of his younger son, which brought on a severe indisposition, he was obliged to have a deputy to discharge his duties. In the following session, seeing little prospect of recovering his health, he resigned altogether; and in May 1810, Dr. Thomas Brown, his late assistant, was appointed in his place. Dugald Stewart having now retired from public life, lived constantly at Kinneil House, on the Frith of Forth, about twenty miles west from Edinburgh, where he devoted himself to the prosecution of his favourite studies. The fruits of his retirement were not slow in manifesting themselves: in 1810 appeared his first volume of 'Philosophical Essays,' in the preface to which he says, "The state of my health having interrupted, for many months past, the continuation of my work on the human mind, I was induced to attempt, in the meantime, the easier task of preparing for the press a volume of Essays." Yet it is in this work, which he considered the "easier task," that he has best proved his claim to the title of a metaphysician, which is noticed both by Sir James Mackintosh and Professor Cousin ('Fragmens Philosophiques,' p. 78); indeed his chief work, as he frankly owns, is rather a collection of such theories pointing towards the common end of throwing light on the structure and functions of the mind, than a systematic treatise, such as might be expected from the title of elements. "It is in essays of this kind," says Mackintosh, "that he has most surpassed other cultivators of mental philosophy. His remarks on the effect of casual associations may be quoted as a specimen of the most original and just thoughts conveyed in the best manner." ('Dissertation prefixed to Ency. Britan.,' p. 329.) The 'Philosophical Essays' reached three editions in seven years; the contents of the volume are various and interesting,—on Locke, Berkeley, Influence of Locke on the Philosophy of France; Metaphysical Theories of Hartley, Priestley, and Darwin; on Philological Speculations; on the Beautiful, Sublime, Taste, and Culture of Intellectual Habits. In 1814 the second volume of his 'Elements of the Philosophy of the Human Mind' appeared; but was not so well received, and never, we believe, reached a second edition. In 1815 appeared his celebrated Preliminary Dissertation to the Supplement of the 'Encyclopædia Britannica,' entitled 'A General View of the Progress of Metaphysical, Ethical, and Political Science since the Revival of Letters;' a work for which his discursive reading well fitted him. It enjoys considerable popularity, and chiefly owing to these very qualities, for as a philosophical view of the progress of the metaphysical sciences it is almost worthless. He never once rises to any comprehensive principle. There is no unity in that mass of writing, of criticism, and notes. He never attempts to seize the spirit of each age, and to show how it influenced others. All is isolated. Pleasant and clever as the *adversaria* of some student, but very inefficient if looked on as a treatise or consulted as a history. As a specimen of his carelessness, we may mention the entire omission of Spinoza, a man whose influence on speculative philosophy has been only second to that of his master Des Cartes. His extreme carelessness as to any systematic comprehension of what he was to perform, and his neglect as to arrangement of materials, are, as is remarked by a writer in the 'Quarterly Review,' shown in the author's 'advertisement,' wherein we are told that his original design (as is well known to his friends) was to comprise in ten or twelve sheets all the preliminary matter which he was to contribute to the 'Supplement.' It has now extended to six times this length, and we are informed that he has only discussed one of the three divisions under which he had projected to arrange his subject. We cannot but observe that this fact sufficiently justifies all that we had ventured to say on the desultory and unpremeditated manner in which the work must have been prepared. Yet in the face of this, and of the internal evidence of its desultory nature, Sir James Mackintosh declares this discourse to be "the most splendid of Mr. Stewart's works." ('Edin. Review,' Sept. 1816, p. 191. See also a second article by the same hand on this Discourse, 'Edin. Review,' October 1821, pp. 220-267.)

Stewart remained silent from this period till 1821, when the second part of his 'Discourse' was published, and attracted as much attention as the former, and more hostility, because it was principally occupied with a weak and cavilling attack on Locke and his school. The following year he suffered from palsy, which interrupted his labours till 1827,

when he published the third volume of his 'Elements.' In 1828, a few weeks before his death, he published his 'View of the Active and Moral Powers,' by far the least exceptionable of his works. It is more systematic and contains more new truths than any of his metaphysical writings, and his long acquaintance with the world and with letters enabled him to suggest many obvious but overlooked analyses. It is not a profound, but it is an agreeable book.

Dugald Stewart died on the 11th of June 1828, in the seventy-fifth year of his age, and was buried in the Canongate churchyard, Edinburgh.

We have also to add to the list of his philosophical writings an interesting 'Account of a Boy born blind and deaf,' to which no date is affixed.

The admirers of Dugald Stewart style him the Plato of the Scotch school, to which title he has undoubtedly as much claim as Reid has to that of Socrates. But without having himself discovered any important elements which others had overlooked, without even reducing to a system the discoveries of his predecessors, it cannot be denied that his influence was a beneficial one, for he not only strengthened the weaker parts of the ethical doctrines of Ferguson and Reid (Victor Cousin, 'Fragmens Philosophiques,' p. 78), and rendered the metaphysical doctrines of Reid less objectionable and confused, by substituting the "laws of human thought or belief" for the absurd "common sense" or "instinct" which Reid assumed as final arbiters, but he also adorned the school by every charm of mild enthusiasm and elegance of diction, and rendered the study attractive, by enlisting in its cause the aid of much elegant literature and an exquisite taste, at least such as was in those days regarded as exquisite, when an exclusive regard to diction was the exercise of the most refined taste. "Few writers," remarks his friendly critic, "rise with more grace from a plain groundwork to the passages which require greater animation or embellishment. He gives to narrative, according to the precept of Bacon, the colour of the time, by a selection of happy expressions from original writers. Among the secret arts by which he diffuses elegance over his diction, may be remarked the skill which, by deepening or brightening a shade in a secondary term, by opening partial or preparatory glimpses of a thought to be afterwards unfolded, unobservedly heightens the import of a word, and gives it a new meaning without offence against old use." ('Edin. Rev.,' 1816.) Sir James Mackintosh afterwards repeated this verbatim in his 'Preliminary Dissertation,' p. 321; so that it may be regarded as his deliberate judgment. A want of depth, indeed of speculative power, is everywhere manifested in Stewart's writings, and the most glaring contradictions to his own principles impeach his logical rigour; but the style and his calm earnestness always render his works interesting to students.

STIEGLITZ, CHRISTIAN LUDWIG, was born on the 12th of December 1756, at Leipzig, in which city both his grandfather and father were persons of station, the former, who died in 1758, having been burgomaster, and the other holding the office of proconsul. Surrounded at home with objects of art—for his father possessed both a collection of pictures and a cabinet of medals and minerals—Stieglitz imbibed from them almost in his childhood those tastes which he so assiduously cultivated throughout life, although they were altogether remote from his other studies and occupations. Though he lost his father early (May 4th, 1772), in conformity with his wishes he applied himself to jurisprudence and other studies at the university of his native city, where he attended the courses of all the most eminent professors of that day—Ernesti, Winkler, Platner, &c. He took his Bachelor's degree in 1777, and in 1784 that of Doctor of Laws, on which latter occasion he produced his dissertation 'De Causis cur Jus Feudale Germanicum in Germania neglectum sit.' In the meanwhile he devoted all his leisure to literature and art, and in 1775 made his first essay in poetry, in which, if he did not distinguish himself, he continued occasionally to exercise his pen, for he contributed many pieces to a collection of Kriegslieder, or War-Songs, published in 1778; and in 1801 he published 'Wartburg,' a poem in eight cantos, long since forgotten. He also published some tales of romance and chivalry; but it was in a very different field from that of the poet or novelist that he gained his reputation and rendered essential service to a branch of literature which is more indebted to the labours of non-professional writers in it than of those who practise the art. It was in 1786 that he appeared, though then anonymously, as an architectural writer, with his 'Versuch uber die Baukunst.' He next contributed to the 'Neue Bibliothek der Schönen Wissenschaften' several essays and minor treatises on various subjects relative to the æsthetics of architecture and decoration, one or two of which appear to have been also published separately. In 1792, the same year in which he was made a member of the Rathscollegium, or Council of Leipzig, he first brought out his 'History of the Architecture of the Ancients' ('Geschichte der Baukunst der Alten'), and immediately afterwards engaged in a work of some extent, namely, his 'Encyclopædia of Civil Architecture,' in 5 vols., the first of which appeared in 1792, the last in 1798. In the interim he brought out a work upon Modern Gardening, which came to a second edition in 1804. His next production was his 'Artistische Blatter' (1800), a collection of papers on Decoration. In 1804 he began to publish, under the title of 'Zeichnungen aus der schönen Baukunst,' a series of engravings, plans, and elevations, intended as select specimens of modern architecture; but though it was exceedingly well received—for not only did it reach a second edition, but there was also a French one—the choice compromised both his judgment and taste, the majority of the specimens partaking of that feeble and insipid mannerism which had just before prevailed in this country; and a great many of the subjects were taken from English publications—those for instance of Adam and Lewis—or showed English buildings, and among others such examples as the Trinity House, London, and the County Hall at Chelmsford. How he could reconcile them with his own theoretical principles is difficult to be understood.

Whether it was owing to his being satisfied with what he had then done for architecture, or afterwards dissatisfied with his last work, some years elapsed before he again published anything on the subject, turning in the interim to studies more professedly archæological; the fruits of which were an essay on 'Medals and Collections of Coins' (1809), a treatise on the 'Pigments employed by the Artists of Antiquity' (1818), and 'Archæologische Unterhaltungen' (1820). In the same year with the last-mentioned publication came out his excellent work on 'Ancient or Mediæval German Architecture' ('Alt-Deutsche Baukunst'), which contributed not a little to direct attention to and inspire that taste for mediæval art and its monuments which has since struck root and grown up in Germany. His next work was his 'Geschichte der Baukunst,' a valuable compendium of the history of architecture from the very earliest periods, and among all nations; the first edition of which appeared in 1827, and the second, a greatly enlarged one, in 1837. Contrary to the opinion of Hirt [HIRT, ALOYSIUS], Stieglitz contends very strongly that Grecian architecture must have derived its principles and characteristics from an original construction of stone, and not of timber or wooden framing. The list of his literary labours is farther extended by his 'Distributio Nummorum familiarum Romanarum,' 1830, and his 'Beitrage zur Geschichte der Ausbildung der Baukunst,' 2 vols., 1834; and it would be prodigiously increased were it possible to enumerate all the various articles which he contributed to the 'Hermes,' the 'Kunstblatt,' and other journals, and to Ersch and Grüber's Encyclopædia. After having held the office of proconsul in the magistracy of Leipzig, and other appointments connected with the town government, Stieglitz retired from public duties in 1830, though he retained the title and distinction of proconsul; and in 1834 the '*jubilee*' or fiftieth anniversary of his obtaining his Doctor's degree was celebrated by his townsmen, and a silver medal was struck and presented to him on that occasion. He died on the 17th of July 1836.

In Forster's 'Bauzeitung' for 1838 there is a portrait of Stieglitz accompanying a full memoir of him, which we have made use of for this article.

STIFEL, or STIFELIUS, MICHAEL, a celebrated German algebraist of the 16th century, was born at Eslingen, in Saxony; the year of his birth is not known with certainty, but, according to Vossius, it was in 1509. He was a Lutheran clergyman, and a contemporary of Cardan; and it may be mentioned as a remarkable circumstance, that algebra should at the same time have been diligently studied both in the north and south of Europe, apparently without any intercourse being maintained among the persons who were engaged in the pursuit. Of the men who distinguished themselves in the north may be mentioned Rudolph, Stifel, Scheubel, and Stevin; and among those of the south were Ferreus, Cardan, Tartaglia, and Ferrari. The notation employed in Germany differed in some respects from that which was used in Italy; and from this circumstance it has been imagined that the mathematicians of the two countries obtained the first principles of the science from distinct sources.

Stifel's first publication was a treatise on algebra, in German; but in 1544, that is, a year before Cardan's rule concerning cubic equations came out, he published at Nuremberg, in Latin, the 'Arithmetica Integra,' which is his principal work. It is divided into three books, of which the first is a treatise on arithmetic; the second, a commentary on Euclid's tenth book; and the third, a treatise on algebra. He appears to have been the first who used the signs + and — between quantities, in order to indicate addition and subtraction: the first power of the 'res' (the unknown quantity) in an equation he designates the root of the equation, and represents it by a letter of the alphabet: he employs the initial letters of the words, and also the numbers 2, 3, &c., both positive and negative, to denote the corresponding powers of the quantities to which they are affixed, and he calls the numbers so applied the exponents of the powers, as they are called at present. He uses the radical sign to designate a root, but he has no mark to denote equality, the word itself being employed for that purpose.

In one of the chapters he demonstrates, from the nature of arithmetical and geometrical progressions, that the addition and subtraction of the exponents of powers correspond to the multiplication and division of the numbers whose power they indicate; and this may be considered as one step towards the discovery of logarithms: but in expressing the exponents of the higher powers of quantities, he combines those of the lower powers by multiplication instead of addition: this last method was that of Diophantus. Thus, in order to denote the sixth power of any quantity, he uses terms indicating the square of the cube, instead of terms expressing the sum of two third powers.

His method of resolving quadratic equations is by completing the square, as is done at present.

He treats at some length of what are called triangular numbers, that is, of adjacent columns of numbers constituting various progressions: thus the numbers in the first column may form an arithmetical progression beginning with 1, and having unity for the common difference; the second column may begin with 3, and the successive differences of the numbers may be be 3, 4, 5, &c.; the third column may begin with 10, and the successive differences may be 10, 15, 20, &c., and so on, the head of each column being opposite to the like number in the adjacent column preceding it. He explains the use of the table in discovering the coefficients of the several terms in any powers of a binomial quantity, and in extracting the roots of numbers; and it may be observed that such tables have since been made to serve several other useful purposes in mathematics.

Stifel wrote also a treatise on the calendar, and a tract on 'Magic Squares.' Like many other learned men of that century, he appears to have spent much time in studying the 'Apocalypse,' and he is said to have predicted that the end of the world would take place in the year 1553. One of his countrymen, also a mathematician, had previously assigned for the time of that event the year 1524; and in Britain, the celebrated Napier found out that it would occur between the years 1688 and 1700. Stifel died at Jena, in 1567.

STIGAND, a Saxon prelate, in great favour with Edward the Confessor, who made him bishop of Elmham, or more properly of the East Angles, the seat of which bishopric is now at Norwich. This was in 1043. Four years after he was translated to Winchester; and in 1052 the Archbishop of Canterbury, Robert "Gemeticensis," being driven into exile, but not formally deposed, Stigand was made archbishop. This was considered an intrusion and irregularity; but the scandal was the greater, inasmuch as Stigand retained his bishopric of Winchester, holding at the same time both those high dignities. He is charged, in consequence of this, with having been inordinately avaricious and ambitious; but this defence has been made for him, that his hold was firmer on the bishopric of Winchester than on the archbishopric, from which he might have been removed had Robert returned. It is said to have been by a stratagem, of which he was the contriver, that the people of Kent obtained from the Conqueror a ratification of some of their ancient customs. The Conqueror disliked him; refused to allow him to place the crown on his head; and forced him in 1067 to accompany him when he returned to Normandy. Finally, the king prevailed upon the pope to send three cardinals to England to inquire into the conduct of Stigand; and several things being proved against him, he was deprived of his dignities and degraded from the clerical order. He was also condemned to perpetual imprisonment; but soon died, being, as is said, starved to death, either by the cruelty of others or by his own voluntary act. He died at Winchester, and was buried there. Lanfranc succeeded him.

STIGLMAYER, JOHANN BAPTIST, the distinguished director of the Royal Bronze-foundry of Munich, was born October 18, 1791, at Fürstenfeldbruck, a small market-town near Munich, where his father carried on the business of a blacksmith. At Fürstenfeldbruck is an old convent founded by Ludwig the Strong, of Bavaria, in atonement for the hasty execution of his innocent wife Mary of Brabant, in 1250. This convent, which had undergone various changes, and had been at various times extensively decorated, was the school and academy of the bare-footed blacksmith's son, though in his time it was a military stable for foals (Militär-fohlenhof). It contained stucco decorations by E. Asam, frescoes by Appiani, statues by Roman Boos, and other works of the last century. The woodcuts of a book on natural history, which, with a catechism and prayer-book, constituted the whole library of his father, and the decorations of the convent were diligently copied by Stiglmayer, who, after many untiring visits (he was obliged to go daily for milk), at length ventured to introduce himself to the superintendent of the establishment, Herr Pfeiffer, who he had heard was not only himself a draftsman, but possessed also a collection of prints. Pfeiffer admired the boy's energy, and gave him some regular elementary instruction in design. After this he was placed by his parents with a goldsmith at Munich, of the name of Streissl, and he attended in the meanwhile the holiday school (Feiertagsschule), in which he obtained the first prize for industry and good conduct, amounting to 100 florins (8 guineas), by which he attracted the notice of M. Leprieur, the director of the Bavarian mint, who from this time took much notice of Stiglmayer, procured him admission into the academy in 1810, and became in a manner his patron. From the date of his admission into the academy, he pursued the regular course of study requisite for a statuary and sculptor, and at the same time practised seal and medal engraving. He was very successful in 1814 in a medal with Von Langer, the director of the Academy, on one side, and Moses making the water flow from the rock on the other, for which he was appointed one of the engravers of the mint, and he was sent in 1819, at the king's expense, to Italy to complete his studies.

It was in Rome that Stiglmayer's patron, Ludwig, the late King of Bavaria (then crown prince), first became cognisant of his high abilities, and appears himself to have directed Stiglmayer's attention principally to metal-founding, in preparation for his own great undertakings already projected by him. In reference to this future occupation Stiglmayer repaired to Naples, to witness the casting of the bronze colossal equestrian statue of Charles III., to be directed by Francesco Righetti and his son Luigi, from the model by Canova; the Italian sculptor's reserve and jealousy however rendered Stiglmayer's journey in vain as regarded its principal object; he did not allow him to see the casting. But in another respect he was fully recompensed; after considerable trouble he obtained permission to erect a smelting-oven in his cellar, and having procured the assistance of Becoali, an experienced founder, then to be found in few even of the principal cities of Europe, he undertook the casting of several works himself. The first wholly failed, but the second, a cast from Thorwaldsen's bust of Ludwig I., then crown prince, was completely successful, so much so, that the journeyman, Pasquali, in his ecstasy kissed the lips of the bust before they were cool, and seriously burnt his own. After casting a few other works, and thus perfecting his practical acquaintance with the art, he left Naples for Germany, but on his road he had the misfortune to fall in with some banditti who robbed him even of his sketch-books. He returned to Munich in 1822, but was at this time employed chiefly in his capacity as engraver for the mint, and on some unimportant works of sculpture for the new Sculpture Gallery or Glyptothek then in progress. To the medals of this time belong that in commemoration of the marriage of the Queen of Prussia, for the minister Von Zentner, and the historical medal of the royal family of Bavaria. Among his busts were those of King Maximilian I. and the Queen Theresa, Count Dörring, the ministers Baron Von Zentner and Lerchenfeld, Bishop Streber, and others.

In 1824 he commenced preparations for his great series of metal castings, and from this time he was exclusively employed in founding the numerous monumental works which have been executed for Ludwig I., king of Bavaria, some of which are the most extensive castings of modern times. In order to be as well prepared as possible for his arduous tasks previous to casting any great monument, he visited Berlin in 1824, to witness the casting of Rauch's statue of Blücher, by Reisinger, who showed him everything in his power. Stiglmayer's great activity commenced with the reign of Ludwig I., in 1826, in the foundry established and afterwards much enlarged by the king, expressly for his own numerous undertakings in that important branch of art; and he left many, and the most considerable, still unfinished, at his death. He was created in 1839 Knight of the Bavarian order of St. Michael.

The following is a brief summary of his labours: From his own designs—the monument to the Brazilian children Juri and Isabella, and the reclining figure of the Fraulein Von Mannlich, in the cemetery at Munich; the monument of Maximilian I., in Bad Kreuth; and the monument of the parting of Otto, king of Greece, from his mother Theresa, queen of Bavaria, at Aibling: after Schwanthaler—the twelve colossal fire-gilded statues of the ancestors of the King of Bavaria, ten feet high, set up in the new throne-room of the palace of Munich; the statue of General Bekkers for his monument in Munich; the colossal monumental figures of Jean Paul in Bayreuth, Mozart in Salzburg, the Margrave Frederic of Brandenburg in Erlangen, and the Grand-Duke Ludwig of Darmstadt; and the gilt bronze pieces of table-service, with designs from the Niebelungen and Amelungen, for the crown-prince of Bavaria: after Thorwaldsen—the statue of Schiller at Stuttgardt, and the colossal equestrian statue of the elector Maximilian I. of Bavaria, at Munich: and after Rauch—the monument of King Maximilian I. of Bavaria, before the theatre at Munich. He executed also the following architectural casts from models made in the foundry, chiefly from the designs of Von Klenze; the obelisk, 100 Bavarian feet high, in commemoration of the 30,000 Bavarians who fell in the Russian campaign of Napoleon in 1812; the bronze gates of the Glyptothek and the Walhalla; the great constitutional column at Gaibach; the interior pediments of the Walhalla, with the northern deities; the gilded candelabra in the new throne-room in Munich; the monument to the brave Oberlander, who fell at Sendling, in the cemetery at Munich; and the tomb of King Maximilian in the royal vaults (Fürstengruft) at Munich, after a design by the architect Ziebland. Besides the above works, which are completed, are the following important monuments which were in progress at Stiglmayer's death:—The colossal statue of Göthe, for Frankfurt, after the model by Schwanthaler; and from the model of the same sculptor, the enormous colossal figure of Bavaria, the largest statue in the world, being nearly sixty feet high, to be placed before the Bavarian temple of Fame, or Ruhmeshalle, which was inaugurated October 8, 1850 [SCHWANTHALER]; also, by Schwanthaler, the monument of the late Grand-Duke of Baden, with a pedestal and four allegoric figures of the four circles of the dukedom; and the statues of Marshals Tilly and Wrede, for the new marshals' Loggia or Feldherrnhalle at Munich; and casts from Tenerani's models of the statues of Ferdinand, king of Naples, for Naples, and of Bolivar, for Bolivia, in South America.

Stiglmayer died March 2, 1844, on the day on which the statue of Göthe was cast by his nephew and assistant Ferdinand Miller, who succeeded him as director of the foundry. Stiglmayer had suffered from illness two years previous to his death, and many supposed it was owing to the unhealthy system of gilding by fire; but he died of cancer in the stomach, which Breslau, the king's physician, had previously declared to be the cause of his illness.

(*Kunstblatt*, 1844; Soeltl, *Bildende Kunst in München*.)

STILICHO, FLAVIUS, was of Vandal origin, and his father had been a military officer in the reign of Valens. Concerning his early life and youth we know nothing beyond the vague eulogies of Claudian ('De Laud. Stilich.,' i. 42, &c.). According to the poet's account he distinguished himself in early life in a manner which announced his future greatness. He was of an unusually tall stature, and his appearance commanded respect. When he had scarcely arrived at the age of manhood, he was sent by the Emperor Theodosius to negociate a treaty with Persia. His discharged his duties as ambassador, and maintained the dignity of the Roman empire; and after his return the emperor rewarded him with the hand of Serena, his niece, whom he had adopted as his daughter. (Claud., 'Laus Seren., De Laud. Stilich.,' i. 71, &c.) Stilicho was raised from one high office to another, until at last he became master-general of all the cavalry and infantry of the Western empire. In all his military undertakings he set a noble example of honesty, integrity, and valour, combined with wisdom. Even his enemies owned that he was inaccessible to bribes. The distinctions which were conferred upon him excited the envy and hatred of Rufinus, to whom Theodosius had entrusted the administration of the East, and Stilicho would perhaps have fallen a victim to his intrigues, if Serena had not protected her husband at the court while he was at the head of the armies of Rome.

In the year A.D. 393, when Theodosius made war upon Eugenius, who with an army of Franks and Alemanni occupied the passes in the Alps between Pannonia and Italy, he placed Stilicho and Timasius at the head of the Roman forces. Eugenius was defeated and slain in the year following in a battle near Aquileia. (Oros., vii. 35; Gregor. Turon., ii. 9.) Before his death Theodosius divided the empire between his two sons, Arcadius and Honorius, the former of whom, then eighteen years old, was to govern over the East under the guidance of Rufinus; and the latter, only eleven years old, over the West, under the guardianship of Stilicho. According to the flattering account of Claudian, the emperor entrusted to Stilicho alone the care of his two sons and of the empire. (Zosim., v. 1.) Young Honorius trifled away his time in the palace of Milan, and Stilicho was in reality the sovereign of the Western empire. Stilicho has been blamed for having neglected the education of Honorius, but there is not the slightest evidence of any talent or intellectual capacity in the prince. After the death of Theodosius, Stilicho hastened through Rhætia and down the Rhine, inspected the country and the garrisons, and renewed the treaties with the Alemanni and Franks. With the exception of Count Gildo in Africa, who even during the last years of the reign of Theodosius had endeavoured to make himself independent in his province, the whole of the Western world acquiesced in Stilicho's authority. Rufinus was the enemy from whom Stilicho had to fear most. Great numbers of the troops who had been employed in the war against Eugenius, were still in Italy, and Rufinus, anxious that they should be withdrawn from that country, is said to have invited Alaric, king of the Visigoths, to invade Thrace and Mœsia, which would oblige Stilicho to send these troops to the East. Stilicho appears to have entertained the design of uniting the two empires again, and he determined to lead the troops to Constantinople himself. But Rufinus, alarmed at the approach of his rival at the head of an army, induced the Emperor Arcadius to declare that Stilicho should be considered an enemy of the empire if he advanced any further. Stilicho retired, but secretly he determined to revenge himself upon Rufinus. His soldiers were attached to him, and he could place full confidence in them; he left the command to Gaina, a Gothic prince, and at the same time gave him instructions to seize Rufinus, and to put him to death. The soldiers were easily persuaded to lend their assistance in the execution of this design. When Gaina and his army had reached Constantinople, and Rufinus with the emperor was reviewing the troops, he was surrounded by the soldiers and cut down on the spot (November 395). The people of Constantinople rejoiced at their deliverance from the oppressor. Stilicho thus got rid of his mortal enemy at Constantinople, but a new one sprang up in his place. Eutropius, a eunuch, gained the unlimited confidence of Arcadius, and Gaina, the faithless barbarian, also deserted the cause of Stilicho, and was rewarded for it with a high office in the Eastern empire. These two new enemies of Stilicho, as long as they were united, left no means untried to deprive their adversary of the confidence of Honorius, and of the attachment of the subjects of the Western empire. His life was repeatedly endangered by assassins, and a decree was issued by the senate of Constantinople, by which he was declared an enemy of the empire. Stilicho was wise and moderate enough not to involve the two empires in a civil war on this account.

Alaric, who had in the meanwhile invaded, ravaged, and plundered Greece, had penetrated as far as Peloponnesus in 396. Stilicho went with a fleet to Peloponnesus; but Alaric escaped with his Goths, was received by Arcadius into the service of the East, and made commander of all the forces of Illyricum, as far as it belonged to the Eastern empire. (Zosim., v. 7; Claudian, 'De Bell. Get.') On his return to Italy, Stilicho began, in 397, his preparations for the war against Gildo in Africa. Thinking that his presence was necessary in Italy, partly to protect the northern and eastern frontiers, and partly to provide Italy with supplies of corn, he entrusted the command to Gildo's own brother Mascezil, who was the bitterest enemy of his brother. The army of Mascezil amounted to about 5000 men, but they were mostly veterans who had served under Eugenius. Gildo had assembled a numerous undisciplined body to repel the attack, but it was routed, and Mascezil gained an almost bloodless victory. Gildo was seized, and sentenced to death, with a great number of his adherents. (Oros., vii. 36; Claudian, 'De Bell. Gildonico.') This important campaign was completed in one winter. Soon after his return to Milan, Mascezil, while riding by the side of Stilicho, was thrown from his horse into the river and drowned, and the enemies of Stilicho spread the report that by a peculiar look he had prevented the attendants from saving the unfortunate prince. According to other accounts, Mascezil was put to death for having violated the sacred character of a church. Soon after these events Honorius was married to Maria, the daughter of Stilicho and Serena. (Claudian, 'De Nupt. Honor. et Mariæ.')

Alaric had availed himself of his position in Illyricum to strengthen himself, and secretly matured his designs, while externally he kept up a good understanding with the courts of the East and of the West. At length, in 400, he set out on his march against Italy. The immediate cause of this invasion is not known. When Alaric advanced towards Aquileia, all Italy was in consternation, and the counsellors of Honorius advised him to seek a refuge in some foreign land. Stilicho alone did not share their despair. But the difficulty was to raise an army, as most of the troops were engaged in Rhætia. Stilicho hastened thither, and was soon enabled to send the troops from Rhætia to Italy. He also drew reinforcements from Gaul and other parts of the empire, and engaged some of the nations with whom he made peace to assist Honorius. Alaric appears to have been checked in his progress by the siege of Aquileia, and to have withdrawn towards the Danube to reinforce himself; but before Stilicho returned from his expedition, in which he assembled his forces, Alaric, in 402, advanced towards the imperial residence of Milan. Honorius fled to Asta in Liguria, where he was besieged by the Goths, and would have fallen into their hands if Stilicho had not arrived at the critical moment with his army. He forced his way through the camp of the enemy, and saved his sovereign. The Goths withdrew, and pitched their camp near Polentia, and while they were engaged here in celebrating the feast of Easter, Stilicho attacked them unexpectedly in their camp. A bloody struggle ensued, in which the barbarians were defeated (403). The whole camp of Alaric, and even his wife, fell into the hands of the Romans. Claudian ('De Bell. Get.') compares this victory with that of Marius over the Cimbri, although from other sources we learn that Stilicho gained the victory with great loss, while some authors even state that he was defeated. These latter accounts are the more probable, as Alaric marched from Polentia towards the Apennines to attack Etruria and Rome. This induced Stilicho, according to Claudian, to enter into negociations for peace with Alaric, as he was unwilling to stake the existence of the empire on another battle. A peace was concluded, and Alaric retreated across the river Po. Stilicho however, mistrusting the Goth, sent a small corps of observation after him, and appears to have carried on a secret correspondence with some of the Gothic chiefs in Alaric's army, so that he was informed of all that was going on. Alaric intended on his march to make himself master of Verona, but when he approached this city he found himself suddenly surrounded by the imperial troops whom Stilicho had sent thither. Alaric is said to have lost here as many of his men as at Polentia, and he himself was nearly made a prisoner. Stilicho concluded a fresh treaty with him, and allowed him to depart from Italy.

After the delivery of Italy, Honorius and Stilicho solemnised a triumph at Rome with great pomp and splendid games. The hostile machinations against Stilicho were still going on at the court of Constantinople, and he saw no better way to secure himself against them than by entering into an alliance with Alaric and engaging Honorius in a war with his brother. Stilicho intended to acquire for his sovereign possession of the eastern part of Illyricum, and Alaric was to assist him in carrying out this design, on condition that he should receive certain subsidies. (Zosim., v. 26.) The execution of these plans was interrupted, in 405, by the invasion of Radagaisus, who entered Italy at the head of several Germanic tribes, which formed an army of above 200,000 men. The safety of Italy rested again in the sword and the wisdom of Stilicho. He again drew all the military forces from the provinces to Italy, and reinforced their numbers by fresh levies. But with all his exertions he could not raise more than 40,000 men, exclusive of some foreign auxiliaries consisting of Huns under Uldin and Goths under Sarus. Radagaisus and his hordes crossed the Po and the Apennines, and marched into Etruria. Stilicho assembled his forces in the neighbourhood of Pavia. Many cities were pillaged and destroyed by the barbarians, but the siege of Florence checked their progress towards Rome. At the moment when Florence was on the point of being reduced, Stilicho surrounded the barbarians, who were encamped on the heights of Fæsulæ, with strong lines of circumvallation, while plentiful supplies were introduced into Florence. The enemy was finally reduced by famine, thirst, and disease. Radagaisus fell into the hands of Stilicho, and was put to death, and his barbarians were sold as slaves. (Oros., vii. 37; Zosim., v. 26; Augustin., 'Serm.,' cv. 10; 'De Civit. Dei,' v. 23; Marcellin. 'ad A.,' 406.)

The province of Gaul, from which Stilicho had been obliged to withdraw the garrisons, was invaded and ravaged, about the end of

406 and the beginning of 407, by Vandals, Alani, Suevi, Burgundians, and other Germanic tribes. In Gaul these barbarians were opposed by Constantine, a man who had shortly before been raised from the condition of a common soldier to the rank of emperor by the soldiers in Britain, and now made himself master of Gaul and Spain by entering into a league with some of the barbarians. Stilicho indeed sent Sarus, the Goth, to Gaul, but without success, and Honorius was for a time obliged to leave the rebel in the undisturbed possession of his conquest.

Alaric in the mean time became impatient, and having advanced with his army as far as Æmona on the frontiers of Italy, he sent ambassadors to Ravenna to demand the promised subsidies. When the ambassadors arrived, Stilicho left them at Ravenna and went to Rome, where Honorius was then staying. Stilicho, who was convinced that it was dangerous to make such a formidable neighbour as Alaric an enemy, was willing to continue the peace with him, and to grant his requests. He laid the matter before the Roman senate, which, with a spirit not unworthy of ancient Rome, declared that the demands of the Goths should not be complied with, and that destruction would be preferable to such disgrace. The influence however of Stilicho and his party, whose object only was to preserve Italy from new devastations at a moment when Gaul was in the hands of a rebel and of barbarians who might easily be induced to march southward, was so great, that nearly all the senators at length were obliged to give way, and 4000 pounds of gold were granted to Alaric under the name of a subsidy. (Zosim., v. 29.) The desire of Stilicho to maintain peace with Alaric was interpreted by his enemies as a treacherous partiality for the enemy of the empire, and all the calamities under which Italy had been suffering were imputed to Stilicho. Even Honorius now began to fear and suspect his minister; and this feeling was fostered by a cunning hypocrite of the name of Olympius, whom Stilicho himself had introduced to the court, and who had gained the confidence of the emperor.

In May 408, Arcadius died, leaving a son, Theodosius, eight years old. Honorius proposed a journey to the East to regulate the administration. Stilicho represented to him the difficulties and dangers of such an undertaking, and in consequence it was determined that Stilicho should go to Constantinople. An army, which was to march against Constantine, was assembled near Pavia, and Honorius went thither to inspect it, while Stilicho was making preparations at Bologna for his departure. The eunuch Olympius represented to the emperor that Stilicho was conspiring with Alaric, that he intended with his assistance to raise his son Eucherius to the throne, and that it formed part of their design to restore paganism in the empire. (Olympiodorus, 'ap. Phot. Cod.,' 80.) He also contrived to influence the soldiers at Pavia, who revolted, and on a given signal killed several of their principal officers, who were represented to them as the friends of Stilicho. As soon as the intelligence of the revolt at Pavia had arrived, Stilicho's friends advised him to march against his enemies; but he hesitated till it was too late. His friends, for the most part barbarians, left him with indignation at his want of resolution. At midnight, Sarus, the faithless Goth, made an attack upon Stilicho's tent, and cut down his guards. Stilicho escaped to Ravenna, and took refuge in a church. He was treacherously induced to come out, and as soon as he had left the threshold he was put to death by Count Heraclian, who was waiting for him with a band of soldiers, on the 23rd of August, 408. His family and his friends were persecuted, and many of them put to death. (Zosim., v. 34.)

The history of Stilicho has come down to us in a manner which scarcely enables us to choose a due medium between the extravagant praise of Claudian and the charges of his enemies, or of such writers as were obliged to join in the general clamour that was raised against him after his fall.

(Mascow, *History of the Antient Germans*, vol. i., book viii., sect. 2, 19, English translation; Gibbon, *History of the Decline and Fall of the Roman Empire*, chap. 29 and 30; C. F. Schultz, *Flavius Stilicho, ein Wallenstein der Vorwelt, ein Beitrag zum letzten Theile der Röm. Geschichte; &c.*

STILL, JOHN, the son of William Still, of Grantham, in Lincolnshire, was born in 1543, and became a student of Christ College, Cambridge, where he took his degree as Master of Arts. In 1570 he was appointed Lady Margaret's Professor in the University: he afterwards held livings in Suffolk and Yorkshire, and was successively Master of St. John's and Trinity Colleges. In 1588 he was chosen prolocutor of the Convocation; and in 1592, he was raised to the bishopric of Bath and Wells, which he held till his death in 1607. Bishop Still is said by Fuller to have been "one of a venerable presence, no less famous for a preacher than a disputant." He left a large fortune, chiefly derived from lead mines discovered in the Mendip Hills during his possession of the see. The historians of the drama concur in believing him to have been, in his youth, the author of a coarse but humorous play, which, till the discovery of 'Ralph Royster Doyster,' was held to be the earliest extant work known in England by the name of a comedy. It is called, 'A ryght pithy, pleasaunt, and merie Comedie, intytuled, Gammer Gurton's Nedle; played on stage not long ago, in Christe's Colledge in Cambridge. Made by Mr. S., Master of Art,' 1575. 'Gammer Gurton's Needle' is in Hawkins's 'Origin of the English Drama,' and in the second volume of Dodsley's 'Old Plays.'

STILLING, JUNG JOHANN HEINRICH, a celebrated German Pietist, was born at Gründ, in Westphalia, in 1740. His father Wilhelm Jung was a charcoal-burner, to which trade he was also destined, but circumstances favouring his becoming a tailor, he chose that business, though he soon relinquished it for a situation as teacher at a school. Dissatisfied with this, he returned to tailoring, and continued it till several of the gentry befriended him, and took him as private tutor to their children. He contrived to save a little money, which enabled him to pursue his studies, and went in consequence to Strassburg, and studied medicine there. It was there he became acquainted with Göthe, who took a great liking to him, and has sketched his character with great fondness in several passages of the 'Dichtung und Wahrheit' (books ix. and x.). It was at Göthe's suggestion that he wrote his interesting autobiography ('Lebensgeschichte'), to whom he had often related it. Stilling practised as physician for some time in Eberfeld, and in 1778 was appointed professor at the Kameralschule of Lautern, and in 1787 at that of Marburg, and in 1803 at that of Heidelberg. He died in Karlsruhe, 1817.

As a physician, Stilling's great talent was in diseases of the eye, and he is said to have restored upwards of 2000 persons to better sight. As a writer, he was very popular, and the sect of Pietists in Germany (somewhat similar to our Methodists) look up to him with great affection. "The great element of his character was an invincible and intense faith in God and an immediate providence, ever at hand in the time of trouble, and which momently preserved man from evil." The most celebrated of all his works is the 'Theorie der Geisterkunde,' which, as well as his autobiography, has been translated into English by Mr. Jackson. A complete edition of his works was published at Leipzig, in 13 vols. 8vo, in 1835, edited by Dr. J. Grollmann.

(Stilling's *Lebensgeschichte*; Gothe's *Dicht. und Wahrheit*; *Conversations Lexicon*.)

STILLINGFLEET, BENJAMIN, grandson of Dr. Stillingfleet, bishop of Worcester, was born in 1702. His father, originally a physician, and one of the professors at Gresham College, afterwards entered into holy orders, and held the livings of Wood Norton and Swanton, in Norfolk, at the time of his death in 1708. His widow was left with four children in very straitened circumstances, but Benjamin was so fortunate as to obtain a good education at Norwich grammar-school, where he made considerable proficiency. In April 1720, he entered as subsizar at Trinity College, Cambridge, where he took the degree of B.A. in 1723. Soon aftewards he quitted the University, and became tutor to the son of Mr. Wyndham of Felbrig, in whose family he remained till 1726, when he became a candidate for a vacant fellowship in his own college, but was not successful, owing, as he believed, to the opposition of Dr. Bentley. After this disappointment he spent many years at Felbrig, and in 1737 accompanied the son of Mr. Wyndham to the Continent. On his return to England the father of his old pupil settled on him an annuity of 100*l.*, on which sum and the produce of his literary labours he subsisted for three years. The friendship of Mr. Price, whose acquaintance he had made when at Rome, now enabled him to take up his abode in a small cottage near that gentleman's seat at Foxley, in Hertfordshire. An indifferent state of health first led him to pay attention to natural history, which he afterwards cultivated with great success. In 1759 he published a collection of 'Miscellaneous Tracts on Natural History,' which consisted of translations from the writings of Linnæus and his pupils, calculated to develope the principles of that great botanist. Mr. Stillingfleet's preface to this work did much towards rendering the Linnæan system popular in this country, and constitutes his chief scientific merit.

'A Treatise on the Principles and Power of Harmony,' published in 1771, which is an abridgement of Tartini's 'Trattato di Musica,' was the only other work which appeared during his life; but he left at his death six volumes in manuscript, of a collection towards a 'General History of Husbandry,' of which an analysis is given in his biography by Mr. Coxe. Mr. Stillingfleet died in London, on December 15, 1771, leaving behind him, besides his scientific reputation, the character of an excellent scholar, an elegant poet and musician, and a most amiable and estimable man.

For further information concerning him the reador may consult Mr. Coxe's very interesting work, 'The Literary Life and Select Works of Benjamin Stillingfleet,' London, 1811.

STILLINGFLEET, EDWARD, son of Samuel Stillingfleet, was born at Cranbourn, in Dorset, on the 17th of April 1635. He was educated at the grammar-schools of Cranbourn and Ringwood, and at St. John's, Cambridge. He entered the college in 1648, and obtained a fellowship in 1653. After taking his degree of M.A. he was private tutor successively in the families of Sir Roger Burgoin, at Wroxhall, in Warwickshire, and of the Hon. Francis Pierrepoint, of Nottingham. Here he began his 'Irenicum.' In 1657 he was presented to the rectory of Sutton by Sir R. Burgoin.

Stillingfleet commenced his public life as the advocate of moderate, almost of latitudinarian opinions on ecclesiastical affairs. In the year 1659 he published his first work, which was entitled 'Irenicum, or the Divine Right of particular Forms of Church Government examined.' A second edition appeared in 1662, with an appendix on the Power of

Excommunication. This work which was intended to prove that no particular form of church government is appointed in the New Testament, was thought by the high church party to savour of Presbyterianism; and in deference to them, according to Bishop Burnet, Stillingfleet afterwards retracted it. Stillingfleet himself says, that "there are many things in it which, if he were to write again, he would not say; some which show his youth and want of due consideration; others which he yielded too far, in hopes of gaining the dissenting parties to the Church of England." (Stillingfleet's 'Life,' p. 12.) The work on which his reputation mainly rests is his 'Origines Sacræ, or Rational Account of the Christian Faith as to the Truth and Divine Authority of the Scriptures,' which was published in 1662. He meant to have continued it, but died before he could do so. The additions to the folio edition, published after his death are of little value. This work is still one of the most valuable defences of the truth of the Scriptures, though it is more adapted to the theologian than to the general reader.

Stillingfleet was a fierce and indefatigable polemic. During the greater part of his life, he had his hands full of controversy, with the Romanists on the one side, and the Nonconformists on the other. In 1664 he engaged, at the request of Dr. Henchman, bishop of London, in the defence of the views maintained by Laud in his conference with Fisher the Jesuit. A work having been published on this subject in Paris, entitled 'Labyrinthus Cantuariensis,' with the design of proving the Church of England to be schismatical in her separation from Rome, Stillingfleet defended the Church of England, and retorted upon Rome the charge of schism in 'A rational Account of the Grounds of the Protestant Religion,' which was received with great favour by Protestants.

In 1665 he was presented by the Earl of Southampton to the rectory of St. Andrew's, Holborn, having been already appointed preacher at the Rolls chapel. This preferment was speedily followed by his appointment as lecturer to the Temple, and also as chaplain in ordinary to Charles II. In 1668 he took the degree of D.D., and was nominated by Charles, in 1670, canon residentiary of St. Paul's, and in 1678 dean of the same cathedral. In the meantime he published his 'Discourse concerning the Idolatry practised in the Church of Rome, and the Hazard of Salvation in its Communion,' 1671; and other tracts against the Roman Catholics, and also against the Socinians, as well as 'A Letter of Resolution to a Person unsatisfied about the Truth and Authority of the Scriptures.' In 1680 he plunged into a new controversy, by preaching before the lord mayor a sermon, on Philipp. iii., 16, which he afterwards published, entitled 'The Mischief of Separation.' This sermon consisted of a violent attack on the Nonconformists, which was little expected from the author of the 'Irenicum.' Mr. Orme justly observes that "the rector of Sutton, who wrote the 'Irenicum' when the Church of England was but a sect among other sects, was a very different person from the dean of St. Paul's exposing the unreasonableness of separation from an apostolic church in all its glory. The one publication breathes a spirit of moderation, and uses the language of entreaty; the other is stern, severe, and uncompromising." (Orme's 'Life of Baxter,' p. 632.) In this discourse Stillingfleet maintains the curious position that "though the really conscientious Nonconformist is justified in not worshipping after the prescribed forms of the Church of England, or rather, would be criminal if he did so, yet he is not less criminal in setting up a separate assembly." The sermon was replied to by Owen, Baxter, Howe, and other eminent Nonconformists. Howe directed his attention chiefly to the above position, and added some remarks concerning Stillingfleet himself, giving him such full credit for piety, purity of motive, and general moderation, that the dean confessed "that Howe had discoursed gravely and piously, more like a gentleman than a divine." (Rogers's 'Life of Howe,' pp. 251-266.) Stillingfleet replied to his opponents in a large quarto volume, entitled 'The Unreasonableness of Separation,' 1681, in which he traces the history of Nonconformity; and Baxter rejoined in 'A second true Defence of the mere Nonconformists, against the untrue Accusations, Reasonings, and History of Dr. Edward Stillingfleet,' 1681, to which the dean made no reply, though several writers carried on his side of the argument. A full account of this controversy is given by Mr. Orme in his 'Lives of Owen and Baxter.'

In 1685 Stillingfleet published his 'Origines Britannicae, or Antiquities of the British Churches,' which gives a full account of the early ecclesiastical history of Britain, from the first introduction of Christianity to the conversion of the Saxons. He rejects many of the traditions respecting the British churches, but is disposed to believe in the alleged visit of Paul to Britain.

When James II. revived the court of ecclesiastical commission, Stillingfleet refused to be a member of it; and after the Revolution he published 'A Discourse concerning the Illegality of the Ecclesiastical Commission, in answer to the Vindication and Defence of it,' 1689. Under Charles and James he was prolocutor of the convocation. After the revolution of 1688, Stillingfleet's services to the Protestant cause were rewarded with the bishopric of Worcester, to which he was consecrated in 1689. He immediately addressed himself, with his usual ardour, to correct the irregularities which had arisen in the diocese; he appeared with distinction in the House of Lords: and he still found leisure for polemics. In 'A Vindication of the Trinity, with an Answer to the late Objections against it from Scripture, Antiquity, and Reason,' he made some objections to Locke's definition of substance, and to his theory of ideas in general, which gave rise to a sharp contest between him and Locke.

Stillingfleet died of gout, at Westminster, March 27, 1699. His remains were interred in the cathedral of Worcester, where a monument was erected to him by his son, with a long and highly eulogistic Latin epitaph by Bentley, who was his chaplain.

The character of Bishop Stillingfleet has always commanded the praise even of his opponents, and perhaps many will find a more genuine expression of his worth in Howe's testimony than in Bentley's epitaph. His works prove his industry and learning. Besides the works noticed above, he wrote several theological pamphlets, and a very able defence of the jurisdiction of the bishops as peers in capital cases. His works were printed in 1710, in 6 vols. folio, and a volume of his miscellaneous works was published in 1735 by his son, the Rev. James Stillingfleet, canon of Worcester. Stillingfleet had collected a splendid library, which Dr. Marsh, archbishop of Armagh, purchased, in order to throw it open to the public in Dublin. The manuscripts were bought by the Earl of Oxford, and are now in the Bodleian library.

(*Life of Dr. Edward Stillingfleet, late Lord Bishop of Worcester*, &c., London, 1710, 1735.)

STILPO (Στίλπων), a native of Megara, was a philosopher of the Megarian school, who flourished about B.C. 300. Respecting his life we know very little. He appears to have enjoyed the highest estimation among his countrymen both as a man and a philosopher. Ptolemæus Soter, when he was at Megara, endeavoured to persuade him to come to Egypt, but Stilpo refused, and withdrew to Ægina until Ptolemæus had left Megara. When Demetrius Poliorcetes took Megara, he commanded his soldiers to spare the habitation of the philosopher, who, in his eyes, was the wisest of all the Greeks living. Cicero ('De Fato,' 5), apparently on good authority, states that Stilpo, who was naturally fond of wine and women, exercised such control over his passions, that no one ever saw in him any sign of indulgence in sensual pleasures.

As a philosopher, Stilpo, on the whole, followed the doctrines of the Megarian school, but he went further, and denied the objective reality of the ideas of species and genera. He asserted that the character of a philosopher consisted in perfect freedom from passions; and in this theory he was followed by his disciple Zeno, the founder of the Stoic school of philosophy. Diogenes Laertius, in his account of Stilpo (ii., c. 12), states that he wrote nine dialogues, which he characterises by the epithet "frigid" (ψυχροί); no part of them is now extant.

(G. L. Spalding, *Vindiciæ Philosophorum Megaricorum*, p. 20, &c.; Ritter and Preller, *Hist. Philos.*, p. 181, &c.)

STIRLING, JAMES, an English mathematician of considerable eminence, but of whom, except the works which he published, scarcely any thing is known. He must have been born near the end of the 17th century, and he was a student in the University of Oxford; in 1726 he was elected a fellow of the Royal Society, and his death must have taken place subsequently to the year 1764.

Mr. Stirling's first work is entitled 'Lineæ Tertii Ordinis Newtonianæ, sive,' &c.: this work, which was published at Oxford, in 8vo, in 1717, contains a commentary on Newton's tract on the subject of lines of the third order. In this tract it is shown that all such lines may be expressed by four different equations, of the third degree, between two variable quantities x and y; and that of these equations one, which consists of terms involving the three first powers of x and the two first powers of y, comprehends sixty-five species of hyperbolic curves. Stirling discovered that the same equation contained two additional species, and the Abbé De Gua ('Usage de l'Analyse de Descartes') subsequently detected in it four others which had been overlooked by Stirling, probably because he directed his researches almost entirely in the steps of his author. The English mathematician has the honour of being the first who observed, if the value of y in the given equation be found in an infinite series of terms containing descending powers of x, that on taking one term only of such series for the value of y, there is obtained an equation of the first degree, which determines the position of a rectilinear asymptote to the curve: that on taking two terms, there is obtained an equation of a curve, which may be considered as an asymptote to the original curve, and which approaches nearer to it than the rectilinear asymptote; and so on. It may be observed however that the division of curve lines into classes and species is arbitrary; Newton, Euler, and Cramer having made the number of curves of the same order very different: it is also now of small importance, since when the equation of any curve is given, the rules of analysis enable the mathematician to determine immediately its tangents, asymptotes, normals, and 'singular' points.

The work which contributed most to Stirling's reputation is his 'Methodus Differentialis, sive Tractatus de Summatione et Interpolatione Serierum Infinitarum:' this work was published in London, in 4to, in 1730; and in the first part of it there are investigated general formulæ, expressing the sums of given series by means of a factor, by which each term in a series being multiplied, the product is equal to the next following term: the factor itself is in the form of a series consisting of terms arranged according to the ascending or descending

powers of a variable quantity; and for this variable are to be substituted different numbers increasing from unity. When the given series is not susceptible of having its sum expressed in finite terms, the factor is an infinite series, and then the formula expressing the sum is also an infinite series; but being highly convergent, the summation of a few of its terms gives a very near approximation to the value of the given series. The second part of the work relates to the interpolation of terms between those of any given series: the values of the interpolated terms are found agreeably to the method of Newton, and there are added several theorems for facilitating the processes by which they are obtained. There are also given various formulæ for approximating to the quadrature of curves by the method of equidistant ordinates.

In the 'Philosophical Transactions' for 1735 there is a paper by Stirling 'On the Figure of the Earth and on the Variations of the Force of Gravity at its Surface;' and a second edition of the 'Methodus Differentialis' was published in 1764.

STIRLING, WILLIAM, EARL OF. [ALEXANDER, WILLIAM, EARL OF STIRLING.]

*STIRLING, WILLIAM, author and M.P., is the only son of the late Archibald Stirling, Esq., of Keir, Perthshire, by Elizabeth, daughter of the late Sir John Maxwell, Bart., of Pollock. He was born at Kenmure, near Glasgow, in 1818, and finished his education at Trinity College, Cambridge, where he graduated B.A. in 1839 and M.A. in 1843. Inheriting ample wealth, and at liberty to follow the bent of his own tastes, he turned his attention to subjects not commonly much studied by Englishmen—the art, literature, and history of Spain. He travelled and resided in the Peninsula, in order to study these thoroughly. In 1848 he published in three volumes his 'Annals of the Artists of Spain;' this was followed in 1852 by 'The Cloister Life of the Emperor Charles the Fifth,' an interesting account of the occupations of Charles after his resignation of the cares of empire and retirement to the monastery of Yuste; and in 1855 appeared Mr. Stirling's last work, entitled 'Velasquez and his Works.' While these writings and his intimate knowledge of Spanish art and Spanish history have given Mr. Stirling a high reputation in literature, he has also connected himself with politics. In July 1852 he was returned to parliament as member for Perthshire, which county he has since continued to represent as a moderate Conservative.

STJERNSTOLPE, JONAS MAGNUS, was born on the 8th of December 1777, in the parish of Stenquist, in the province of Södermanland, in Sweden, of respectable parents, but who were so poor that they could afford to give him only the most ordinary education. His unusual abilities however attracted the notice of Baron Flotwood and some of his friends, who put him to school at Strengnäs, where he soon distinguished himself, and whence he was afterwards sent to finish his studies at Upsala. He seems to have been very scantily provided for, since, in order to eke out his means of support, he was obliged to give lessons and employ himself in translating novels for booksellers. At length an event occurred in 1802 which he himself has described as a most propitious revolution of fortune, namely, his being taken into the family of M. Beskow, a merchant, as tutor to his two sons, one of whom (Bernhard) has distinguished himself as a poet, and has edited some of Stjernstolpe's posthumous pieces, with an interesting biography of their author. From this event however no permanent advantage to his circumstances seems to have resulted, for notwithstanding his attachment to his studies, he determined to renounce his prospects in any of the learned professions, and to accept a small appointment in a public office (the Krigs-Expedition), devoting only his leisure time to literary occupations. These consisted at first merely of translations of Müller's 'Siegfried' and other German romances, to the extent of about 30 volumes. It was then that Beskow, wishing to assist him, offered him a situation in his own counting-house, with a salary more than double of what he then had; but he rejected the well-meant proposal, saying, that he preferred drinking water and writing verses to drinking wine and casting up accounts. Though he himself might not consider the labour of translating drudgery, that kind of it in which he first engaged was certainly unworthy of his talents. Therefore although it is to be regretted that he did not undertake some original work of similar extent, it was not without advantage to the literature of his own country that he afterwards transplanted into it some of the productions of such writers as Cervantes, Wieland, and Voltaire. Besides 'Don Quixote,' 'Oberon,' and some of the tales of Voltaire, his translations of this class include those of Pope's 'Rape of the Lock,' and Blumauer's 'Æneis' (which latter poem he completed by adding the three last books, and which is considered to be in many respects even superior to the original); not to mention a number of minor pieces, both from ancient and modern poets. Among his original productions, which are comparatively few, the principal are, 'Lunkentus,' a dramatic popular tradition; the 'Argonauts;' and his comic tales in verse.

Notwithstanding his decided taste for works of fancy and humour, satire, and wit, his reading extended to others of a very different class, to mathematics and the physical sciences, geology, and astronomy, to which last study he was greatly attached. According to his biographer Beskow, the same remarkable sort of contrast displayed itself in his conversation, for he would pass alternately from the gayest and liveliest topics to the most serious—from the most playful to the most profound. His conversational powers were in fact of the highest order: it was there that the originality of his mind fully displayed itself, for he possessed such extraordinary *improvvisatore* talents, that he would delight his auditors almost an entire evening by a continual flow of wit and eloquence, which carried away both himself and his hearers. These captivating qualities and the amiableness of his personal character, his frankness and his disinterestedness, caused his society to be greatly sought after by all who were distinguished in literature and art; whence it was said of him that he was not only known to all Sweden, but intimate with one half of it. He constantly refused however to become a member of any literary society, for which institutions he entertained no great respect. His epistolary correspondence was very extensive, and was marked by the same qualities as his conversation, though hitherto but a few specimens of it have been published by his biographer. He had commenced a translation of Ariosto, but did not live to make any great progress with it, being carried off by a paralytic attack on the 17th of September 1831.

(Beskow, *Minnesteckning*.)

STOBÆ'US, JOANNES, a native of Stobi in Macedonia, whence he derives his name Stobæus, lived either at the end of the 5th or in the 6th century of our era. Respecting his life no particulars are known. We possess through him a number of extracts from ancient Greek writers. He collected them in the course of his extensive reading from more than five hundred authors, both in prose and in verse, and put them together, and arranged them according to subjects for the use and instruction of his son Septimius. We are thus indebted to Stobæus not only for an immense number of fragments of well-known ancient writers, but some authors would be altogether unknown to us if Stobæus had not preserved their names, together with some of their sentiments. The words of Greek poets are of course quoted verbatim, but in regard to prose writers he followed two different methods; sometimes he quotes the author's own words, and gives us real extracts, and sometimes he gives a mere summary or epitome of what his author contained. He himself called this anthology from Greek literature, *'Ανθολόγιον ἐκλογῶν, ἀποφθεγμάτων, ὑποθηκῶν*, and divided it into four books. But the work has come down to us in a somewhat different form. In our manuscripts it is divided into three books, which form two separate works. The first and second books are usually called *'Εκλογαὶ φυσικαί, διαλεκτικαί, καὶ ἠθικαί*, and the third *'Ανθολόγιον*, or Sermones. It has therefore been supposed that one book of Stobæus is lost, but it is more probable that the 'Sermones' contain the third and fourth books in one, according to the original division. It is true that the third book at present consists of 127 or 128 chapters, while in the time of Photius the two last books together only contained 100 chapters. This difference in number however may be accounted for by supposing that some of the larger chapters were divided by copyists into two or more smaller ones.

The editio princeps of the 'Eclogæ' is that by W. Canter, fol., Antwerp, 1575, with a Latin translation. It was reprinted, together with the 'Sermones' (the first edition of which was edited by Trincavelli, 4to, Venice, 1536), in fol. Geneva, 1609. C. Gesner published three editions of the 'Sermones,' under the title, 'J. Stobæi Sententiæ,' Tigur., 1543; Basil., 1549; and Tigur., 1599, with many arbitrary alterations. The best modern edition of the 'Eclogæ' is that by A. H. L. Heeren, with notes and a Latin translation, 2 vols. 8vo, Göttingen, 1792-1801; and the best edition of the 'Sermones' is that by T. Gaisford, 4 vols. 8vo, Oxford, 1822, reprinted at Leipzig, 1823 and 1853, in 4 vols. 8vo. A complete edition of both works of Stobæus has been published by Tauchnitz, 3 vols. 16mo, Leipzig, 1838.

(Schöll, *Geschichte der Griech. Lit.*, iii., p. 395-414.)

STOCKS, JOHN E., M.D., was born in 1822. He was educated for the medical profession at University College, London. Here he distinguished himself in his classes, and especially attached himself to the study of botany. He obtained an appointment in the East India Company's service, and soon distinguished himself for his acquaintance with plants. He was sent to Scinde and Beloochistan to report on their vegetable riches, and returned laden with specimens and information. He came back to England about the year 1854, intending to work up his numerous materials for publication. His health however failed him, and after having deposited his collections at Kew, he retired to Dottingham, near Hull, where he died in September 1854.

STODART, JAMES, F.R.S., a maker of surgical instruments and superior articles of cutlery in London, who, like his fellow tradesman, Mr. Pepys [PEPYS, WILLIAM HASLEDINE] acquired distinction as a man of science, chiefly however by its application to his own business, for he did not make philosophical researches, though he became the companion and friendly assistant of those who did. Mr. Stodart's public history is connected, in a remarkable manner, with that of a peculiar description of steel. Some years prior to the beginning of this century, Dr. Helenus Scott, of Bombay, afterwards first member of the Medical Board of that Presidency, transmitted to the President of the Royal Society, Sir Joseph Banks, specimens of a substance called by the natives of India, by whom it was manufactured, *Wootz*, which was considered to be a kind of steel. Its nature and properties were investigated by Dr. George Pearson, F.R.S., a leading chemist of the time, whose results were read before the Royal Society and published in the 'Philosophical Transactions' for 1795. Various professional and other persons, at the instance of Sir Joseph Banks, concurred

with Dr. Pearson in this inquiry, by which it was ascertained that wootz was in fact steel of a particular kind. Among these was the subject of the present article. "That ingenious artist, Mr. Stodart," Dr. Pearson states in the paper alluded to, "forged a piece of wootz at the desire of the president, for a penknife, at the temperature of ignition in the dark. It received the requisite temper" ["at the temperature of 450° of Fahrenheit's scale," Dr. Pearson adds in a note from Mr. Stodart's letter to Sir Joseph.] "The edge was as fine, and cut as well as the best steel knife. Notwithstanding the difficulty and labour in forging, Mr. Stodart from this trial was of opinion that wootz is superior for many purposes to any steel used in this country. He thought it would carry a finer, stronger, and more durable edge and point. Hence it might be particularly valuable for lancets and other chirurgical instruments." Wootz subsequently received the appellation of Indian steel, further information showing it to be a variety of cast steel. The observations thus made appear to have constituted the germ of its future application to the manufacture of surgical instruments, and others in which great perfection and durability of edge was required, and which, for a long period, rewarded Mr. Stodart's skill and sagacity. It is a remarkable illustration of the manner in which intellectual endowments are distributed among different minds, that his contemporary, Mr. Pepys, who also had an opportunity of making himself acquainted with wootz, though possessing equal professional skill, and probably greater scientific qualifications, failed to recognise its superiority.

Like other artists practically experienced in the production and use of certain substances, or skilled in the conduct of peculiar processes and operations, Mr. Stodart at various periods gave valuable assistance to experimental philosophers. Thus, the knife-edges of Capt. Kater's [KATER, HENRY] original invariable pendulum were forged by him from a piece of fine wootz. Dr. Thomas Thomson and Sir. H. Davy having united in concluding that the changes of colour produced by heat on the surface of polished steel, probably did not depend on the oxidation of the metal, Mr. Stodart, who had made many accurate experiments on the tempering of steel, and was therefore familiar with those changes and their relations to the temperatures at which they occur, sent specimens to Sir Humphry Davy, indicating that when the air was excluded the colour of the steel did not change. On receiving these, the great chemist invited him to assist in some new trials on the subject, in which it was found that when polished steel was heated in pure hydrogen or azote, or in pure olive-oil, no change of colour took place. This proved the correctness of Mr. Stodart's previous opinion, that the changes of colour produced during the tempering of steel are owing to the formation and increase of a plate of oxide. Sir H. Davy's letter describing the experiments was inserted by Dr. Thomson in the 'Annals of Philosophy' for February 1813, vol. i., p. 131. Sir H. Davy records Mr. Stodart's assistance, with that of Messrs. Pepys, Allen, and Faraday, in the experiments made at the Royal Institution and at the London Institution, which are in his paper on the magnetic phenomena produced by electricity, forming part of the 'Philosophical Transactions' for 1821. On the 7th of June in that year Mr. Stodart was elected a Fellow of the Royal Society.

Mr. Stodart was one of the earlier appreciators and friends of Mr. Faraday [FARADAY, MICHAEL], who, when chemical assistant in the Royal Institution, was engaged with him in a series of experiments on the alloys of steel, which were pursued for several years in the laboratory of that establishment, of which Mr. Stodart was an active member. In the earlier part of these researches, Mr. Faraday analysed a specimen of the Indian steel cut from one of the cakes which had been originally presented to Mr. Stodart by Sir Joseph Banks. Besides iron and carbon (the well-known constituents of steel), it yielded nothing but very minute proportions of the earths, silica, and alumina, to the presence of which, or rather that of their bases, silicon and aluminium, its peculiar excellence has accordingly been referred. The results of the united researches of the cutler and the chemist were first published in the 'Quarterly Journal of Science' for July 1820 (vol. ix.), pp. 319-330, in a paper entitled 'Experiments on the Alloys of Steel, made with a View to its Improvement.' The authors, in the course of these experiments, formed artificial wootz, at a time when this was not the object of research, and also succeeded, by the addition of alumina to pure steel, in producing a specimen which had all the appreciable characters of the best Bombay wootz. "Together with some others of the metals, the following," it is stated, "have been alloyed with both English and Indian steel, and in various proportions: platinum, rhodium, gold, silver, nickel, copper, and tin." The alloy of steel with a minute portion of silver ($\frac{1}{500}$th) was found to be decidedly superior to the very best unalloyed steel; that with rhodium was superior in a still higher degree, but as the scarcity of that metal would operate against its introduction to any great extent, it is probable, the authors conclude, that the alloy of silver with steel is the most valuable of those they had made, and they announce intended trials with that metal in the large way. In the year 1822 they produced another paper 'On the Alloys of Steel,' which was communicated to the Royal Society, printed in the 'Philosophical Transactions' for that year, and reprinted in the 'Annals of Philosophy' for 1823. It commences with the information, that, "the alloys of steel, made on a small scale in the laboratory of the Royal Institution, proving to be good, and the experiments having excited a very considerable degree of interest both at home and abroad, gave encouragement to attempt the work on a more extended scale, and we have now the pleasure of stating," say the authors, "that alloys similar to those made in the Royal Institution, have been made for the purpose of manufacture; and that they prove to be, in point of excellence, in every respect equal, if not superior, to the smaller productions of the laboratory. Previous however, to extending the work, the former experiments were carefully repeated, and to the results were added some new combinations, namely, steel with palladium, steel with iridium, and osmium, and latterly steel with chromium." The principal results of these extended researches, as well philosophical as practical, are then minutely described, and in the conclusion it is announced that the alloys of silver and platina with steel had been to some considerable extent in use at the Royal Mint, and that several of the alloys had been diligently and successfully made on the Continent. Before a year however had expired after the publication of this paper, Mr. Stodart died. His private residence was in Russell-square, London, but his decease took place at Edinburgh, on September 11, 1823, at the age of sixty-three. He bequeathed a portion of his collection of philosophical apparatus to Mr. Faraday. The further improvements in the manufacture of steel, in the direction they had taken, would appear to have been stopped by his demise.

STODDART, SIR JOHN, KNIGHT, was born in 1773 in the parish of St. James's, Westminster, but his father, who was a lieutenant in the navy, residing in Wiltshire, he received his early education in the grammar-school at Salisbury under Dr. Skinner. His proficiency in Greek at this school occasioned his being sent to the University of Oxford, where he was entered at Christchurch College in 1790, and graduated as B.A. in 1794. He at first studied divinity, but feeling an inclination for the law he proceeded B.C.L. in 1798, and D.C.L. in 1801. In the meantime he had not neglected general literature, and in 1796 and 1798 he had published translations of Schiller's two dramas of 'Fiesco' and 'Don Carlos,' in conjunction with Dr. Noehden, but to which only their initials appeared on the title-page. At this period he took a favourable view of the French revolution, and in 1797 published a translation from the French, entitled 'The Five Men; or a View of the Proceedings and Principles of the Executive Directory of France, with the Lives of the present members.' In 1801 he was admitted a member of the College of Advocates, and published 'Remarks on Local Scenery and Manners in Scotland, during the years 1799 and 1800,' in 2 vols. 4to. In 1803, on the recommendation of Sir William Scott, he was appointed king's advocate and admiralty advocate in Malta, in which situation he remained nearly four years, when he returned to England, and resumed his practice in the courts of Doctors' Commons. In 1810 he commenced writing on political subjects in the 'Times' newspaper, his contributions being marked J. S., and this led to his becoming the political editor in 1812. His writings in this paper were distinguished by great energy, the possession of much varied knowledge, a clear style, with a power of fulmination, too often founded on mere prejudice, that occasioned his receiving the sobriquet of Dr. Slop, and as such he was burlesqued by George Cruikshank in the parodies and satires published by Hone. Dr. Stoddart is said to have taken Burke as his model, but he failed in reaching to any greater similarity than that arising from their dislike to the course taken by the French revolution, which, in the doctor's case, displayed itself in his rancorous denunciations of Bonaparte and his policy. He held this important post till the close of 1816, when, in consequence, it is said, of the disapproval of the proprietors of the continued violence of his attacks on the now imprisoned emperor, his connection with the 'Times' was dissolved, and in 1817 he started an opposition paper called 'The New Times.' It was unsuccessful, and in a short time he left it, retired to private life, and to his practice as an advocate. In 1826 he was appointed chief-justice and judge of the Vice-Admiralty Court of Malta, being knighted at the same time, and in that office he distinguished himself by the able and conscientious manner in which he discharged his duties, until his return to England in 1839. From that time till his death he led a private life, in which he was much and widely esteemed; but occasionally published pamphlets on legal subjects, and took considerable interest in the reform of the law, being one of the earliest members of the Law Amendment Society. He also wrote 'An Introduction to General History,' and a 'Universal Grammar; or Science of Language,' which were printed in the 'Encyclopædia Metropolitana,' but have likewise appeared as separate works. A 'Statistical, Administrative, and Commercial Chart of the United Kingdom, compiled from parliamentary and other authentic documents,' was another of his productions. He died at Brompton-square, near London, on February 16, 1856; and on the first meeting of the Law Amendment Society after his death, Lord Brougham pronounced a warm eulogium on his memory.

STOFFLER, JOHN, a celebrated German astronomer, who was born December 10, 1452, at Justingen in Swabia. He was appointed professor of mathematics in the University of Tübingen (in Wirtemberg), where, besides pure mathematics, he taught astronomy and geography, and he appears to have been successful in gaining the esteem of his numerous pupils, among whom are said to have been Melancthon and Sebastian Münster. In the year 1530 he made a journey to Vienna, in order to be present at the installation of a pro-

fessor of mathematics in the university of that city; and, according to Melchior Adam, he died of a contagious malady at Blaubeuren, February 16, in the following year, being seventy-nine years of age.

According to the practice of astronomers in that age, Stoffler spent much of his time in the computation of ephemerides, and he appears to have been first brought into notice by continuing the series which Müller (Regiomontanus) had commenced. He constructed an astrolabe, which was intended to be used as an instrument for making celestial observations, and on the plane of which were projected the circles of the sphere: an account of the astrolabe was given by him in a tract which was published at Tübingen in 1513; and in the same tract there is given an account of an instrument for determining the hour of the day by an observed altitude of the sun.

Stoffler employed himself on the subject of reforming the Julian Calendar, and it is stated that he was the first who proposed to rectify the error of that calendar by the omission of ten days in one year, in order to make the succeeding days of the year correspond, as at first, to the place of the sun in the ecliptic. It is said also that Stoffler offered his project to the Lateran council, and that it was not accepted. Besides the ephemerides, and the above-mentioned tract on the use of the astrolabe, Stoffler published astronomical tables (Tubingen, 1500); a tract on the calendar (Oppenheim, 1518); and a commentary on the Sphere of Proclus (Tübingen, 1531).

*STOKES, GEORGE GABRIEL, M.A., D.C.L., F.R.S., who has taken a very high rank among mathematicians and physicists of the age, is of Irish origin, but was educated at the school of Christ's Hospital, London, whence he was sent to Pembroke College, Cambridge, where, as senior wrangler, he took the degree of B.A. in 1841, and became a fellow of his college. He succeeded Dr. King as Lucasian Professor of Mathematics in the University in the year 1849.

On the 5th of June 1851, he became a Fellow of the Royal Society, and received the Rumford Medal by an award of the Council of that body in the following year, for his capital "discovery of the change in the refrangibility of light." The researches of which this discovery was the principal, though by no means the only result, originated in a consideration by Professor Stokes of the very remarkable phenomenon discovered by Sir John Herschel in a solution of sulphate of quinine, which, though it appears to be perfectly transparent and colourless like water, when viewed by transmitted light, exhibits nevertheless, in certain aspects, and under certain incidences of the light, a beautiful celestial blue colour. This had been shown by Sir David Brewster to be a particular case of the general phenomenon of the chromatic dispersion of light within the substance of transparent bodies, whether solid or liquid. But Professor Stokes determined that in the phenomenon of internal dispersion so called the refrangibility of light is changed, incident light of definite refrangibility giving rise to dispersed light of various refrangibilities; also that the colour of light is in general changed by internal dispersion, the new colour always corresponding to the new refrangibility; and it being a matter of perfect indifference whether the incident rays belong to the visible or invisible part of the spectrum. And further, that the phenomena of internal dispersion are perfectly conformable to the supposition that the production of light, of chemical changes (attributed to a special radiation termed actinic), and of phosphorescence (when excited by the previous action of light,) are merely different effects of the same cause. The experiments and inductions on which these conclusions are founded are detailed in a paper in the 'Philosophical Transactions' for 1852, of which it occupies 100 pages. An abstract will be found in the 'Proceedings of the Royal Society,' vol. vi., p. 195, and in the 'Philosophical Magazine' for November 1852. The subject is continued in a shorter memoir in the 'Philosophical Transactions' for the following year. Having in his first paper suggested the term *fluorescence* (from fluor-spar, which exhibits the same phenomenon), to denote the general appearance of a solution of sulphate of quinine, as already described, and of similar media, the author now substitutes that term, a single word not implying the adoption of any theory, for that of internal dispersion, which he shows to be inconvenient, even if not untrue.

At the anniversary meeting of the Royal Society in 1854, Professor Stokes was elected one of the two secretaries, to which office he has been annually re-elected, and which he now holds (June 1857).

Professor Stokes has instituted a series of experiments for the purpose of determining the index of friction in different gases, which are in progress, under his direction, at the Physical Observatory of the British Association for the Advancement of Science at Kew, near London. To defray the expenses of these experiments 175*l.* was appropriated in 1851 from the annual grant of 1000*l.* to the Royal Society by the government, to be employed in aiding the promotion of science in the United Kingdom. He is the author of papers on various subjects of mathematical physics in the 'Transactions of the Cambridge Philosophical Society,' and in the third and fourth series of the 'Philosophical Magazine;' in vols. xxi. and xxii. of the third, for the years 1842 and 1843, he discusses the analytical condition of the rectilinear motion of fluids, with his colleague Professor Challis, with whom he has in the same work discussed various other subjects. In recent volumes will be found supplementary papers on the change of the refrangibility of light and on fluorescence.

It is important to notice here the remarkable view—in fact, a discovery in itself—which the theory of transversal vibrations has led Professor Stokes to take, of what it is not incorrect to term, in one respect, the physical nature of the luminiferous ether. While conceiving it to be a fluid, as regards the motion of the earth and planets through it, he finds that it must be regarded as an elastic solid in treating of the vibrations of light. This conclusion is one of the highest importance in connection with the philosophy of the nature of matter, and the relations to space and to each other of different orders of matter. We may hope, from the sagacity of the mind which has arrived at it, much further progress in the same direction. Nor is the fact that it is an independent re-discovery of a result long previously attained by Young [YOUNG, THOMAS] any diminution of the merit of its second discoverer.

In his own University Professor Stokes gives annually a course of lectures on the sciences of Hydrostatics, Mechanics, and Optics, which is both theoretical and practical, and has particular reference to the physical theory of light. By the admirable provision of the late Sir Henry de la Beche, he has for several years past delivered lectures on general physics, elementary and practical, to the students of the Metropolitan School of Science applied to Mining and the Arts, at the Museum of Practical Geology in London.

STOLBERG, CHRISTIAN, COUNT, was the son of Count Christian Gunther, a branch of the house of Stolberg-Stolberg, one of the most ancient families in Germany, but who had accepted an office in the household of Sophia Magdalena, the widow of Christian VI., king of Denmark. Christian was born in Hamburg on October 15, 1748, and was educated at the University of Gottingen, where, with his brother, he soon distinguished himself by his love of literature, and by his poetical talents. His works were published in connection with those of his brother, and may be best mentioned with them, but we may say here that in style he was a follower of Klopstock, and an admirer and imitator of the classics. He was the author of 'Belsazer,' and 'Otanes,' dramas in blank verse with lyrical unrhymed choruses; a translation of Sophocles; and 'Gedichte aus dem Griechischen' ('Poems from the Greek'). The dramas have no great merit, and were not adapted for theatrical representation. His reputation rests on his miscellaneous poems, which contain interesting pictures of domestic life and manners, and a pleasing expression of tender feelings, which is peculiarly shown in those poems written on his brother's death. After filling a few unimportant public offices he retired, on his marriage in 1777 to the Countess of Reventlow, to his estate of Windebye, near Eckernforde in Schleswig, and died on the 18th of January 1821.

STOLBERG, LEOPOLD FRIEDRICH, the brother of the preceding, was born on November 7, 1750, at Bramstedt in Holstein. He prosecuted his studies with his elder brother, and like him became early associated with the band of poets, Bürger, Voss, and Holty, then flourishing. Like his brother, he was an ardent admirer of the Greek poets, and his first literary production was a translation of the Iliad, which, though not rendered with scrupulous accuracy, reproduces much of the fire and vigour of the original. He then with his brother made a tour in Switzerland, a part of which was performed on foot in company with Gothe and Lavater, and having visited Milan, Piedmont, and Savoy, they returned to Copenhagen. In 1777, soon after their return, the prince-bishop of Lübeck constituted Friedrich his minister plenipotentiary at the Danish court, and the marriage of Christian in the same year having separated the brothers for a time, Friedrich employed himself on his translations of four of the dramas of Æschylus, which contain the same defects and the same merits as his translation of the Iliad. He also composed his dramas of 'Theseus' and 'Der Säugling,' both formed upon classical models; the latter containing some vigorous passages expressive of a mother's grief for the loss of an infant. In 1782 he married Agnes von Witzleben, a lady whom he had celebrated in some of his poems, and whose death in 1788 he commemorated in others. During their union, in 1785, he was entrusted with an important mission from the court of Denmark to that of Russia, which having fulfilled, he retired to Neuenburg, in Prussia, where he wrote 'Der Island,' a novel as it is called, but of which only a slight fiction of plot is used to introduce his own and his brother's family with a few young friends, and the rest is entirely dialogue on all sorts of subjects, containing many sound observations on morals and manners, vivid recommendations of religion and virtue, pleasing descriptions of scenery occasionally, and literary judgments on various authors. Among these the admiration of the Greek authors is warmly expressed, and to Ossian, whom he subsequently translated, is assigned a very high rank. On the death of his wife Friedrich went to reside with his brother in Holstein, and in the spring of 1789 he was again selected as minister from Denmark, then menaced by an invasion from Prussia, to the court of Berlin to divert the impending storm. He was successful, and he continued to reside at Berlin, where in 1790 he married the Countess Sophie von Redern, with whom he set out on an extensive tour, comprising a considerable part of Germany, Switzerland, and Italy, including Sicily, an account of which was published in 1794 under the title of 'Reise durch Deutschland, die Schweiz, Italien, und Sicilien,' in 4 volumes. It contains some well-painted descriptions, and much poetical enthusiasm, but is extremely discursive. In it are inserted his poetical epistles to Ebert which he denominated 'Hesperides.' After an absence of eighteen months, he returned, and

was made chief-minister of the prince-bishop of Lübeck, of which office he fulfilled the duties with zeal and ability; but the concerns of this small state could not occupy all his attention, and he translated the last discourse of Socrates, and some of the dialogues of Plato, the notes to which gave great offence to the admirers of the French revolution then in progress. On the death of Catherine of Russia in 1797 he was sent as ambassador to Russia to compliment the emperor Paul on his accession. Friedrich had been hitherto a zealous Protestant, and in his 'Sendschreiben an einen holsteinischer Kirchspielvogt in Schweden,' ('Epistles to a Holstein Parish beadle in Sweden') had defended Lutheranism vigorously; but apparently alarmed at the course the revolution was taking in France, on which the Protestant section of Germany, in his opinion, looked with too favourable an eye, he relinquished his office, repaired to Münster, and with his whole family was there admitted into the Roman Catholic Church. His conversion produced a great sensation in Germany, and embroiled him with many of his friends, particularly with J. H. Voss, but not with his brother, who continuing a Lutheran remained as attached as ever. On his conversion he commenced his 'Geschichte der Religion Jesu Christi,' of which the first edition was published in 15 volumes in 1806. It commences with the creation, and comprises much of secular as well as ecclesiastical history. It was considered so able that Pope Pius VII. caused it to be translated into Italian, which was performed by J. G. de Rossi and Henri Keller, and published in 1824. Count von Stolberg also translated two treatises of St. Augustin, and a few other small works on religious subjects, but his chief production at this period was his 'Leben des Alfred's des Grossen,' published in 1815, a monarch whom he indirectly claims as an ancestor of his own family, in which work he displays an intimate acquaintance with Anglo-Saxon history. After visiting a married son in the summer of 1819 at his residence in Söder, where he completed his last work, 'Ein Buchlein von der Liebe' (translated by J. Dalton into English under the title of 'A little Book of Love of God'), he returned to his own home at Sondermuhlen near Osnabrück, where he died on December 5, 1819. His works are even more varied than we have indicated, for they include odes, satires, hymns, elegies, &c, but all his productions are full of the noblest sentiments, the kindliest feelings, and the holiest aspirations, while the language and the imagery are of a bolder character than those of his brother. It may be remarked of both the brothers that they are among the number of German poets whose lyrical productions are in by far the greatest portion, unrhymed. They also in their dramas have introduced a great variety of the classical metres.

STONE, EDMUND, a mathematician of North Britain. He was of humble origin, having been the son of a gardener in the service of the Duke of Argyll, and he was born near the end of the 17th century, probably on one of the duke's estates. A servant of the family taught him, when a boy, to read; and with no other guide than his own genius he at length became learned in the higher branches of mathematical science. The duke, happening accidentally to become acquainted with the extent of his scientific acquisitions, took an opportunity of drawing from him an account of the steps by which he had attained them, and learned with surprise that, from a desire to understand the use of a rule and compass, and how to make computations relative to the art of building, the youth from books only had taught himself arithmetic and geometry, together with as much of Latin and French as enabled him to read scientific works in those languages.

It will be readily imagined that the young man was not left in his then obscure situation: in fact the duke, his master, generously gave him an employment which allowed him to have sufficient leisure for his studies; and he continued to cultivate the mathematical sciences to the end of his life. He was elected a Fellow of the Royal Society in 1725, and there is inserted in the 'Philosophical Transactions' (vol. xli.) a paper by him in which is an account of two lines of the third order, which are not mentioned by Sir Isaac Newton or by Mr. Stirling. It is not known from what circumstance Mr. Stone lost the support of the noble family which had patronised him, but it appears that in the latter part of his life he subsisted by giving lessons in mathematics, and that he died in poverty in 1768.

Mr. Stone published in 1723 a translation of Bion's 'Treatise on Mathematical Instruments;' in 1726 a 'Mathematical Dictionary,' in 1 vol. 8vo, and in 1730 a translation of the Marquis de l'Hôpital's 'Analyse des Infiniment Petits,' together with a treatise by himself on the 'Method of Fluents, or the Inverse Method of Fluxions.' This work has been criticised by John Bernoulli; but the mistakes which occur in it are candidly ascribed to the circumstances under which it was written. In the following year Stone published 'The Elements of Euclid,' in 2 vols. 8vo; and in 1735 a translation from the Latin of Dr. Barrow's 'Geometrical Lectures.'

*STONE, FRANK, A.R.A., was born at Manchester on the 23rd of August 1800. The son of a cotton-spinner and manufacturer, he was educated at Manchester, and at Prestbury in Cheshire, with a view to commercial pursuits. On leaving school he entered his father's factory, and continued in business until his twenty-fourth year, when he adopted the profession he has since so honourably pursued.

In 1831 Mr. Stone came to London, and in the following year he was elected a member of the (Old) Society of Painters in Water Colours; and thenceforth, for some fifteen years, his pictures—whether illustrations of texts from Shakspere, original fancies, or the quiet, graceful female studies which generally found a place on the 'screen'—were among the more attractive of those contributed to the annual exhibitions of that society. But, like many other painters who have commenced their career by practising in water-colours, he became ambitious of excelling in a vehicle which allowed a freer and wider development of his powers. It was in 1840 that he sent to the Royal Academy his first *subject* oil-picture, 'The Legend of Montrose.' It obtained a good place, and was a decided success; and every year since then—with the exception of 1855, when he did not exhibit—Mr. Stone has had the rare fortune to maintain his position *on the line* of the Royal Academy exhibitions. In 1841 his picture from Henry Taylor's 'Philip Van Artevelde,' afterwards engraved under the title of 'The Heart's Misgivings,' obtained the prize at the British Institution. His standing as a painter in oil-colours being secured, he gradually gave up his practice in water-colours, and, looking forward to academic honours, he in 1847 resigned his connection with the Water-Colour Society, that step being rendered necessary by the requirement of the Royal Academy, that candidates for admission to that body "shall not be members of any other society of artists established in London." He was elected an Associate of the Royal Academy in 1851.

The following comprise the more important of Mr. Stone's pictures painted subsequently to those noticed above—all of them, with the exception of the second, being exhibited at the Royal Academy in the years mentioned:—'The Interview of Charles I. with the Infanta of Spain,' 1841; 'The Bashful Lover and the Maiden Coy' (British Institution, 1842); 'Admonition,' 1842; 'The Last Appeal,' 1843; 'Cross-Purposes,' 1844; 'Scene from Hamlet—the Queen and Ophelia,' and 'The First Appeal,' 1845; 'Evening,' 1846; 'The Impending Mate,' and 'Mated,' 1847. These were the last of a series of sentimental subjects which were engraved and had an immense popularity, but which are undoubtedly far from worthy examples of Mr. Stone's pencil. In 1848 he essayed a loftier flight, his chief work being 'Christ and the Woman of Bethany,' a production displaying very considerable artistic skill and fine feeling. 'The Duet' appeared in 1849; in 1850 'The Gardener's Daughter,' a very charming reading from Tennyson's well-known poem; and a larger piece from the 'Tempest.' A more important and more successful Shaksperian rendering, 'The Merchant of Venice—Bassanio receiving the Letter announcing Antonio's Losses and Peril,' appeared in 1851, and secured the artist's election into the Royal Academy. His contribution for 1852 consisted of a characteristic portrait of 'Dr. Hooker in the Himalaya, surrounded by his Collections,' and three small pictures. In 1853 he sent another Scriptural subject—'The Master is Come,' a work which in its calm solemnity of style afforded a remarkable contrast to the piquant grace of his other picture, a group of lively girls apparently engaged in the concoction of some arch-plot, entitled 'Now I'll tell you what we'll do.' In 1854 he produced 'The Old, Old Story,' and the 'Mussel Gatherer;' and in 1856 'Doubt.' In the present year (1857) his pictures are, Faust's 'Margaret,' a grave and even sombre painting, and 'Bon Jour, Messieurs,' a hilarious group of French peasants in a rustic cart, painted with a thoroughly genial humour and truth, which render it one of the most charming little works of its kind we remember to have seen; and in it Mr. Stone has struck upon a vein which every one will rejoice to see him pursue further. We have indicated the leading characteristics of Mr. Stone's pictures—a choice of subject of considerable range, but for a time tending strongly towards sentimentalism, and in the realisation of his theme, along with a lucid manner of telling his story, constant grace and beauty of form and feature, refinement of style, delicacy of touch, occasionally rich, and always pleasing, colour; but we ought also to add that, like every other painter who loves his art, his later works evince growing carefulness of execution and expansion of view, and that in respect alike of their technical and their mental qualities his latest works are his best.

STONE, NICHOLAS, master mason to Charles I., was born at Woodsbury, near Exeter, in 1586. He lived three years in London with one Isaac Jones, his master, and then went to Holland, where he worked for Peter de Keyser, whose daughter he married. He returned to England about 1614, and was for many years chiefly employed in making monuments for the nobility and gentry. In 1619, he was appointed master mason for building the new Banqueting House of Whitehall, on which he was engaged two years at 4*s.* 10*d.* per day; and in 1626, at the commencement of the reign of Charles I., he was appointed master mason of Windsor Castle. The patent is in Rymer's 'Fœdera,' vol. xviii. p. 675. The history of Stone's works is fully recorded by himself in a pocket-book, which was in the possession of a Mr. Hawksmore, and of which Vertue obtained a copy. This pocket-book contained a full account of the various monuments he had executed, with the sums of money he received for them, and the names of the persons for whom they were constructed.

According to this book, Stone erected in 1641 a monument to the Earl of Ormond, at Kilkenny, for which he received 400*l.* He received in the following year 500*l.* for a monument to Henry Howard, earl of Northampton, erected in Dover Castle. For a tomb made for Lucy Harrington, countess of Bedford, 1616, he bargained for 1020*l.*, besides the charges for carriage and iron and setting up. This year he went to Scotland: and he gives the following account of his trans-

actions there:—"July 1616, I was sent to Scotland, where I undertook to do work in the King's Chapple and for the King's Clossett, and the organ, so much as came to 450*l*. of wainscot-worke, the which I performed and had my money well-payed, and 50*l*. was given to drink, whereof I had 20*l*. given me by the king's command." He mentions drink-money on other occasions. Stone made several monuments for Westminster Abbey; among them one to Spenser, the poet, for which the Countess of Dorset paid him 40*l*. In 1625, he made for the old Exchange of London four statues—Edward V., Richard III., Henry VII., and Queen Elizabeth, which was afterwards removed to Guildhall-gate. For the three kings he received 25*l*. each, for the queen, 30*l*.; 25*l*. appears to have been Stone's ordinary charge for a statue, including the pedestal.

The various sums received by Stone for monuments erected by him, noted in his pocket-book, amount altogether, according to his kinsman, Charles Stoakes, from whom Vertue acquired his information concerning Stone's family, to 10,889*l*. Walpole has given a list of the principal monuments, and mentions some architectural works by Stone. He died August 24, 1647, aged sixty-one, and was buried in St. Martin's Church, where there is a slab to his memory with an inscription and his profile. His wife and his son Nicholas are buried in the same grave: they both died in the same year a few months after him. Stone had three sons, Henry, Nicholas, and John.

HENRY STONE, known as *Old Stone*, probably because he was the eldest, was a statuary and painter, but he was chiefly engaged in painting. He studied in Italy and the Netherlands, and made many excellent copies of celebrated Italian and Flemish pictures; there is a large copy at Hampton Court of the celebrated picture, by Titian, of the Cornaro Family, now in the possession of the Duke of Northumberland. He lived in Long Acre in the same house that was his father's, which he rented of the crown for 10*l*. per annum. He died in 1653, and was buried near his father; and the following inscription to his memory was placed in the church by his brother John:—"To the memory of Henry Stone of Long Acre, painter and statuary, who, having passed the greatest part of thirty-seven years in Holland, France, and Italy, achieved a fair renown for his excellency in arts and languages, and departed this life on the 24th day of August, A.D. 1653, and lyeth buried near the pulpit in this church." Here follows some laudatory verses. Old Stone wrote a book, entitled the 'Third Part of the Art of Painting,' taken mostly from the ancients. Vertue, who saw this book, was uncertain whether the two former parts were composed by Stone, or by some other author.

NICHOLAS STONE, the second son, who was a statuary, also studied abroad and modelled many excellent copies of celebrated works. Mr Bird, the statuary, says Walpole, had the 'Laocoon' and Bernini's 'Apollo and Daphne' in terra-cotta by him. He returned to England in 1642, and died in the same year as his father, as noticed above. Vertue saw a book of drawings by him of many buildings in Italy.

JOHN STONE, the youngest, was also a statuary, though he was originally designed for the church, and was educated at Oxford. In the civil war he entered the king's army, and narrowly escaped being taken. He concealed himself for a year in his father's house without his father's knowledge, and at length contrived to escape to France, where he probably took to the arts, as he was afterwards engaged in partnership with his brother Henry. He wrote a manual on Fortification, which he called 'Enchiridion;' it contained many small cuts etched by himself, but without his name. He died soon after the Restoration. In St. Martin's Church, below the inscription to Henry Stone, is the following addition, with the date June 1699:—

"Four rare Stones are gone,
The father and three sons.

In memory of whom their near kinsman, Charles Stoakes, repaired this monument."

STONHOUSE, SIR JAMES, who was originally a physician, afterwards a clergyman, and who became a baronet late in life, on the death of a distant relation, was born July 20, 1716, at Tubney, near Abingdon. His father was a country gentleman, and died when his son was only ten years old. He was educated at Winchester School, and afterwards at St. John's College, Oxford, where he took his degree of M.A. in 1739, that of M.B. in 1742, and that of M.D. in 1745. He was indebted for much of his medical knowledge to Dr. Frank Nicholls, with whom he resided for two years in his house in Lincoln's-inn-fields. He attended St. Thomas's Hospital for two years under Sir Edward Wilmot, Dr. Hall, and Dr. Letherland, and carried on his medical studies for two years more at Paris, Lyon, Montpellier, and Marseille. On his return he settled at Coventry, where he married the eldest daughter of John Neale, Esq., member of parliament for that city. This lady, who died in 1747, soon after their marriage, in the twenty-fifth year of her age, is introduced as one of the examples of frail mortality in Hervey's 'Meditations,' and is further commemorated there in a note. In 1743 Dr. Stonhouse removed to Northampton, where his practice became very extensive. He was in all respects a great benefactor to the poor, and, among other schemes for their relief, founded the County Infirmary. During his residence at Northampton the celebrated Dr. Akenside in vain attempted to get a footing, for he found that Dr. Stonhouse, as Johnson observes, in his Life of Akenside, "practised with such reputation and success, that a stranger was not likely to gain ground upon him." After twenty years' practice in Northampton, Dr. Stonhouse quitted his profession, assigning as his reason that his practice was too great for his time and health; but neither the natural activity of his mind nor his unceasing wish to do good would permit him to remain unemployed. As he was particularly fond of the study of divinity, he determined to take orders, and was ordained deacon by the special favour of the Bishop of Hereford in Hereford cathedral, and priest the week after, by letters dismissory to the Bishop of Bristol, in Bristol cathedral. In May 1764 he was presented to the living of Little Chevrel, and in December 1779 to that of Great Chevrel, where he applied himself to the duties of his station with fervour and assiduity, and became very popular as a preacher. About ten years before this, he had married his second wife. Dr. Stonhouse's piety, for which he was most admired, had not always been uniform. He tells us that he imbibed erroneous notions from Dr. Nicholls, and that he was for seven years a confirmed infidel, and did all he could to subvert Christianity. He went so far as to write a keen pamphlet against it; the 'third' edition of which he burnt. He adds, "for writing and spreading of which, I humbly hope, as I have deeply repented of it, God has forgiven me, though I never can forgive myself." His conversion to Christianity (which he attributes to some of Dr. Doddridge's writings), and the various circumstances attending it, were such, that he was persuaded to write the history of his life. This he intended for publication after his death, but, in consequence of the suggestion of a friend, and his own suspicions lest a bad use might be made of it, he was induced to destroy it. He died at Bristol-Wells, December 8, 1795, in the eightieth year of his age. Among other ways of doing good, Sir James Stonhouse was convinced that the dispersion of plain and familiar tracts on important subjects was one of the most important; and he accordingly wrote several of these, some of which have been adopted by the Society for Promoting Christian Knowledge. Much of his general character and conduct, his sentiments, and the vicissitudes of his professional employment, may be learned from his correspondence, published in 2 vols, 12mo, 1805, with the title, 'Letters from the Rev. Job Orton and the Rev. Sir James Stonhouse,' &c. (See also *Gent. Mag.*, lxv., lxvi., and lxxxi.; and Chalmers, *Biog. Dict.*)

STORACE, STEPHEN, a composer, whose brilliant career was arrested by death just as he had attained the age when most of those who are destined to distinguish themselves are but beginning to be generally known, was born in London, in 1763. His father, a Neapolitan (who added a *t* to his name on his coming to England), played the double-base at Drury Lane Theatre, and married a sister of the well-known Dr. Trusler (who was famous by her manufacture of plum-cakes at Marylebone Gardens), the fruits of which union were, the subject of the present sketch, and *Anna*, the justly celebrated singer.

When about twelve years old Stephen was placed by his father in the Conservatorio St. Onofrio, at Naples, where his progress fully justified the sanguine expectations excited in London by the budding of his genius. After completing his studies, he visited the different cities of Italy, giving various proofs of his talents, accompanied by his sister, a pupil of Sacchini, who at once was recognised as a first-rate vocalist. They then proceeded to Vienna, and reached the imperial city at the time that the Duke of York (then Bishop of Osnaburg) arrived there, who immediately honoured them by his notice, and never after withdrew his patronage. Signora Storace was speedily engaged at the emperor's Italian theatre, at a salary then thought prodigious—500*l*.; and her brother composed for the same an opera, 'Gl' Equivoci,' the substance borrowed from Shakspere's 'Comedy of Errors.' Portions of the music he afterwards used in his 'Pirates,' and in 'No Song, no Supper.'

In March 1787 Storace and his sister returned to England, and were immediately engaged at the King's Theatre, the lady as first comic singer, and her brother as director of the music. Her success was most decided; but the intrigues of the Italian performers were too harassing for his sensitive nature, and he withdrew in disgust to Bath, devoting his time to drawing—an art for which he had much talent. In 1789 he produced his first opera at Drury Lane, 'The Haunted Tower,' his sister appearing in the principal character, and this was performed no less than fifty times during the season. In 1790 he brought out 'No Song, no Supper,' written by Prince Hoare. In 1791 appeared 'The Siege of Belgrade,' altered by Cobb from 'La Cosa Rara,' in which much of Martini's music is mixed up with Storace's. 'The Pirates' was given for the first time in November 1792; the performers were Kelly, Dignum, Sedgwick, Suett, John Bannister, Parsons, Mrs. Crouch, Miss de Camp (afterwards Mrs. C. Kemble), Mrs. Bland, and Signora Storace. The picturesque scenery was from designs made at Naples by the composer himself. 'The Prize' was brought out in 1793; 'Lodoiska,' translated from the French by John Kemble, the music selected from the rival operas of the same name by Kreutzer and Cherubini, with additions by Storace, in 1794; and the same year also produced 'The Iron Chest,' by George Colman the younger, the incidental music by Storace. The composer's attendance on the first rehearsal of this, while under the influence of a severe attack of gout and fever, cost him his life. He returned from the theatre to his bed, whence he never rose again, dying on the 19th of March, in the thirty-third year of his age.

"At the time of his death he had a new opera, 'Mahmoud,' in preparation. He had been to Bath to hear Braham, who then had not made his appearance on the London stage, and engaged him for Drury Lane. This however, by the assistance of Signora Storace and friends was completed, and performed for the benefit of the widow and child of the composer, on the 30th of the month in which he breathed his last, and, supported by John Kemble's admirable acting and Braham's not less admirable singing, was most successful."

Our space will not allow us to particularise the other works of this highly-gifted amiable man; but it is only just to say of those here enumerated, that they "abound in spirit, taste, science effectively but not pedantically displayed, strong feeling, and good sense;" and to add, that their author, in these as in other matters evinced a vigorous and cultivated mind. "His opinion on literary subjects was much respected by the best critics, and he was often consulted on points unconnected with his professional pursuits." ('Harmonicon,' vol. vi.)

STORK, ABRAHAM. Notwithstanding the great merits of this eminent marine painter, and the high estimation in which his works have always been held, we cannot find that any author has been able to ascertain the year of his birth or the master under whom he studied, or indeed whether he had any instructor. It is certain however that he was a most assiduous student of nature. He made accurate sketches of such objects, suited to his department of the art, as he thought might be introduced into his compositions, and hence every object in his pictures has the impress of truth. He was equally successful in representing ships, either at sea or at anchor in port, either in calms or in storms. In his views of seaports there is an extraordinary variety of ships, boats, and barges, with a great number of figures. This extraordinary number of figures engaged in every kind of employment incidental to a seaman's life, is in fact one of his chief characteristics. His most celebrated picture is that representing the reception of the Duke of Marlborough in the river Amstel, in which he has introduced an inconceivable number of vessels, barges, yachts, &c., superbly decorated, and crowded with figures, in a variety of costume, according to their rank and condition. Notwithstanding the extent of this composition, there is no confusion. It is painted with great spirit, and highly finished. The colouring of this artist is very agreeable; his touch light, firm, and spirited; and his figures, though small, are designed with correctness. He died at Amsterdam, the place of his nativity, in 1708.

STORM, EDWARD, a Danish poet of some note, was the son of a clergyman at Guldbrandsdalen in Norway, where he was born August 21, 1749, on the very same day with his literary contemporary Thomas Thaarup, whose mother is said to have dreamt that a rival to her own child would be born about the same time at Guldbransdalen. Storm began his literary career at the age of twenty-five, with a short heroic-comic poem in six cantos, entitled 'Bræger.' Being written in hexameters, it recommended itself at the time as a novelty, nor is it without merit in regard to that minute descriptive painting of familiar objects and circumstances which stamps the 'Idyls' of Voss; but it will bear no comparison with Holberg's 'Peder Paars,' with which it inevitably forces a comparison. He was far more successful with his 'Fables and Tales,' which are some of the best in the language, and acquired considerable popularity. They first appeared in 1783, and in the following year a second edition of them was published. His 'Infodretten,' a poem in four cantos, of the didactic class, and one or two other productions of a similar kind, have many fine passages and poetical beauties; his reputation however now rests chiefly on his lyrical productions, which have obtained for him a place in Danish literature by the side of Thaarup. Storm was for some time manager of the theatre at Copenhagen, which post he held at the time of his death in 1794. ('Skilderie af Kiobenhavn.')

STORY, JOSEPH, a judge and juridical writer known to law students as Mr. Justice Story, was born on the 18th of September 1779, at Marblehead, in the State of Massachusetts, U. S., where his father, Elisha Story, practised as a physician. He received the rudiments of learning in his native town; entered Harvard University in 1795, and took a degree there in 1798. He commenced his law studies under Mr. Sewall, of the bar of Marblehead, subsequently chief justice of Massachusetts, and continued there under Mr. Putnam, of the bar of Salem, who became a judge of the same court. In 1801 he was called to the bar, and speedily obtained extensive practice. In an article in the 'Law Review,' the author of which enjoyed his friendship, it is stated that, "from political considerations, he was very early engaged in important cases, in which he had to combat with the most eminent lawyers as his opponents; and, not unfrequently he sustained the contest alone. His reputation at the bar has never been surpassed by that of any of the eminent lawyers of whom the United States can boast." In 1805 he became a member of the State Legislature of Massachusetts, as representative of Salem. He continued a representative until his accession to the bench; and he then was elected to the office of Speaker. In 1809 he was chosen a member of Congress, as representative of the Essex South District. He acquired a high reputation as a politician and a forensic debater. In November 1811, he was appointed an associate justice of the Supreme Court of the United States, being then only just thirty-two, and the youngest man who had received such an appointment. "The jurisdiction of this court," says the authority already cited, "both original and appellate, embraced an infinite variety of subjects. It had to administer, besides the municipal laws of the States, the common, and much of the statute law, as well as the system of equity jurisprudence of England; it had to administer parts of the law of Spain, and of the code civil adopted in the State of Louisiana. Again, it reviewed the final sentences of courts deciding questions of maritime and prize law. Its decisions therefore would be of still greater and more general importance, for they would contribute to the exposition of the law of nations. The peculiarities which in some important particulars distinguish the local laws of the different States also required a correct application of the principles which determined, when any case presented a conflict of those laws, the law which ought to be selected and govern the decision of the case." These special advantages were an addition to the opportunities which the general character of the legal practice of America afforded, to one able to grapple with the subject, to treat the philosophy of international law with a wide view to its practical application. The American lawyers having to deal with a system of which the roots were diversified, although undoubtedly the law of England formed the principal proportion; requiring to adapt their practice to the mutual relations of the citizens of several states, each, to a great extent, entitled to make its own independent code of laws, while all were bound together by a mutual tie, and the usual means of finding redress where there were important legal conflicts—force—was inconsistent with the principles of their Union; inheriting, at the same time, that spirit of the strict interpretation of precedent which is so dear to English lawyers, and living among a free people, whose institutions could not easily be bent to meet expediency—it was clear that the American bar afforded the best opportunity for inquiries regarding international law on practical principles, whenever a genius sufficient for the task should there appear. It appeared in the person of Story, whose 'Commentaries on the Conflicts of Laws,' published in 1834, have passed through several editions, and have carried his reputation over all Europe. Even, in England, where, owing to the vast extent of the domestic legal literature, that of other countries is less esteemed than in France, Germany, and Scotland, Story's work has obtained a high reputation; and on the occasion of his being expected to pay a visit to Britain, which bad health prevented, the masters of the benches of the inns of court in London resolved to invite him to a public entertainment. He wrote several other legal treatises—one on the Law of Agency, in 1839; on the Law of Partnership, in 1841; on the Law of Bills of Exchange, in 1843; and on the Law of Promissory Notes. In 1830, he was appointed to fill the newly founded chair of jurisprudence in Harvard University. It was during the time that he held this professorship that he wrote his numerous legal treatises; which besides those mentioned above comprehend an elaborate and very valuable treatise, entitled 'Commentaries on the Constitution of the United States,' 2 vols. 8vo, 1833, of which he made an abridgement to serve as a text-book in schools; and a work on the Law of Bailments; one on Equity Jurisprudence; a work on Equity Pleading; and a Selection of Pleadings in Civil Actions, with Annotations; and Reports of Cases. Mr. Story was accustomed to devote his leisure hours to literature, and after his death there was published a volume of his 'Miscellaneous Writings, edited by his son William W. Story.' He died, after a brief illness, at Cambridge, near Boston, on the 10th of September 1845.

(*Life and Letters of Joseph Story, Associate Justice of the Supreme Court of the United States, and Dana Professor of Law at Harvard University.* Edited by his Son William W. Story, 2 vols., 1852; *Law Review*, No. VI. 366, 380.)

STOTHARD, THOMAS, an eminent painter, the son of a publican who kept the 'Black Horse' in Long-acre, was born there on the 17th of August 1755. When little more than five years of age he evinced a taste for drawing in copying some of Houbracken's heads and other engravings, which were found in the possession of a person at York, with whom he had been placed to nurse. At eight years old he was placed at school at Stretton, near Tadcaster, the birth-place of his father. There he remained till his thirteenth year, when he was placed for a year in a boarding-school at Ilford, Essex, whence he was removed on his father's death, and bound apprentice to a pattern-drawer for brocaded silks in London. The last year of his apprenticeship was given up to him in consequence of the decline of the trade. During the period of his service, Mr. Stothard exercised himself diligently in the study of nature from flowers and other subjects of still-life. His first efforts in a higher branch of art were designs for the 'Town and Country Magazine,' published by Harrison, in Paternoster-row; and soon after he gained high repute by his admirable compositions for Bell's 'British Poets,' and the 'Novelist's Magazine,' works which caused him to be employed in the illustration of almost every publication which for many years issued from the press in England requiring pictorial ornament. During this period he diligently studied at the Royal Academy. The first picture that he exhibited at that institution was the subject of Ajax defending the body of Patroclus. In the year 1785 he was elected an associate of the Royal Academy, and advanced to the rank of Royal Academician in 1794. In 1810 he was appointed deputy librarian to Mr. Birch, and on the death of that gentleman, in 1812, succeeded as librarian. Among the more important of his works may be enumerated his designs for 'Boydell's' Shakspere, his

Canterbury Pilgrims, the Flitch of Bacon, Fête Champêtre, and the Wellington Shield, of the last of which he made an etching. His largest performance is the painting of the staircase at Burleigh, the seat of the Marquis of Exeter, the figures of which are eight feet high, while in all his easel pictures the figures are of small size. He also designed the ceiling of the Advocates Library at Edinburgh. Among the best of his book illustrations are his designs for the Complete Angler, and Rogers's Poems, and Italy. The first style of painting adopted by Mr. Stothard was that of Mortimer, whose chief characteristics he closely imitated, indeed so exactly that many of his early works are mistaken for those of that vigorous painter. In his later productions however he followed the bent of his own genius, which was essentially gentle. He is supposed to have made upwards of five thousand designs, three thousand of which have been engraved, and although, as might be expected in so large a number, there is a sameness and mannerism of style, yet truth, nature, simplicity, and grace are always apparent. In his comic subjects he was very happy, without in any one instance descending to vulgarity, whilst in his representations of female beauty his drawing is replete with purity of design and delicacy of execution. For several months before his decease, though Mr. Stothard's bodily infirmities prevented his attending to his labours as an artist, he would not relinquish his attendance at the meetings and lectures of the Royal Academy and in the library, notwitstanding extreme deafness prevented his hearing what was passing. He died on the 27th of April 1834, at his house in Newman Street, where he had resided more than forty years, and was buried in Bunhill-Fields burial-ground. He had a numerous family, the most eminent of whom was Charles Alfred, the author of 'Monumental Effigies of Great Britain,' noticed below. A great number of his works have been engraved by Collins, Heath, Parker, Cromek, and Medland, and there are several engraved portraits of him, the principal of which are by Worthington, after Harlowe, and by Bond, after Jackson. A very complete list of his works, with the prices he received for them, is given in Mrs. Bray's very elegant 'Life of Thomas Stothard, R.A., with numerous Illustrations from his Works,' (sm. 4to, 1851); among these illustrations is the design he made for Chantrey's celebrated monument, known as the 'Sleeping Children,' in Lichfield Cathedral.

STOTHARD, CHARLES ALFRED, an antiquarian draughtsman, son of the preceding, was born in London, on the 5th of July 1786. In 1807 he was admitted a student of the Royal Academy, where he was soon distinguished for the chasteness and elegance of his copies from antique sculpture. In the following year he became a student in the Life Academy of the same institution, and attended at the British Institution, Pall Mall, to study from the pictures by the old masters. In 1810 he executed his first historical picture, 'The Death of Richard II. in Pomfret Castle,' in which the costume of the period was strictly adhered to, and the portrait of the king taken from his effigy in Westminster Abbey. As early as the year 1802, Mr. Stothard had been accustomed to make drawings from the monuments in the churches at Stamford and other places near Burleigh, the seat of the Marquis of Exeter. This occupation he undertook at the recommendation of his father by way of improving his knowledge of costume, as being valuable to a painter of historical subjects. This practice, together with a sight of some unpublished etchings by the Rev. P. Kerrich, of Cambridge, from monuments in the Dominican and other churches in Paris, suggested to him the idea of a work on the monumental effigies of Great Britain, of which the first number appeared in June 1811. The work was accompanied by an advertisement, stating that the objects of the undertaking were, to give the historical painter a complete knowledge of the costume adopted in England from an early period of history to the reign of Henry VIII., to illustrate history and biography, and to assist the stage in selecting with propriety the costume for the plays of Shakspere. The success of the work was complete, and at once established the reputation of the author both as an antiquarian and an artist. In successive years he occupied himself in making excursions in search of monumental antiquities; and during the summer of 1815 he proceeded so far northward as the Pict's Wall to make drawings for Lysons' 'Magna Britannia.' In the same year he was appointed historical draughtsman to the Society of Antiquaries, and in 1816 was deputed by that body to make drawings from the tapestry at Bayeux. He left England for that purpose in September, and after having visited Paris, proceeded to Chinon, and discovered in the adjacent abbey of Fontevraud those interesting works the existence of which since the first French revolution had been matter of doubt, namely, the monuments of Henry II., his queen Eleanor of Guienne, Richard I., and Isabella of Angoulême, wife of King John. The abbey had been converted into a prison, and these effigies were placed in a cellar, where they were subject to injury from the prisoners. He made accurate drawings from these figures, and succeeded not without difficulty in discovering the painting on their surface. When visiting the abbey of L'Espan, near Mons, which he found converted into a barn, he discovered, under a quantity of wheat, the effigy of Berengaria, queen of Richard I. At Mons he also discovered the beautiful enamelled tablet of Geoffrey Plantagenet, which he considered the earliest specimen of sepulchral brass, and of armorial bearings depicted decidedly as such. On his return to England, he suggested to government the removal of the Fontevraud effigies to Westminster Abbey, a suggestion which, though not acceded to, had the effect of causing them to be removed to a place of security.

In 1817 he made a second, and, in 1818, a third journey to Bayeux, in company with his wife, whom he had recently married. After completing his drawings of the tapestry, he made a tour in Normandy and Brittany, when he discovered at Ploermel the effigies of the dukes of Brittany, at Josselin, those of Sir Oliver de Clisson and his lady, and at Vannes several others in a mutilated state. In 1819 he laid before the Society of Antiquaries the complete series of drawings from the Bayeux Tapestry, together with a paper, in which he proved that the tapestry was really a work coeval with the Norman invasion, a period assigned to it by tradition, and not, as attempted to be shown by the Abbé de la Rue, a work of the time of Henry I. The paper was printed in the nineteenth volume of the 'Archæologia;' and on the 2nd of July Mr. Stothard was elected a Fellow of the Society of Antiquaries. He soon after visited various places in Norfolk and Suffolk, for the purpose of making drawings for his monumental subjects, and whilst so engaged, he accidentally saw in a newspaper of the day an account of the discoveries then recently made on the walls of the painted chamber in the House of Lords. He immediately proceeded to London, and made a series of drawings from the paintings, of which, not long before his death, he prepared a paper, in which he investigated their age. In 1820 he travelled in the Netherlands, and, on his return, published the ninth number of his 'Monumental Effigies.' Early in 1821 he prepared a tenth number for publication, and also finished a large plate of the Royal Effigies at Fontevraud. He also began a work on seals, and left behind him about thirty unpublished drawings of the scarcest of our regal and baronial ones. Another of his undertakings was a work illustrative of the age of Queen Elizabeth. In May in the same year he left London for Devonshire, for the purpose of making drawings for the Rev. D. Lysons' account of that county. He arrived at Beer-Ferrers on Sunday the 27th, and after attending church, commenced a tracing of the portrait of Sir William Ferrers in the east window. For this purpose he stood on a ladder about ten feet from the ground, but one of the steps having broken, he was thrown with such violence against a monument, that he was killed on the spot. The most important work of Mr. Stothard is that before mentioned—the monumental effigies. The writings of Mr. Gough on the same subject are extremely valuable, but the delineating part contains so many errors, and bears so little resemblance to the style of the originals, that the labours of Mr. Stothard were appropriately devoted to the preservation of accurate as well as tasteful representations of those relics of antiquity.

Mr. Stothard's work on monumental effigies was completed by his widow and her brother Mr. Kempe. Some time after his death his widow published 'Memoirs of the Life of C. A. Stothard,' from which most of the above facts are taken. Mrs. Stothard, whose maiden name was Anne Eliza Kempe, by her subsequent marriage with the Rev. E. A. Bray, rector of Tavistock, is now Mrs. Bray, and by that name has become known to the readers of our current literature. Besides the Memoirs of her first husband, she has written several historical and other novels, some of which obtained considerable popularity; she has also written some extremely pleasing descriptions of Devonshire scenery (and Devonshire legends) in her 'Borders of the Tamar and Tavy,' and other works; some books of foreign travel; and the 'Life of Thomas Stothard, R.A.,' noticed above.

STOW, JOHN, was born in the parish of St. Michael, Cornhill, London, in the year 1525. His father, Thomas Stow, belonged to the company of Merchant Tailors, and both his father and his grandfather appear to have been tradesmen of credit and substance. Both had monuments in the church of St. Michael's, Cornhill, in which parish they dwelt, and which has also the honour of having given birth to the subject of the present article.

It is certain that Stow, in the earlier part of his life, followed some trade, and he is expressly called a tailor in at least one document of the time. It appears that in his own day he was regarded as secretly attached to the old religion, and he was more than once exposed to some danger on that account: he was certainly however no bigoted Romanist; his inclination in that direction was an antiquarian rather than a theological feeling; he did not sympathise much with the destructive work of the Reformation; but he does not deny that both doctrine and practice were purer under the new than under the ancient system; and his chief patrons and friends were some of the heads of the Established Church, to which also there can be no doubt that he always professed to belong.

He had probably been given from early life to the investigation of the national antiquities; but about his fortieth year, as we learn from himself, he left his business and applied himself altogether to this his favourite study. The different accounts he gives however vary somewhat as to the time at which he took or acted upon his resolution. Thus, in the edition of his 'Summary,' published in 1567, he describes the compilation of the work some years before as having resulted from his thinking it good at vacant times to take him to his "old delectable studies;" in the edition of 1573, he speaks of its being then eight years since, leaving his own peculiar gains, he had consecrated himself to the search of our famous antiquities; in the edition of 1598, his expression is, that it was "full thirty-six years" since he had done

so; and in the dedication of his 'Annals' to Archbishop Whitgift, dated 24th November 1600, he says, "It is now nigh forty years . . . . since I first addressed all my cares and cogitations to the study of histories and search of antiquities."

The accounts that have been given of Stow's publications are for the most part very defective, confused, and contradictory. Passing over for the present his 'Survey of London,' about which there is no difficulty, we will first exhibit the statements we have met with as to his other works, that have the air of having been drawn up with the greatest care:—

I. Strype, in an elaborate 'Life of Stow,' extending to 27 double-columned folio pages, prefixed to his edition of the 'Survey of London,' tells us that the first book Stow put forth of the history of England was his 'Summary of the Chronicles of England,' from the coming in of Brute unto his own time; that he set about this in 1562, on the suggestion of Lord Robert Dudley (afterwards the famous Earl of Leicester); that when the work was published (it is not said in what year), it was dedicated, "with the continuation and increase thereof from time to time," to that nobleman; that not long after, namely, in 1573, it was enlarged and reprinted, and again dedicated to Leicester, in an address in which Stow speaks of his lordship's "generous acceptation of many works presented unto him by others as well as himself," and states that "he fell upon the study and pains of examining and collecting of this English history five years before he set forth this Summary;" that before this larger Summary came forth, he had published several lesser Summaries; that "after twenty-five years" (it is not said from what time), his fortune growing low, he addressed a petition to the lord mayor and aldermen, in which, as Strype quotes the words from the original, though without giving us the date of the paper, he represented that for the space of twenty-five years past (besides his 'Chronicle,' dedicated to the Earl of Leicester), he had set forth various Summaries dedicated to the lord mayor, aldermen, and commoners of the city, and that he minded shortly, if God so permitted, to set forth a far larger Summary or Chronicle of the city and citizens thereof than had yet been published; that some years after he addressed another petition to the mayor and aldermen, in which, after telling them that he was of the age of threescore years and four, he goes on, as before, to speak of the Chronicles (not Chronicle) and divers Summaries he had set forth, "for the space of almost thirty years last past;" that after his Summary, he published, in the year 1600 (now after near forty years study of history) his 'Flores Historiarum,' that is, his 'Annals of this land,' from the time of the ancient Britons to his own, "which," however, "were nothing else but his Summary greatly enlarged;" that "this book was set forth again in the year 1605, by Stow himself, with enlargements, in the black letter, in a thick quarto;" that he intended to publish, or leave to posterity, a far larger volume, but died before he could accomplish that design; "and where that laborious work of his is," adds Strype, "I know not; only we are told that he left the same in his study, orderly written, ready for the press; but that it came to nothing. We all know that another edition of the Annals was set forth in folio by Edmond Howes, some years after the author's death. Perhaps those historical collections are preserved in the curious repository of Sir Simonds Dewes, as some say the rest of Stow's books and papers are, many of which are now reposited in the incomparable library of manuscripts erected by the Earl of Oxford and Mortimer." Such is the substance of between four and five long wordy columns which Strype devotes to the matter. "So that," he concludes, "Stow's histories, which he collected and wrote, were three, viz., his Chronicle, his Summary of Chronicles, and his Annals. The two latter he printed; but that Chronicle which he called his largest work was never printed."

II. The account given by the writer of the article on Stow in the 'Biographia Britannica,' is, that his 'Summary of the Chronicles of England' first appeared in 1565; that it was reprinted with additions and improvements in 1570, 1575, and 1590, and, with a continuation by Edmond Howes, in 1607, 1610, 1611, and 1618; that an abridgement of this 'Summary' appeared in 1566, and was reprinted with continuations in 1567, 1573, 1579, 1584, 1587, 1598, and 1604; that there was an edition of the 'Summary,' under the title of 'Annales,' published in 4to in 1592; but that his 'Annals,' properly so called, first appeared in 1600, under the title of 'Flores Historiarum, or Annals of England;' and finally, that "from his papers Edmond Howes published afterwards that folio volume which goes under the name of Stow's Chronicle," first in 1615, and again in 1631, but that "even this doth not contain all that 'far longer work' which Mr. Stow mentions, and intended to have published, leaving it in his study orderly written, ready for the press." The manuscript, it is added, "is not in the British Museum, with others of our author's manuscripts," which, as already stated, were among those of the Earl of Oxford, now forming what is called the Harleian Collection.

III. Watt, in his 'Bibliotheca Britannica,' makes Stow to be the author of no fewer than four different printed works on English history, namely—1, his 'Summary of English Chronicles,' of which there were editions, in 8vo, in 1565, 1570, 1575, 1579, 1590, and with continuations by Howes, in 1607, 1610, 1611, and 1618; 2, his 'Summary of Chronicles abridged,' printed in 8vo, in 1566, 1567, and 1579; 3, his 'Chronicles of England,' published, in 4to, in 1580, 1584, 1587, 1592, and, under the title of 'Flores Historiarum, or Annals of this Kingdom,' in 1600 and 1604, each time with a continuation; 4, his 'Annals, or a General Chronicle of England,' 12mo, 1573; 4to, 1592; 16mo, 1598; 4to, 1602, 1605, and, continued by Howes, folio, 1614-15; and again 1631. This account appears to be a mere jumble of blunders, made up from the 'Biographia Britannica,' and probably the entries in some booksellers' catalogues.

It does not appear that there are really more than two historical works of Stow's which can properly be called different, namely, his 'Summary' and his 'Annals.'

1. The earliest edition of the 'Summary' was unquestionably published in 1561, of which there is a copy supposed to be unique, in the valuable library collected by the Right Hon. T. Grenville, and presented by him to the British Museum. He seems to have reprinted editions of this work very frequently, probably, as Mr. Thoms suggests ('Life and Writings of John Stow,' prefixed to his edition of the 'Survey of London'), "one for every year," and severally dedicated to the lord-mayor and aldermen, by name, for the time being. Several of these later editions, published during Stow's life, are in the British Museum. The first edition of the 'Summary' that we have met with published after Stow's death is entitled 'The Abridgment of the English Chronicle, first collected by M. John Stow, and after him augmented with very memorable antiquities, and continued with matters forreine and domesticall, unto the end of the yeare 1610, by E. H., gentleman; imprinted at London for the Company of Stationers, 1611.' This volume is a 12mo, in black letter, like its predecessors; but the type is larger, and it does not seem to contain, with the exception of the Continuation, much more than what Stow had already printed, although Howes, the editor, tells us that, besides the time the present edition had cost him, he had laboured five years on the preceding edition of the work, which appears to have been published in 1607. The present volume has two dedications, one to Sir Henry Rowe, who was lord mayor in 1607, the other to Sir William Craven, who was elected to that office in 1610. Stow's 'Summary' seems to have been in constant demand for half a century after its first publication; it was the popular manual of our national history; hence the book was laid hold of by the Stationers' Company, who probably brought out new impressions of it every three or four years, continued to the date of publication like their almanacs and other similar handbooks.

2. Of the 'Annals,' the first edition was published in 1580. A copy now before us, in 4to and black letter, wants the title-page, but appears to have been printed in 1592, to which year the history is brought down. At the end, on p. 1295, the author, addressing the "good reader," says, "I desire thee to take these my labours in good part, like as I have painfully to my great cost and charges, and not for hire, out of many old hidden histories, and true records of antiquity, brought the same to light, and freely, for thy great commodity, bestowed them upon thee: so shalt thou encourage me to publish a larger volume and history of this island, princes of the same, and accidents of their times, which I have gathered, and is ready to the press, when God shall permit me." Stow's 'Annals,' although of course mentioning the same facts, with many others, as his 'Summary,' is altogether a different work from that: even this edition of 1592 must contain at least ten times as much matter as the most extended edition of the 'Summary.' Another edition, also in 4to and black letter, a copy of which is in the British Museum, is entitled 'The Annales of England; faithfully collected out of the most authenticall authors, records, and other monuments of antiquity; lately collected, since encreased, and continued from the first habitation untill this present year 1605; by John Snow, Citizen of London. Imprinted at London for George Bishop and Thomas Adams. Cum privilegio regiæ majestatis.' This edition has the dedication to Whitgift, dated 1600, already mentioned, and also a 'Preface or Address to the Reader,' which contains the greater part of the Dedication prefixed to the various editions of the 'Summary,' and inscribed to the lord mayor for the time being. In his dedication to Whitgift the author states that his laborious collections have now at length grown into a large volume, "which," he says, "I was willing to have committed to the press, had not the printer, for some private respects, been more desirous to publish Annals at this present;" and he afterwards expresses his hope of the archbishop's favourable acceptance of the present work, as but part of that which he "intended in a more large volume." In his Preface also he describes this edition of his 'Annals' as an abstract of a far larger work which he has gathered, and meant to have published; and at the end of the 'Chronicle,' on p. 1438, after soliciting as usual the reader's favourable acceptance of his labours, he adds, "So shalt thou encourage me, if God permit me life, to publish or to leave to posterity a far larger volume, long since by me laboured, at the request and commandment of the Rev. Father Matthew Parker, Archbishop of Canterbury; but he then deceasing, my book was prevented by printing and reprinting (without warrant or well-liking) of Rayner Wolfe's Collection, and other late comers, by the name of Raphael Holingshead his Chronicles." We doubt if, with the exception of the continuation, there be almost anything in this edition of the 'Annals' which is not in the preceding edition of 1592. Nor does there appear to be much added to the portion of which Stow is the author in either of the editions published after his death by Howes

in folio, the first in 1615, the second in 1631. Of the latter, still in black letter, the full title is 'Annales, or a General Chronicle of England; begun by John Stow, and augmented with matters forraigne and domestique, antient and moderne, unto the end of this present year 1631, by Edmund Howes.' In his dedication to the king however Howes intimates that he had been no less than thirty years employed upon the work, and that he had undertaken and performed the task in consequence of his "oath and promise made to the late most reverend prelate Dr. Whitgift, Lord Archbishop of Canterbury." We do not find that he professes to have made use of any manuscript materials left by Stow.

Stow's other work, his 'Survey of London,' was first published in a quarto volume in 1598; and again, in the same form, with considerable additions, in 1603. After the author's death, a third edition, also in 4to, was published in 1618, by A. M. (Anthony Monday), who, according to Strype, "made several additions (as he pretended) which, or much of which (as he hinted in his Epistle), he had formerly from Stow himself, who, while he was alive, delivered him some of his best collections, and used importunate persuasions with him to correct what he found amiss, and to proceed in perfecting a work so worthy." A fourth edition, in folio, came out in 1633, professing on the title-page to be "now completely finished by the study and labour of A. M., H. D. (Humphrey Dyson), and others." Strype gives C. J. as one of the contributors, meaning probably the C. I. whose signature is appended to the prefatory address to the reader. The next edition was that published by Strype, in 1720, in 2 vols. fol., each twice the size of the folio of 1633. Strype's additions indeed made the 'Survey' for the greater part a new work.

Stow, in various passages of his 'Annals,' claims the continuation of Holinshed's 'Chronicle' from 1576 to 1586 as his own handiwork. He appears to have at least supplied a great part of the materials for that portion of the work; but he is merely mentioned as one of several contributors in the Epistle to the Reader prefixed to the edition of 1587 by A. F. (Abraham Fleming), who besides takes to himself the credit of having digested the whole. In his 'Annals,' under the year 1400, Stow states that the edition of Chaucer published (by Speght) in 1569 was founded upon divers written copies corrected by him. Dr. David Powel, in his 'History of Cambria,' published in 1584, acknowledges that he derived important assistance from Stow, who supplied him with a considerable number of manuscript historians, of which he had made use. Stow had possessed himself of a large collection of curious and valuable manuscripts, some originals, some transcribed by his own hand; among the latter, the six volumes of Leland's 'Collectanea' (since printed by Hearne), which he sold to Camden for a life annuity of eight pounds a year.

The hard fate of Stow in his old age is well known. The laborious and acute investigator of antiquity, and faithful and graphic depictor of the manners and customs of his own time, was left by his countrymen, when he had reached his eightieth year, literally to beg his bread. James I. granted letters patent authorising Stow to collect the voluntary contributions of the people throughout the greater part of the kingdom, and the same privilege was renewed to him the following year. The letters recite that, "Whereas our loving subject John Stowe (a very aged and worthy member of our city of London), this five and forty years hath to his great charge, and with neglect of his ordinary means of maintenance (for the general good, as well of posterity as of the present age), compiled and published diverse necessary books and chronicles; and therefore we, in recompense of these his painful labours, and for the encouragement to the like, have in our royal inclination been pleased to grant our Letters patent under our great seal of England, dated the 8th day of March 1603 [1604 according to our present mode of reckoning], thereby authorising him, the said John Stowe, and his deputies, to collect amongst our loving subjects, their voluntary contributions and kind gratuities;" and the document concludes by recommending "his cause, ... having already in our own person, and of our special grace, begun the largesse for the example of others." This document, referred to by Strype, was first printed by Mr. Bolton Corney, in his 'Curiosities of Literature, Illustrated,' p. 5, and is reprinted by Mr. Thoms, 'Life of Stow,' p. xi.

Stow died of the stone colic, on the 5th of April 1605, and was buried in the parish church of St. Andrew Undershaft, where his monument, exhibiting his effigy, erected by his widow, is still to be seen. Strype says that he left four daughters, but whether any sons he could not learn.

*STOWE, HARRIET ELIZABETH BEECHER, is one of twelve children (several others of whom have gained distinction in literature) born to the Rev. Dr. Lyman Beecher, himself a man of note as a writer and Presbyterian preacher in the United States. When Mrs. Stowe was born, her father was settled at Litchfield in Connecticut, in charge of a Presbyterian congregation; thence he removed to Boston, where he occupied the chief Presbyterian pulpit till 1832, when he was called upon to assume the office of principal in a new seminary for the training of Presbyterian ministers which had been founded near Cincinnati. A man of great energy, of strong opinions on theological and social topics, and full of practical zeal as a reformer of social abuses, Dr. Beecher seems to have imparted these characteristics to his children, and more especially to his daughters. One of these, Catherine Esther Beecher, an elder sister of Harriet, acquired celebrity by her exertions in the cause of female education in America. She opened a school in 1822 at Hartford; and the fame of the school was increased by the publication by Miss Beecher of various text-books for its use, and for use in other institutions of the kind. For a time Harriet assisted her sister in this school; but in 1832 she accompanied the rest of the family to Cincinnati. Here she married one of her father's colleagues, the Rev. Professor Calvin E. Stowe, then already of some distinction as a theological writer, and better known since that time as the author of various religious works which have been widely read on this side of the Atlantic as well as in America. From the time of her marriage, Mrs. Stowe was in the habit of occasionally writing short tales and sketches with a religious or philanthropic purpose; which tales and sketches—published in magazines and newspapers, or otherwise—were destined to be resuscitated afterwards when their authoress became famous. Among them was a collection published together at New York in 1844 under the title of 'The Mayflower, or Sketches of Scenes and Characters among the Descendants of the Pilgrims;' and among the most popular of the scattered ones were tracts bearing such titles as 'Four Ways of Spending the Sabbath,' 'Let Every Man mind his Own Business,' &c. Meanwhile Mrs. Stowe's father and her husband were taking a deep and active interest in the question of American slavery. They distinctly gave in their adhesion to the Abolitionist Convention; and they made the question a subject both of statistical study and of public discussion. The students at Lane Seminary took up the same cause heartily. The consequence was such a vehement public opposition to Dr. Beecher and Professor Stowe by the pro-slavery party at Cincinnati that at last they both resigned their offices. In 1850 Professor Stowe was appointed to the chair of Biblical Literature in the theological college of Andover, Massachusetts. It was here, in that same year, that Mrs. Stowe, who had shared in the studies and exertions of her husband and father in the great question of the republic, wrote her world-renowned tale of 'Uncle Tom's Cabin.' It was published in parts in the 'Washington National Era,' and no sooner was it completed than it was republished entire, and commenced its extraordinary career. In the course of less than a year more than 200,000 copies were sold in the United States; and this was but the prelude to its still more astounding successes in Britain and other countries. Numberless reprints were published in Britain in 1852; the work was sold in scores in every petty village; it was exported in bales and cargoes to the colonies; it was translated into all languages. Literally the book went the round of the planet, and affected, to an extent infinitely beyond what any other book could pretend to, the imagination of the human race. Of course the book roused contradiction and opposition in America, and it was by way of answering such hostile criticism, and of proving the accuracy of her representations, that in 1853 she published her 'Key to Uncle Tom's Cabin, presenting the original facts and documents upon which the story is founded.' In April 1853, Mrs. Stowe, accompanied by her husband, her brother the Rev. Charles Beecher, and several other friends, paid her first visit to Britain. She was received everywhere with enthusiasm; and, after travelling through England, Scotland, and parts of the Continent, she returned to America in September. Her impressions in the course of her journey were given to the world in her 'Sunny Memories of Foreign Lands,' published in 2 vols. in 1854. To this work has succeeded 'Dred, a Tale of the Great Dismal Swamp,' published, also in 2 vols., in 1856. Neither work has come up in reputation to its great predecessor; but both have been circulated in thousands, together with reprints of those earlier writings of Mrs. Stowe to which we have alluded above. Among them, besides the ones mentioned, are, 'The Coral Ring,' 'Temperance Tales,' 'Make to Yourselves Friends,' &c. Since the composition of 'Dred,' Mrs. Stowe has made a second visit to Europe, from which she has but recently (May 1857) returned to America.

STOWELL, WILLIAM SCOTT, BARON, was the elder brother of Lord Chancellor Eldon, and the eldest son of Mr. William Scott, coalfitter, of Newcastle, by his second wife, Jane, daughter of Mr. Henry Atkinson, who was of the same profession. [ELDON, EARL OF] He was born on the 17th of October, 1745 (O.S.) at Heworth, a village on the Tyne, about three miles below Newcastle, and in the county of Durham, to which his mother had been sent a few days before, in the apprehension excited by the advance of the Scotch rebel army after the battle of Prestonpans. Egress in any common way being impracticable, they had been obliged, it is related, to hoist her in a sort of basket over the town wall, which then ran along the quay, separating Mr. Scott's house in Love Lane from the river, where a boat was in readiness to receive her. At Heworth she was safely delivered of twins; William, and a daughter, who was named Barbara and died in infancy.

William was educated with his two younger brothers, Henry and John, at the Royal Grammar-school of Newcastle, under the Reverend Hugh Moises. Moises is said to have been principally instrumental in getting both William and John sent to college. William entered the University of Oxford in February 1761, standing for and obtaining a scholarship at Corpus Christi College, for which the circumstance of his having been born in the county of Durham rendered him eligible. Having taken his Bachelor's degree on the 20th of November 1764, he was on the 13th of the following month elected a Probationary Fellow of University College; and it is remarkable that for his eligibility on this occasion likewise he was again in-

debted to the accident of his being a native of Durham. He was now also elected by the same society a College tutor in the room of the already celebrated linguist William (afterwards Sir William) Jones, who had recently left Oxford for the metropolis. In 1767 he took his master's degree; and in May 1772, he proceeded B.C.L., having by this time determined upon following the profession of an advocate at Doctors' Commons. He had already, with a view to the study of the law, entered himself at the Middle Temple, in June 1762. He was detained at the University however a few years longer than he otherwise would have been by being elected in 1774 by the members of convocation, after a contest, to the office of Camden Reader of Ancient History. The lectures which he delivered in this capacity attracted crowded audiences, and brought him into high and wide reputation. It is said that they still exist in manuscript.

At last, in 1776, he retired from the office of College tutor; but he still continued to reside at the University till after he had taken his degree of D.C.L., which he did in 1779. On this occasion, in the University phrase, he went out grand compounder, which means that he paid the higher fees exacted from graduates worth 300*l*. a year. He had, no doubt, saved money from his income as Fellow, and his constantly increasing receipts during the twelve years that he held the office of College tutor; but it is to be remembered that he had also inherited a considerable property from his father, who died in 1776. It was probably the independence to which he was thus raised that determined him to resign his employment as a college tutor; but it appears that old Mr. Scott's wealth was not quite so great as it has been stated to be by Mr. Twiss in the first and second editions of his 'Life of Lord Eldon.' He left somewhat less than 20,000*l*.

He now entered at Doctors' Commons, and passed another year partly in Oxford, partly in London, the rule being that no one shall practise as an advocate till the expiration of that space of time after his admission, which accordingly is called his year of silence. Dr. Scott was called to the bar in February 1780. He was admitted into the Faculty of Advocates at Doctors' Commons, according to Mr. Surtees in one place in November 1779, in another place not till the spring of 1780 ('Sketch,' pp. 26 and 61). So early however as in December 1778, he had been elected a member of the famous Literary Club, having been mainly indebted for that distinction to the favour of Dr. Johnson, to whom he had been introduced in University College by their common friend Chambers, afterwards Sir Robert, and now a judge in India. Scott soon became a favourite with Johnson, whom he had accompanied from Newcastle to Edinburgh, when the latter set out on his tour to the Hebrides, in the autumn of 1773. With the patronage of Johnson, and his own 'clubable' qualities, Scott rapidly made his way to distinction in the most intellectual society of the English capital.

His talents and learning, and the reputation he had brought from the university, brought him a large practice in his profession from his first entrance upon it. And his success as an advocate in no long time led to promotion. In 1783 he was appointed to the office of Registrar of the Court of Faculties. In 1788 the Bishop of London appointed him Judge of the Consistory Court; and the Archbishop of Canterbury, his Vicar-General, or Official Principal. In the same year he was made Advocate-General, and knighted, and was also nominated a Privy Councillor. In 1790 he was nominated by the archbishop Master of the Faculties Finally, in 1798, he was made Judge of the High Court of Admiralty. Meanwhile, after having in 1780 been disappointed in his expectation of being sent into parliament as representative of the University of Oxford, and having been unseated on a scrutiny in 1784, when he had been returned for Downton, he had been a second time returned for that nomination borough, in 1790, through the influence of ministers with the patron, the Earl of Radnor. He was again returned for Downton to the next parliament, which met in 1796. At last in March 1801, on a vacancy occurring by the retirement of Francis Page, Esq., he obtained the object of his early ambition by being elected member for his university; and that seat he retained as long as he continued a commoner.

He had had reason to expect that he would have been raised to the peerage in 1805; but some unexplained court intrigue interfered, and he was not ennobled till the 21st of July 1821, when he was created Baron Stowell, of Stowell park. He retained his place on the bench till Christmas 1828. For the last two years of his life he was reduced to a state of mental imbecility; and he died at his seat of Early Court, Berks, after an illness of a few days, on the afternoon of Thursday, the 28th of January 1836, in his ninety-first year. He had been twice married: first, in April 1781, to Anna Maria, eldest daughter and co-heiress of John Bagnall, of Early Court, in the county of Berks, Esq., who died in September 1809; secondly, on the 10th of April 1813, to Louisa Katherine, Marchioness Dowager of Sligo (widow of the first Marquis and daughter of Earl Howe), his acquaintance with whom had originated, singularly enough, in the circumstance of his having presided in the preceding December at the Admiralty Sessions at the Old Bailey, on the trial of her son, Lord Sligo, for inveigling some seamen from one of the king's ships to serve on board his yacht (for which he was sentenced to pay a fine of 5000*l*., and to be imprisoned four months in Newgate). This last proved a very unsatisfactory connection; but the lady died in August 1817. By his first wife Lord Stowell, besides a daughter who became the wife, first, of Thomas Townshend, Esq., secondly, of the late Viscount Sidmouth, had a son, William, who died at the age of forty-two, about two months before the death of his father.

Lord Stowell is the highest English authority in his own department of the law, including both ecclesiastical law and the law of nations, if not the highest of all authorities upon the particular questions which he had occasion to consider and decide; for, having produced no complete treatise upon either of the branches of jurisprudence which he administered, he must be distinguished from the great text-writers, between whom and him no comparison is properly admissible. His judgments in the Consistory Court have been reported very ably and carefully by Drs. Haggard and Phillimore; those delivered by him in the Court of Admiralty, in an equally superior manner, and, in part, with the advantages of his own revision, by Drs. Robinson, Edwards, Dodson, and Haggard. Their characteristics are the most complete mastery of all the learning of his subject, great comprehensiveness of view, a penetrating sagacity in the disentanglement of the essential points and governing principle of a case from the confusion and sometimes apparent contradiction of details and accessory circumstances, a remarkable faculty of luminous and striking illustration, and all this combined and set off with a diction generally of much precision, elegance, and expressiveness, though occasionally somewhat diffuse and rhetorical. Some of Lord Stowell's judgments may be called almost revelations of the law, being expositions of large and intricate questions which had never before been thoroughly investigated, but which he has completely cleared up and set at rest.

As a politician this distinguished lawyer was, like his brother, Lord Eldon, an uncompromising Conservative, shrinking from all change as only the beginning of universal ruin. Except however by giving his steady vote in support of his party and his principles, he very rarely took part in the proceedings of either House of Parliament. During the first six years that he sat in the House of Commons, he only spoke once; of some two or three displays which he afterwards made, a speech of three hours' length, which he delivered on the 7th of April 1802, on moving for leave to bring in a bill for amending the statute of the 21st of Henry VIII., respecting the non-residence of the clergy, was the most memorable. He was also instrumental however in carrying through the House several other measures having a reference to the established church, of which he was the supporter on all occasions, considering himself indeed as a sort of representative of the clergy, both in his quality of member for the University of Oxford, and from his office as an ecclesiastical judge.

(Memoir by Mr. Townsend in *Law Magazine*, No. xxxiii., reprinted, with some alterations and additions, in the *Annual Biography and Obituary* for 1837; article on Lords Stowell and Eldon in *Law Review*, vol. i.; Lord Brougham, *Historical Sketches of Statesmen*, second series; *Sketch of the Lives of Lords Stowell and Eldon*, by William Edward Surtees, D.C.L., 8vo, 1846; Anecdotes of Lord Stowell, in *Gentleman's Magazine* for October, 1846.)

STRABO (Στράβων) was born at Amasia, in Cappadocia, before the Christian era, but the time of his birth is unknown. His mother was the granddaughter of Lagetas, who was one of the two sons of Dorylaus, a skilful commander who had been employed by Mithridates Euergetes. (Strab., p. 477, 478, ed. Casaub.) Moaphernes, who had been employed by Mithridates Eupator, was an uncle of Strabo's father (p. 499), or (according to the true reading of Strabo's text) the uncle of his mother by the father's side. We are not informed who his father was. It has been observed that his name, Strabo, is the cognomen of Pompeius Strabo, the father of Pompey the Great, whence it has been conjectured that on his father's side there was some connection with the family of Pompey; but what this connection may have been, is purely a matter of conjecture. Strabo, the son, received a good education. He studied at Nysa, under Aristodemus; at Amisus, in Pontus, under Tyrannio; and at Seleuceia of Cilicia, under Xenarchus, who was a Peripatetic. He also visited Alexandria in Egypt, where he had the instruction of Bœthus of Sidon, also a Peripatetic; and Tarsus, then a great school of learning, where he studied under Athenodorus, who was a Stoic. It thus appears that even during the course of his education Strabo must have been a considerable traveller, and his own work shows that he must subsequently have visited many places. Syria, Palestine, and Egypt, as far as the cataracts of Syene, were within the range of his travels. In Egypt he became acquainted with Ælius Gallus, who commanded a Roman expedition into Arabia, in the time of Augustus, and he visited in his company the vocal statue of Memnon at Thebes (p. 816). He also travelled in Crete, Northern Greece, and probably some parts of the Peloponnesus: he tells us that he saw Cleonæ from the Acrocorinthus; but his remarks about Mycenæ seem to show that he did not visit that part of the Peloponnesus at least (p. 377). He was personally acquainted with Italy, and he tells us that Elba, Corsica, and Sardinia are visible from the heights of Populonium (p. 223), from which it is a probable conclusion that he had seen those places from the Italian coast. It is also probable that he spent some time at Rome, where he would find materials for his geographical work.

There are various passages in his 'Geography' which indicate about what time they were written. In his sixth book (p. 288) he speaks of Germanicus and Drusus as still living; and in the thirteenth (p. 627) he speaks of Tiberius as the reigning emperor, and as having

repaired the mischief done to Sardis by the great earthquake, A.D. 17. (Tacit., 'Ann.,' ii. 47). There are numerous other passages in this work in which he speaks of contemporary historical events, but perhaps none which can with certainty be referred to a later date than the great earthquake. In a passage of the fourth book (p. 206) he says that it was then the thirty-third year since the Norici had been reduced to obedience by Tiberius and Drusus, which took place about B.C. 15; according to which Strabo was writing his fourth book in the year A.D. 18.

Strabo's 'Geography' is mentioned by few ancient writers: he is cited by Marcianus of Heraclea, Athenæus, and Harpocration (Λευκάς, Λέχαιον); but Pliny, who might frequently have cited him in the geographical part of his work, never mentions his name; nor does it occur in Pausanias. He is mentioned by Josephus and by Plutarch, not as a geographer, but as an historical writer.

Very different opinions have been given of Strabo's geographical work. That he was deficient in mathematical knowledge is evident, and his accuracy in many cases is at least doubtful. To form a proper judgment of him, we must ascertain what he proposed his work to be, which may be collected from various passages. His work was to be practical, that is, adapted to the use of persons of a certain amount of education, and particularly personages engaged in administration. He says that a "man who reads his work ought not to be so ignorant as never to have seen a sphere or the circles marked on it;" and he goes on to say, that a man who is ignorant of these and other like matters, which he has enumerated, and which belong to the elementary parts of knowledge, cannot understand his work. "His work," he says, "is, in a word, for universal use, political and profitable to all, just as history is" (p. 12, 13); and "as he had written an historical work (ὑπομνήματα ἱστορικά), useful, as he supposed, both for ethical and political philosophy, he determined to add to it a geographical work, which was of a like kind, and addressed to the same class of men, and chiefly to those in power; and, as in the former work, only what related to distinguished men and to distinguished lives was recorded, and things trivial and mean were omitted; so in his geographical work he should dwell only on things which were of note and of importance, and things in which there was something useful for example, and worth recording, and agreeable." From this it appears that Strabo neither designed a mathematical treatise, nor an enumeration of astronomical positions, nor a treatise on the physical character of countries. His design was to write something which should give an educated man a general notion of the earth's surface, its political divisions, the chief peculiarities of each, and so much of its history as would enliven and explain his geographical description.

Accordingly Strabo produced a work which contains a great mass of useful information, but is not strictly a geographical work, and though systematic according to his notion of system, it does not deserve the name of a system of geography. Though he resided a long time at Alexandria, he derived little advantage from the labours of the geographers and astronomers of that school for the correction of positions and fixing the bearings of places with respect to one another, or for determining the general form of the regions which he describes. His taste indeed was for other studies than those which belong to the geographer.

The first two books of Strabo contain his general geography. In the first book he treats of the advantages of the study of geography, and discusses the geographical knowledge of Homer, which he rates highly. He then mentions the old geographers, as Hecatæus, Democritus, Eudoxus of Cnidos, and Ephorus of Cumæ; and the more recent geographers, Eratosthenes, Hipparchus, Polybius, and Posidonius. He passes a critical judgment on the first two books of Eratosthenes, which leads him to various discussions, and to observations on the changes which the earth's surface has undergone. In the second book he extends his criticism to the third book of Eratosthenes, and to the three books of Hipparchus. He also discusses the merits of Posidonius and Polybius. Strabo has thus preserved many passages of the Greek geographical writers; but the author's judgment is often prejudiced and inaccurate. He severely criticises Hipparchus, and points out many of his errors, particularly as to the latitude of places. The latter part of the second book treats of the preliminary knowledge which the geographer requires. Strabo was acquainted with the fact of the spherical figure of the earth; and he determines the boundaries of the habitable part of it. The world is divided by the equinoctial circle into the northern and the southern hemispheres. The habitable portion is bounded on the north by a parallel of latitude which passes through Ierne (Ireland), and on the south by the parallel which passes through the Cinnamon country. The parts to the north of the first parallel are not habitable on account of cold, and those to the south of the second parallel are uninhabited owing to excessive heat. He follows Eratosthenes in his measurements, and compares them with those of Hipparchus and Polybius. The habitable world (οἰκουμένη) is surrounded by water, and the Caspian Sea is a gulf of the Northern Ocean, a mistake which he might have corrected by the aid of Herodotus. The length of the habitable world is about double its breadth.

The third book contains the description of the Spanish Peninsula and the Balearic Islands; his principal authorities are Artemidorus, Posidonius, and Polybius. The fourth treats of Gallia, Britain, the Alps, and the tribes which inhabited the Alps, and the valleys belonging to that mountain-system: in general he follows the description of Cæsar, and he also used Artemidorus and Polybius, and probably the work of Aristotle on Political Constitutions, for his account of Massilia (Marseille): his description of Britain is exceedingly meagre; in treating of Thule he gives some account of Pytheas, but rejects his authority. The fifth and six books contain the description of Italy, Sicily, and the adjoining islands: he had probably seen a large part of these countries himself; yet he makes great use of Polybius, Posidonius, Ephorus, Eratosthenes, and many other writers: in treating of Corsica and Sardinia, he quotes the 'Chorographus,' without saying who is intended by the term: it has been suggested that the word has reference not to any particular individual, but to the results of the commission under the direction of Agrippa which made a survey of the empire: it has also been conjectured that Agrippa himself is meant by the Chorographus. In the seventh book Strabo treats of the countries on the Danube, and the parts included between the Danube, the Adriatic, and the Black Sea: the parts which treat of Macedonia and Thrace are lost, and in their place we have a scanty epitome. Strabo's authorities for this part of his work seem to have been very defective. The eighth, ninth, and tenth books contain his description of Greece and the Islands, in which he makes great use of Homer: Ephorus, Polybius, Posidonius, Hipparchus, Artemidorus, and Timosthenes, are also his authorities, in addition to many other writers. With the eleventh book Strabo begins his description of Asia, as to the extent and dimensions of which his notions are very inaccurate. He divides it into two main portions, determined by the range of Taurus. The western portion comprises the countries between the Tanais, Palus Mæotis, the Black and the Caspian Seas; the countries east of the Caspian, bordering on India; and Media, Armenia, and Cappadocia, to the Halys: these are described in the eleventh book. In the twelfth and following books he treats of Asia west of the Halys and the adjoining islands. His authorities for the eleventh book are, among others, Artemidorus; the historians of the Mithridatic wars; Metrodorus of Scepsis; and Patrocles, the admiral of Seleucus and Antiochus, for the account of the Oxus and Jaxartes. The twelfth book contains the description of Cappadocia, Pontus, Paphlagonia, Bithynia, Galatia, Lycaonia, Isauria, Pisidia, Mysia, and Phrygia, a great part of which is founded on his own personal knowledge. The thirteenth and fourteenth books conclude the description of Asia west of the Halys; and comprehend also the islands of Lesbos, Samos, Chios, Rhodes, and Cyprus. His description of the Troad, in the thirteenth book, is mainly founded on Homer; but he also uses Eudoxus, Charon, Scylax, and Ephorus. A great number of other writers were also used for the description of the several countries and places included in these two books. In the fifteenth book he passes to the description of the other portion of Asia, which is determined by the Taurus; and he first treats of the southern parts of the continent. In his description of India he chiefly follows Eratosthenes and the historians of Alexander, particularly Patrocles and Aristobulus. His notion of the form of India was entirely false, and he knew nothing of the great southern peninsula; but he speaks at some length of the customs and institutions of the people. After India he describes the Persian empire, comprehending under the general name of Ariana (Iran) the country bounded on the east by the Indus, and on the west by a line drawn from the Caspian Gates to the mouth of the Persian Gulf. Nearchus and Onesicritus are his authorities for the description of the coast: for other parts he uses Aristobulus, Eratosthenes, and Polyclitus. The sixteenth book contains the remainder of Asia: his authorities are generally the same as for the southern and eastern parts of Asia, with the addition of his own observations in Syria. The seventeenth book contains the description of Libya (Africa), and concludes with a brief sketch of the division of the Roman empire into provinces: Eratosthenes is his principal authority, but he also uses Agatharchides and Herodotus.

The text of Strabo is often corrupt, and there are many defective passages. There is extant an epitome, or Chrestomathia, of the whole work, which is referred to the 10th century A.D., which is sometimes useful in correcting the text. There are also extant various other extracts from the geography of Strabo. The historical work (ὑπομνήματα ἱστορικά) of Strabo, which he mentions in a passage already quoted, is lost: it was a continuation of Polybius, and extended at least to the death of Julius Cæsar.

Strabo first appeared in a Latin version in 1472. The first edition of the Greek text was printed by Aldus, at Venice, folio, in 1516. The edition of Isaac Casaubon, Geneva, folio, 1587, contains the translation of Xylander: this edition was reprinted after Casaubon's death, at Paris, folio, 1620, with his last corrections. Siebenkees undertook a new critical edition, for which purpose he collated several manuscripts: he only lived to complete the first volume, which contains the first six books: this edition was finished by Tzschucke, and was published at Leipzig, 6 vols. 8vo, 1796-1811. The best text of Strabo at the date of its publication was that by Koray, Paris, 4 vols. 8vo, 1815-19, which has an index, but no translation; but a much superior edition is that by G. Kramer, 3 vols. 8vo, Berlin, 1847-52. The text of Strabo edited by A. Meineke in 3 vols. 12mo, is included in Teubner's cheap series known as the 'Leipzig Classics;' also, Greek and Latin, in Didot's Paris Classics, under the care of C. Müller and F. Dübner,

but of this we believe only the first volume is yet published. The 'Chrestomathia' is printed in Hudson's 'Minor Geographers,' and in the editions of Almeloveen, and of Falconer. An English translation by Mr. H. C. Hamilton, forms three volumes of Bohn's 'Classical Library.' There is a French translation of Strabo in 5 vols. 8vo (1805-1819), by La Porte du Theil, Koray, and Gosselin; the sixteenth and seventeenth books are by Letronne. Strabo was translated into Italian by Ambrosoli, Milan, 4 vols. 8vo and 4to. The valuable German translation of Groskurd, in 3 vols. 8vo (1831-34), is founded on a corrected text, and is accompanied with critical notes and explanations.

A full account of the editions, translations, and various works in illustration of Strabo is contained in Hoffmann's 'Lexicon Bibliographicum.'

STRADA, FAMIA'NO, born at Rome in 1572, entered the order of the Jesuits, and became professor of rhetoric in the Gregorian college at Rome, where he spent the greater part of his life, and where he died in 1649. He wrote 'Prolusiones,' or Latin essays, upon rhetoric and literature, which were admired at the time. In these essays the author comments upon several of the Roman classical writers, and he introduces his own imitations of their style. He speaks very unfavourably of Tacitus, whom he accuses of malignity, impiety, and want of veracity, though he praises his style.* But the work for which Strada is remembered, is entitled 'De Bello Belgico ab Excessu Caroli V. ad Annum 1590,' being a history of the revolt and war of the Netherlands against Spain, which he wrote in Latin about the same time as his contemporary Bentivoglio wrote the history of the same war in Italian. Strada brought his narrative down to the year 1590, and the work was continued by two other Jesuits (fathers Dondini and Galluzzi), who wrote the sequel as far as the year 1609: their compositions however are very inferior to Strada's in style. It appears that Strada undertook his work at the desire of the Farnese family, one of whose members, Alessandro Farnese, duke of Parma, became illustrious in the wars of Flanders, as commander of the Spanish armies. The history of Strada is not without merit, though it can hardly be expected to be quite impartial. His rival historian, Cardinal Bentivoglio, was also biassed in favour of Catholic Spain against the Protestant Netherlanders, yet he wrote with considerable freedom, and the work of the cardinal is generally preferred to that of the Jesuit, but this preference may be partly attributed to the circumstance that Strada's work is written in a dead language.

STRADA, or STRADA'NUS, JOHN, or STRADANO, GIOVANNI, as he is called by Italian writers, was born in the year 1536, of an illustrious family, at Bruges, where he studied the art of painting. He went while very young to Italy, and soon acquired so much proficiency and reputation as to obtain employment at Florence in the palace of the duke, Cosmo I., and in those of several of the nobility. From Florence he went to Rome, where he devoted himself with the greatest ardour to the study of the antique and the works of Raffaelle and Michel Angelo. By this means he so much improved his taste, knowledge of composition, and correctness of design, that he was ranked among the most eminent artists of his time; and before he left Rome he was employed in the pope's palace, in conjunction with Daniel da Volterra and Francesco Salviati. At Naples and other cities of Italy to which he was invited, he executed many considerable works in fresco and in oil; but he fixed his residence in Florence, in which city there are still some fine performances of his; the most celebrated is 'The Crucifixion,' which is a grand composition, with numerous figures larger than life, and near the cross are the Virgin, St. John, and Mary Magdalen.

Though he chiefly painted subjects from sacred history, he was fond of painting animals, hunting parties, and sometimes battles, all of which he executed in a noble style, and with great spirit. It is not possible to reconcile the statements of authors respecting the birth and death of Strada: Sandrart and others say that he was born in 1536, and died in 1604, aged sixty-eight; and these, or the dates given by Baldinucci, who says he was born in 1536, and died in 1605, are probably correct. De Piles and Resta say he was born in 1527, and died in 1604, aged seventy-seven. The authors of the 'Abrégé de la Vie des Peintres' say that he died at the age of eighty-two; yet they fix his birth in 1536, and his death in 1605, which would make him only sixty-nine years of age.

STRADELLA, ALESSANDRO, a composer much celebrated in musical history, was born at Naples about the middle of the 17th century. His works, most of which are to be found in the British Museum and in the library of Christchurch, Oxford, are chiefly of a miscellaneous kind, consisting of airs, duets, cantatas, madrigals, &c. One oratorio and one opera comprise the whole of his dramatic compositions that Dr. Burney's diligent search enabled him to discover. The former—'San Giovanni Battista'—is highly extolled by the musical historian, who has in his fourth volume given a duet from it, as a specimen of the whole; but in the 'Fitzwilliam Music' is a quintet from the same of a far superior order. It seems to be agreed that the study of his works contributed largely in forming the taste of many great composers—of our own Purcell, of Clari, Steffani, A. Scarlatti, and Pergolesi, and this alone is sufficient to bestow on him a lasting reputation.

The personal history of Stradella is full of interest when fully narrated, but we have only space for a brief sketch of it here. He was not handsome, but remarkable for the symmetry of his form, for his wit and polished manners, and these, added to his exquisite style of singing, made his company desirable in the highest circles. At Venice he was engaged by a nobleman to instruct a young lady of high birth, named Hortensia, who, notwithstanding her family rank, submitted to live with the noble Venetian in criminal intimacy. After a time the fascinating qualities and accomplishments of her teacher raised a new flame in her bosom. The passion was mutual, the lovers were married and fled to Rome, whither they were pursued by two assassins, engaged by the Venetian to punish the inconstancy of his mistress and avenge the injury his pride had sustained. These found the couple in the church of San Giovanni Laterano, and they determined to carry their design into execution as the fugitives retired, in a dark evening, at the conclusion of the sacred service. But while waiting the favourable moment, they heard the musician sing, and were so overcome by the charms of his voice and strains, that, confessing to him what had been their object, they declared their determination to abandon it. The intended victims immediately retired to Turin. There they were pursued by two other hired murderers, and though taken under the protection of the Duchess of Savoy, and lodged in her palace, Stradella received three stabs in his breast, and the assassins found a sanctuary in the hotel of the French ambassador, who refused to surrender them. The wounds, though most dangerous, did not prove mortal; and as a year elapsed after the recovery of the sufferer, and no fresh attempt on his life was made, he considered himself secure for the future. But the resentful Venetian only awaited a more certain opportunity for gratifying his unquenchable revenge. Stradella accepted an engagement at Genoa, to compose an opera, whither he went with his wife. Their enemy, informed of this movement, followed them by the agents of his unrelenting revenge, who, rushing into their chamber, stabbed both of them to the heart. This event Walther, in his 'Lexicon,' fixes in the year 1670; but Dr. Burney shows that it must have occurred some years later.

STRAFFORD, THOMAS WENTWORTH, EARL OF, was born in Chancery-lane, London, on the 13th of April 1593. He was the eldest son of Sir William Wentworth, of Wentworth Woodhouse, in the county of York, where his family are said to have been settled since the time of the Conquest. His family was one of the most opulent as well as ancient of the class known in England under the name of gentry, and had frequently intermarried with the higher aristocracy. The estate which Wentworth inherited from his father was worth 6000*l.* a year, a very large sum at that time, probably equal to more than three times the amount in the present day. (Strafford's 'Letters and Despatches,' vol. ii., pp. 105-6, folio, London, 1739, and Dr. Knowler's Dedication prefixed to them.) He received part of his education at St. John's College, Cambridge. In 1611 he married the Lady Margaret Clifford, the eldest daughter of Francis, earl of Cumberland. The accuracy of this date, as that of his first marriage, given by his friend Sir George Radcliffe, appears to be established by a letter dated the 11th of January 1611, from Sir Peter Frechevile to his father Sir William Wentworth; although the compilers of his Life in the 'Biographia Britannica' have chosen, in direct opposition to the statement of Radcliffe, the old and intimate friend of Wentworth, to place his marriage after his return from the Continent, towards the end of 1612 (by the old mode of reckoning, according to which the legal year began on the 25th of March, but by the new about the beginning of 1613), instead of in 1611, before his going abroad. The same letter also shows that he was from his early years of studious and regular habits. He appears to have taken almost as much pains as Cicero recommends for the education of an orator. Sir George Radcliffe informs us that the excellence possessed by him in speaking and writing he attained "first by reading well-penned authors in French, English, and Latin, and observing their expressions; secondly, by hearing of eloquent men, which he did diligently in their sermons and public speeches; thirdly, by a very great care and industry which he used when he was young in penning his epistles and missives of what subject soever; but above all, he had a natural quickness of wit and fancy, with great clearness of judgment, and much practice, without which his other helps of reading and hearing would not have brought him to that great perfection to which he attained. I learned one rule of him," adds Sir George, "which I think worthy to be remembered: when he met with a well-penned oration or tract upon any subject or question, he framed a speech upon the same argument, inventing and disposing what seemed fit to be said upon that subject before he read the book; then reading the book, compare his own with the author, and note his own defects, and the author's art and fullness; whereby he observed all that was in the author more strictly, and might better judge of his own wants to supply them." (Strafford's 'Let. and Desp.,' vol. ii., p. 435.)

In some of Strafford's earlier letters, particularly those to Sir George Calvert, principal secretary of state in the time of James I., there is, though no marks of profound scholarship, a somewhat pedantic display of trite Latin quotations. From these however, though we may judge so far of the extent of Strafford's scholarship, it would be incorrect to estimate his abilities, for they are mostly confined to his early letters, and, among them, to his letters to courtiers. Upon his early habits still further light is thrown by some advice which he gives to his nephew Sir William Savile, in a letter dated "Dublin Castle,

29th September, 1633." Advising him to "distrust himself and fortify his youth by the counsel of his more aged friends before he undertakes anything of consequence;" he adds, "it was the course that I governed myself by after my father's death, with great advantage to myself and affairs, and yet my breeding abroad had shown me more of the world than yours hath done; and I had natural reason like other men, only I confess I did in all things distrust myself, wherein you shall do, as I said, extremely well if you do so too." ('Let. and Desp.,' vol. i., p. 169.)

The letter from which the above quotation is made contains so much good advice, so well and so weightily expressed, that it may bear a comparison with Burleigh's celebrated 'Advice to his Son:' the resemblance in some passages is striking. With respect to the greater part of this advice, particularly what regards economy and regularity in the management of his private affairs, temperance in drinking, and abstinence from gaming, it was the rule by which Wentworth shaped his own conduct, and to which, according to Radcliffe, he strictly adhered. The part of the advice to which he himself least adhered was that recommending calmness and courtesy of demeanour; for even his most intimate friend Sir George Radcliffe admits that "he was naturally exceedingly cholerick," and the actions of his life show that in that particular he was never able thoroughly to subdue nature.

In the same year in which he was married, Wentworth went into France, having previously been knighted. He was accompanied by the Rev. Charles Greenwood, fellow of University College, Oxford, as his 'governor,' or travelling tutor, for whom he entertained the greatest respect and regard to the end of his life. In February 161⅘, he returned to England. He was returned and sat for the county of York in the parliament which began April 5th, 1614. Radcliffe's account as to this date, though rejected by the writers in the 'Biographia Britannica,' and Mr. MacDiarmid, is confirmed by Browne Willis's 'Notitia Parliamentaria,' vol. iii., p. 169: "Co. Ebor. Jo. Saville, kt., Thomas Wentworth, kt. and bart., anno 12 Jac. I., began April 5, 1614, and continued till June 7, and was then dissolved." During this short parliament, which continued only two months, Wentworth does not appear to have spoken. Mr. Forster, his latest biographer, says that he has examined the Journals, and finds no trace of Wentworth's speaking on either side in the great struggle that was then going on. ('Life of Strafford,' in the 'Cabinet Cyclopædia;' 'Lives of Eminent British Statesmen,' vol. ii., p. 197.)

In 1615 Wentworth was appointed to the office of custos rotulorum for the west riding of the county of York, in the room of Sir John Savile; an office of which Savile attempted to deprive him about two years after, through the influence of the favourite, the Duke of Buckingham, but without success, though he succeeded afterwards. The result was a feud between Wentworth and the Saviles, the father and son, Sir John Savile the younger, afterwards Lord Savile. In 1621 Wentworth was again returned to parliament for the county of York; and this time he brought in Sir George Calvert, one of the secretaries of state, along with him. In Michaelmas term he removed his family from Wentworth Woodhouse to London. He took up his abode in Austin Friars, where in 1622 he had a "great fever." When he began to recover, he removed, about July, to Bow, where shortly after his wife the Lady Margaret died. On the 24th of February 162⅘, he married the Lady Arabella Hollis, a younger daughter of the Earl of Clare, a lady, observes Radcliffe, "exceeding comely and beautiful, and yet much more lovely in the endowments of her mind."

Hitherto, though Wentworth had not taken a very prominent part in the proceedings of parliament, still he was considered to have acted with the party that opposed the court, as appears from the fact of his being, on the eve of the calling together of a new parliament, among the number of those whom Buckingham attempted to disable from serving, by having them pricked sheriffs of their respective counties. In November 1625 Wentworth was made sheriff of Yorkshire. A passage from one of his letters at this time shows that he was never inclined to go the lengths that some others did in resistance to the royal prerogative. ('Let. and Desp.,' vol. i., p. 33.)

In May 1627 he was committed a prisoner to the Marshalsea by the lords of the council for refusing the royal loan; and about six weeks after, his imprisonment was exchanged for confinement at the town of Dartford in Kent, from which place he was not to go above two miles. About Christmas he was released, and shortly after the third parliament of Charles began, in which Wentworth served as knight for Yorkshire. Wentworth had now resolved to make the court party more aware of the extent of his talents than they yet appeared to be. On the discussion of the general question of grievances, he spoke with an ability and spirit which proved to them that he might turn out such an enemy, that he was worth having as a friend. It has been usual to speak of Wentworth as an apostate; but he never appears to have been at heart on the popular, or rather the parliamentary side. His whole conduct both before and after he became the king's minister shows that he considered the general movement in modern Europe to be not towards democracy, but towards the establishment of absolute monarchy. The several springs of Wentworth's conduct are now fully laid bare in a manner that they could hardly be to his contemporaries, and in a manner that few men's have ever been to after-ages, by the publication of the two large folio volumes of his 'Letters and Despatches,' one of the most valuable collections of papers, both in a political and historical point of view, ever made public. In that collection there are two letters (Strafford, 'Let. and Desp.,' vol. i., pp. 34, 35), to Sir Richard Weston, chancellor of the exchequer, containing very unequivocal overtures, the non-acceptance of which at the time would seem to have produced the indignant outbreak of patriotic eloquence above alluded to.

In June 1628, the parliament ended. In July Sir Thomas Wentworth, having been reconciled to Buckingham, was created Baron Wentworth. The death of Buckingham soon after removed the only obstacle to higher honours. In Michaelmas term he was made Viscount Wentworth, Lord President of the North, and a privy councillor.

The establishment of the Council of the North originated in the frequent northern rebellions which followed Henry VIII.'s suppression of the lesser monasteries, and extended over the counties of York, Northumberland, Cumberland, Westmoreland, and Durham. The commission, though apparently only one of oyer and terminer, contained a clause authorising the commissioners to hear all causes real and personal, when either of the parties was poor, and decide according to sound discretion. This clause was declared by all the judges to be illegal. James issued a new commission, by which the commissioners were not ordered to inquire "per sacramentum bonorum et legalium hominum," or to be controlled by forms of laws but were merely referred to certain secret instructions which were sent down to the council. Against this however the judges had the courage to protest, and to issue prohibitions on demand to the president and council; and the instructions were ordered to be enrolled, that the people might have some chance of knowing them.

Dr. Knowler, the editor of the 'Strafford Papers,' in the adulatory dedication of them to his patron, the grandson of the Earl of Strafford, gravely observes that "Sir Thomas Wentworth, who was a true friend to episcopal government in the church, and to a limited monarchy in the state, could have no reason, when the Petition of Right was granted, to refuse to bear his share of toil and pains in the service of the public, or to withstand the offer of those honours his majesty was graciously pleased to make him, especially when it gave him an opportunity of setting an example of a wise and just and steady administration."

Wentworth's acceptance of the office of president of this council was a flagrant violation of the fundamental principle of the Petition of Right. His career in the office too did not belie the promise of its acceptance. One of his first acts was to declare that he would lay any man by the heels who ventured to sue out a prohibition in the courts at Westminster. (Rushworth, vol. ii. p. 159.) And one of the judges (Vernon), who had the courage to resist these encroachments on the ancient laws of the land, Wentworth tried hard to have removed from his office. (Strafford, 'Let. and Desp.,' vol. i. pp. 129, 130.) Indeed, like his friend and coadjutor Laud, Wentworth never let slip an opportunity of expressing his bitter dislike of the interference of the judges and common lawyers with his scheme of governing, not by the laws of England, but according to "sound discretion."

In January 1631, Wentworth was made lord deputy of Ireland. The principle on which he set about governing there was in substance the same as that of his government in the presidency of York. "These lawyers," he writes to the lord marshal, "would monopolise to themselves all judicature, as if no honour or justice could be rightly administered but under one of their bencher's gowns." (Strafford, 'Let. and Desp.,' vol. i, p. 223.) And he adds, a line or two after, "Therefore if your lordship's judgment approve of my reasons, I beseech you assist me therein, or rather the king's service, and I shall be answerable with my head." It is remarkable how frequently he alludes to this last as the test of the soundness of the policy of his measures. They were in the end so tested, and being found wanting, he was taken at his word; he was called upon to pay, and paid the forfeit. One of the principal means by which Wentworth sought to squeeze money out of the people of Ireland was by holding a parliament.

Wentworth's political economy was not very sound, yet he saw far enough to discover that to enrich the king, the way was, to begin by enriching the people. "For this is a ground," he says, "I take with me, that to serve your majesty completely well in Ireland we must not only endeavour to enrich *them*, but make sure still to hold them dependent upon the crown, and not able to subsist without *us*." (Strafford's 'Let. and Desp.,' vol. i. p. 93.) But the plan he proposed does not seem certainly very well adapted for enriching the people. "Which will be effected," he proceeds, "by wholly laying aside the manufacture of wools into cloth or stuff there, and by furnishing them from this kingdom; and then making your majesty sole merchant of all salts on that side; for thus shall they not only have their clothing, the improvement of all their native commodities (which are principally preserved by salt), and their victual itself from hence (strong ties and enforcements upon their allegiance and obedience to your majesty); but a means found, I trust, much to advance your majesty's revenue upon salt, and to improve your customs. The wools there grown, and the cloths there worn, thus paying double duties to your crown in both kingdoms; and the salt outward here, both inward and outward there." He thus sums up the advantages of the measures proposed:—"Holding

them from the manufacture of wool (which, unless otherwise directed, I shall by all means discourage), and then enforcing them to fetch their clothing from thence, and to take their salt from the king (being that which preserves and gives value to all their native staple commodities), how can they depart from us without nakedness and beggary? Which in itself is so weighty a consideration, as a small profit should not bear it down." ('Let. and Desp,' vol. i. p. 193.)

In one particular he did benefit Ireland. At his own risk he imported and sowed a quantity of superior flax-seed. The first crop having succeeded, he next year laid out 1000*l.* on the undertaking, set up a number of looms, procuring workmen from France and Flanders, and sent a ship to Spain freighted with linen at his own risk. Thus began the linen manufacture of Ireland, which in some measure verified Wentworth's prediction that it would greatly benefit that country. (Strafford, 'Let. and Desp.,' vol. i. p. 473.)

Wentworth appears to have been of very infirm health, which, taken with the general course of his education and his position in society, will in part account for the acerbity and irritability of temper, and the impatience of any opposition to his will, which throughout his career involved him in so many personal quarrels. The number of powerful personal enemies which Wentworth thus arrayed against himself appears to us to be a proof of the want of real political talent of a high order. A really wise politician, such as Oliver Cromwell for example, does not raise up such a host of powerful personal enemies. Laud gives a good hint about this in one of his letters. "And yet, my lord," he says, "if you could find a way to do all these great services and decline these storms, I think it would be excellent well thought on." (Strafford, 'Let. and Desp.,' vol. i. p. 497.)

In 1639 Charles raised Wentworth to the dignity of an earl, which he had in vain solicited formerly. He was created Earl of Strafford and Baron of Raby, and invested with the title of lord-lieutenant, or lieutenant-general of Ireland—a title which had not been borne since the time of Essex.

In 1640 the Earl of Northumberland being attacked by severe illness, the king appointed Strafford in his place, to the command of the army against the Scots. He does not appear to have performed anything here to make good either his own high pretensions or the character for valour given him by some writers. Of his impeachment at the opening of the Long Parliament, Clarendon gives the following account:—"It was about three of the clock in the afternoon, when the Earl of Strafford (being infirm and not well disposed in health, and so not having stirred out of his house that morning), hearing that both houses still sate, thought fit to go thither. It was believed by some (upon what ground was never clear enough) that he made that haste there to accuse the Lord Say, and some others, of having induced the Scots to invade the kingdom; but he was scarce entered into the house of peers, when the message from the House of Commons was called in, and when Mr. Pym at the bar, and in the name of all the Commons of England, impeached Thomas, earl of Strafford (with the addition of all his other titles), of high treason."

In the article PYM we have shortly adverted to the trial of the Earl of Strafford for high treason. To the remarks made there we may add that, though it was not to be supposed or expected that the Statute of Treasons of Edward III. (25 Edward III., st. 5, c. 2), being made to protect the king, not the subject, would provide specially for the punishment of such attempts as those of Strafford; it does nevertheless appear that Strafford was punishable for having become the instrument for administering the government of the Council of the North, carried on in direct violation of the Petition of Right, which during the time of Strafford's being president of that council was the law of the land. However the Commons changed their course and introduced a bill of attainder, which was passed on the 21st of April, in the Commons, and soon after in the Lords. The king with tears in his eyes and other demonstrations of weakness characteristic of him signed a commission for giving the royal assent to the bill, and then made some feeble and unavailing efforts to save the life of his obnoxious minister. "The resort to the bill of attainder," observes Mr. Forster ('Life of Strafford,' p. 404), "arose from no failure of the impeachment, as has been frequently alleged, but because in the course of that impeachment circumstances arose which suggested to the great leader of the popular cause the greater safety of fixing this case upon wider grounds. Without stretching to the slightest extent the boundaries of any statute, they thought it better at once to bring Strafford's treason to the condemnation of the sources of all law."

Strafford was beheaded on Tower Hill on the 12th of May 1641. In his walk from the Tower to the place of execution his step and manner are described by Rushworth as being those of "a general marching at the head of an army, to breathe victory, rather than those of a condemned man, to undergo the sentence of death." Within a few weeks after his death, the parliament mitigated the penalties of their sentence to his children. In the succeeding reign, the attainder was reversed, and his son was restored to the earldom.

STRANGE, SIR ROBERT, a descendant of the family of Strange of Balcasky, in the county of Fife, was born at Pomona, one of the Orkney Isles, on the 14th of July 1721. After successively adopting and abandoning the study of the law and the pursuit of a sea-faring life, he was apprenticed to an engraver, Mr. Cooper of Edinburgh, who had a considerable establishment and a school for apprentices. He had studied for a considerable time, when he joined the forces of the Pretender, and was appointed a lieutenant in the Life Guards, a step he was induced to take with a view of obtaining the hand of Miss Isabella Lumisden, who consented to marry him "on condition that he should fight for the prince," and who did marry him in 1747. After the battle of Culloden he sought refuge in the Highlands, where he suffered the severest privations. Subsequently he ventured to Edinburgh, where he subsisted upon the produce of a sale of his drawings of the chiefs of the rebellion, which he privately disposed of at a guinea each. He had also made a half-length portrait of the Pretender, from which he subsequently made an engraving—the first he executed on his own account. After his marriage he went abroad, and at Rouen obtained an honorary prize for design, when he proceeded to Paris, where he studied engraving under the celebrated Le Bas, from whom he learned the use of the dry point, of which he made such successful use in his own plates; he also worked for a time with Descamps. In 1751 Strange settled in London, and soon established a high reputation as an historical engraver, of which class he is considered to be the first in the English school.

In 1760 he again went abroad, and executed plates after pictures by many of the greatest of the old masters, and was made a member of the academies of Rome, Florence, Bologna, Parma, and Paris. On his return to England, he was received with every mark of distinction, and in January 1787 was knighted, though he complains incessantly of suffering persecution on account of his supposed Jacobite principles. He died on the 5th of July 1792. He left a widow, three sons, and one daughter, amply provided for by the fruits of his industry and ability. His gains were, it is only right to notice, considerably increased by dealing in pictures, in which his shrewdness as well as his knowledge appear to have stood him in good stead. Strange is the only Englishman whose portrait is introduced in the painting in the Vatican of 'The Progress of Engraving.' Force, vigour, clearness, and precision are the prevailing characteristics of his style, nor is he less noted for the careful distinction which he makes in his plates between the texture of the various materials represented. He was the author of an unpublished treatise entitled 'The History of the Progress of Engraving,' to which he added impressions of his principal plates and a portrait of himself. He also commenced an Autobiography, which is printed in Mr. Dennistoun's very amusing work referred to below. The following is a list of Strange's most important works:—'St. Cecilia,' after Raffaelle; the 'Virgin and Infant Christ,' with Mary Magdalen, St. Jerome, and two Angels, after Correggio; 'Mary Magdalen,' 'The Death of Cleopatra,' 'Fortune flying over a Globe,' 'Venus attended by the Graces,' and 'Joseph and Potiphar's Wife,' after Guido; 'Christ appearing to the Virgin after his Resurrection,' 'Abraham expelling Hagar,' 'Esther and Ahasuerus,' and the 'Death of Dido,' after Guercino; 'Venus and Adonis,' 'Venus reclining,' and 'Danae,' after Titian; 'Romulus and Remus,' and 'Cæsar repudiating Pompeia,' after Pietro da Cortona; 'Sappho consecrating her Lyre,' after Carlo Dolci; the 'Martyrdom of St. Agnes,' after Domenichino; 'Belisarius,' after Salvator Rosa; 'The Virgin with St. Catherine and Angels contemplating the Infant Jesus,' after Carlo Maratti; 'The Choice of Hercules,' after Nicolas Poussin; and the 'Return from Market,' after Philip Wouvermans. Amongst his portrait engravings may be particularly mentioned the Children of Charles I., and Queen Henrietta Maria, with the Prince of Wales, and Duke of York, after Vandyke.

(*Memoirs of Sir Robert Strange, Knight, Engraver; and of his Brother-in-law, Andrew Lumisden, Private Secretary to the Stuart Princes.* By James Dennistoun of Dennistoun. 2 vols. 8vo, 1855.)

STRANGFORD, PERCY CLINTON SYDNEY SMYTHE, SIXTH VISCOUNT, was born in 1780, and graduated in 1800 at Trinity College, Dublin, obtaining the gold medal and other honorary distinctions. He entered the diplomatic service early. Before he was of age he had gained a high reputation by his contributions to the 'Poetic Register.' In 1801 he succeeded to his father's Irish peerage, and became secretary of legation at Lisbon. Here his love of language and poetry led him to master the Portuguese language, and to translate the poems of Camoens, to which he prefixed the life of that poet. This translation is highly praised by both Lord Byron and Thomas Moore, and attained considerable popularity, several editions having been called for. He became afterwards British envoy at Lisbon, and accompanied the court and royal family of Portugal to Brazil. In 1817 he became ambassador at Stockholm, from whence he was transferred in 1820 to the Sublime Porte, and to St. Petersburg in 1825. In 1828 he was sent on a special mission to the Brazils. He was created a D.C.L. of Oxford in 1834, at the installation of the Duke of Wellington, with whom he had been associated as co-plenipotentiary at the Congress of Verona. He was made in 1825 a Knight Grand Cross of the Hanoverian Guelphic Order, and raised to the peerage of England as Lord Penshurst. Lord Strangford was an ardent lover and patron of literature and the fine arts, an active member and vice-president of the Society of Antiquaries, and a frequent contributor, under the initials of P. C. S. S., to the 'Gentleman's Magazine' and 'Notes and Queries.' He was collecting materials for the biography of his ancestor Endymion Porter, to whom Milton has addressed a sonnet, when he was carried off by a short illness May 29, 1855.

* STRATFORD DE REDCLIFFE, STRATFORD CANNING, FIRST VISCOUNT, is the fourth son of Stratford Canning, Esq., merchant of London, and first cousin to the late Right Hon. George Canning, and of the first Lord Garvagh, and is descended from a younger branch of the ancient family of Canning of Foxcote, in the county of Warwick. He was born in London January 6th, 1788, and received his early education on the foundation at Eton, where he rose to the captaincy of the school. He was admitted a scholar of King's College, Cambridge, in 1806, but quitted the university in the following year, without having taken a degree, on being appointed a précis writer in the Foreign Office under his cousin; and in the same year he accompanied Mr. Merry as secretary on his embassy to Denmark and Sweden. In 1808 he was despatched as secretary to Mr. (afterwards Sir Robert) Adair's special mission to the Dardanelles, for the purpose of negociating terms of peace between this country and the Porte, which had been forcibly interrupted in 1807; an object which was eventually accomplished by the treaty signed January 5, 1809. These negociations were secretly opposed by both France and Russia; but the Sultan Mahommed remained firm to the interests of Britain. In the following April Mr. Canning was made secretary of legation at the Porte, and on the recall of Mr. Adair in 1810 was accredited minister plenipotentiary at that court. This important post he retained till 1812, when he returned to England and took the degree of M.A. by royal letters at King's College, Cambridge. In 1814 he was appointed envoy to Switzerland, and assisted in the formation of the Treaty of Alliance between the nineteen cantons, which eventually became the basis of their federal compact. In 1820 having been sworn a member of his majesty's Privy Council, he was accredited as envoy extraordinary and minister plenipotentiary to the United States, and remained at Washington for three years; during which time he had an opportunity of obtaining correct knowledge of the details of the various questions which had been left for future adjustment between the two governments by the treaty of Ghent. At the end of 1824, Mr. Stratford Canning was sent to St. Petersburg on a special mission, having reference to the Greek troubles, and another also to the Emperor of Austria. After accomplishing the duties of these missions he proceeded to Constantinople, having been appointed ambassador extraordinary and plenipotentiary to that court on the 10th of October 1825. Here he lost no occasion of negociating with the sultan in favour of the Greek nation, whose heroic exertions and horrible sufferings had engaged alike the admiration and sympathy of men of all nations and of all parties; but his appeals were unfortunately without avail. The obdurate sultan could pardon, but would not treat with men whom he looked upon as his slaves. Under these circumstances, the three powers—England, France, and Russia—determined upon concerting more effectually for terminating a condition of things which had become a scandal to all Europe. In 1827 Mr. Canning returned to England for a time, and in the July of that year was signed the treaty of London, by which the three powers agreed to tender to the Sublime Porte their mediating offices towards putting an end to the internal war and establishing the relations which ought to exist between Turkey and the people of Greece, and in event of such mediation being rejected, to interfere by force in the matter. The reply of the Porte was a refusal, and was immediately followed by active measures of coercion. The battle of Navarino, on the policy of which so much discussion and debate has taken place, was fought in September 1827, and the allied powers resolved to take the Greek nation under their protection, and consulted on the propriety and means of establishing it as an independent state. Mr. Canning, on the part of the British government, took an active share in the inquiries and deliberations necessary towards this result. In 1829 he had conferred upon him the distinction of a Civil Knight Grand Cross of the Bath for these and former diplomatic services. He had been already elected for the borough of Old Sarum, and shortly afterwards was chosen to represent the since disfranchised constituency of Stockbridge, Hants. In October 1831 he was again despatched on a special mission to the Ottoman Porte, for the purpose of treating upon and defining the future boundaries of the kingdom of Greece, which were eventually settled according to his recommendations in 1829. The result was another treaty signed at London, on May 7th 1832, between the same three powers, and ratified by Bavaria on the 27th of the same month, upon the basis of which Prince Otho of Bavaria accepted and ascended the throne of Greece. In the same year Sir Stratford Canning was deputed upon a special mission to the courts of Madrid and Lisbon, the latter of which however he did not visit. In December 1834 he was again elected to parliament, this time for King's Lynn, Norfolk, which he continued to represent down to the month of January 1842. In 1836 and again in 1841 the ministry of Lord Melbourne offered to him, though politically opposed to them, the governorship-general of Canada, the acceptance of which however he declined. Towards the close of the year 1841 he was appointed a third time as ambassador at Constantinople, in succession to the late Lord Ponsonby: this post he has held under each successive ministry down to the present time (June 1857). In April 1852 he was elevated to the peerage as Viscount Stratford de Redcliffe, a title which he chose to mark his paternal descent from William Cannynge, the "pious founder of the Church of St. Marye Redclyffe," at Bristol.

The policy of Lord Stratford in Turkey has been manly and consistent. Considering the integrity of the Ottoman power to be essential to the permanent relations of Europe; having learned also to respect that power, in regard of the strenuous efforts towards reform and regeneration which it has been recently making, with more or less success, he has given a firm support to the independent policy of the Porte, against the attacks and machinations of its avowed enemy, Russia. Shrewd to detect the crooked schemes of that government, he has met them when discovered with a bold and resolute front. In the dispute between the Porte and the Court of Russia, Lord Stratford de Redcliffe gave to the Porte the full extent of the moral support at his command, without in any way compromising his government beyond the point to which his instructions warranted him. When, in May 1854, the Foreign Secretary of the Porte consulted him, in common with the representatives of France and Austria, in reference to the ultimatum of Prince Menzikoff, the reply was one leaving the Ottoman government free to adopt and declare its own line of policy; but that line of policy being once adopted, and announced to the British ambassador, the latter did not hesitate to express his approval of it and to promise the friendly offices of his government. Independently of the more important political questions bearing upon European relations, to which Lord Stratford has never been blind, and of the part which he has taken in transactions connected therewith, too numerous for us to mention, there have been very many occasions on which he has been the means of promoting the ends of humanity, religious freedom, and intellectual progress. Owing to his successful representations, the infliction of torture was prohibited in the Turkish dominions; to him is due the abolition of the penalty of death, formerly inflicted upon renegades—that is, Christians who, having embraced the Mohammedan belief, reverted to Christianity; also the appointment of the mixed courts for the trial of civil and criminal causes in which Europeans are concerned, and the reception therein of the testimony of Christians upon an equal footing with that of Mohammedans; he likewise procured, in 1845, a firman for the establishment of the first Protestant chapel in the British Consulate at Jerusalem; and in 1855 another firman, establishing the religious and political freedom of all descriptions of Protestants throughout the Turkish empire—for which he has received memorials of thanks from the representatives of various bodies of Protestants. On the other hand, complaints have been made of Lord Stratford's haughtiness, which has, it is affirmed, occasionally been productive of most important results, and has given occasion to grave censure in Parliament, and angry comments by the press. To scientific discovery Lord Stratford has always lent his valuable aid. In 1845, when Mr. Layard could not find a government, or scientific body, or public, to second his aspirations for the discovery of ancient Nineveh, Lord Stratford authorised and enabled him, at his own risk and expense, to proceed upon his researches. In 1847, those interesting relics, the Budrum marbles—being, as supposed, the remains of the mausoleum erected at Halicarnassus, by Artemisia, queen of Caria, to her husband, Mausolus—were obtained by Lord Stratford, by firman from the Porte, and presented by him to the British Museum.

Lord Stratford de Redcliffe married—1st, in 1816, Harriet, the daughter of Thomas Raikes, Esq., Governor of the Bank of England, who died in 1817; and, 2ndly, in 1825, Elizabeth Charlotte, daughter of James Alexander, Esq., of Somerhill, near Tunbridge, and niece of the Earl of Caledon.

STRATICO, SIMONE, COUNT, was born at Zara, in Dalmatia, in 1730, of a family originally from Candia, studied at Padua, where he took his doctor's degree, and was made professor of medicine in that university when only twenty-five years of age. In 1761 he accompanied to England the ambassador sent by the Venetian senate to congratulate George III. on his accession; and on his return to Padua he succeeded the Marquis Poleni in the chair of mathematics and navigation. He wrote several works on hydraulics and hydrostatics, and upon naval architecture and navigation. In 1801 he was appointed by the government of the Italian republic to the chair of navigation in the university of Pavia, and under Napoleon's kingdom of Italy he was made inspector-general of roads, rivers, and canals, and senator of the kingdom and knight of the iron crown. After the Restoration the Emperor of Austria gave him the cross of the order of St. Leopold. Count Stratico died at Milan in 1824, at the age of ninety-four. His principal works are—1, 'Raccolta di Proposizioni d'Idrostatica ed Idraulica,' Padova, 1773; 2, 'Vocabolario di Marina,' 3 vols. 4to, Milan, 1813-14, a work which was wanted in the Italian language: Stratico collected the nautical expressions used by the Venetians, Pisans, and Genoese in the time of their maritime greatness, and added the modern expressions adopted from the French and English; 3, 'Bibliografia di Marina,' 1823; 4, 'M. Vitruvii Pollionis Architectura cum Exercitationibus J. Poleni et Commentariis Variorum,' Udine, 1825. This is an excellent edition of Vitruvius, with important illustrations and comments by Poleni and Stratico, and was published after the latter's death. Stratico was one of the most distinguished men of science in Italy. His cabinet of models for shipbuilding, and his collection of books relative to the art of navigation, were bequeathed by him to the Lombardo-Venetian kingdom, and they have been placed in the library of the Institute of Milan. (Maffei, *Letteratura Italiana*; Biographical Notice of Stratico, in the 'Antologia' of Florence, vol. xvi.)

STRATON, the son of Arcesilaus, and a native of Lampsacus, a Peripatetic, who about B.C. 286 undertook the charge of the Peripatetic school after Theophrastus. He was the master of Ptolemy Philadelphus, and was well paid for his services.

Respecting his doctrine only scattered hints can be gathered, as all his works have perished. He differed from his master Aristotle on certain points. He maintained that there was a principle of motion destitute of intelligence inherent in all matter; which principle causes all composition and decomposition of bodies; that the world, in consequence, was not formed by an extramundane deity, nor by any intramundane animating pervading intelligence; but it was formed by the innate force of matter, which momently creates and dissolves. He was called Physicus, from his making physical matters his chief study. A list of his works is given by Diogenes Laertius ('Straton'), and a copy of the philosopher's testament. Eight persons of the name of Straton are enumerated by Diogenes.

(Diog. Laert., 'Straton;' Cicero, *De Natura Deorum*, i. 18; Brucker, *Instit. Hist. Phil.*)

*STRAUSS, DAVID FRIEDRICH, was born at Ludwigsburg, in Würtemberg, on January 27, 1808, educated in the school of his native town, then in the theological seminary at Blaubeuren, and lastly in the Theological Institute at Tubingen. In 1830 he was appointed curate, and in 1831 professor's assistant in the Seminary at Maulbronn, after which he proceeded to Berlin for six months to study the Hegelian philosophy, and to hear Schleiermacher. In 1832 he became under-teacher in the Theological Institute at Tubingen, and delivered lectures on philosophy in the University. In 1835, he having been hitherto unknown in the literary world, 'Das Leben Jesu, kritischbearbeitet' (The Life of Jesus critically treated), startled the world, as it contained an attempt to prove, with much misdirected acuteness and subtlety, that the whole of the Evangelical history was a series of myths founded to a considerable extent on the Old Testament prophecies of the Messiah, concocted in the first and second centuries of the Christian era, and by degrees adopted by the Christian community. This work, which produced a crowd of adversaries, occasioned his dismissal from his situation at Tübingen, and he accepted that of teacher in the Lyceum at Ludwigsburg, which however he resigned in 1836, in order to become a private tutor at Stuttgardt. While here he prepared a reply to his opponents in his 'Streitschriften,' published in 1847; and in his 'Zwei friedlichen Blätter' (two friendly addresses), he sought to place his case in the most favourable point of view. A still greater commotion was created when he was appointed, by the Council of Education of Zurich, in February 1839, Professor of Divinity and of Church History in the University. The numerous public meetings which were held giving voice to the popular dissatisfaction with this appointment, not only compelled the dismissal of Strauss from his office (to whom however, as a compensation, a pension of a thousand francs was awarded), but caused the overthrow of the administration. Restored again to his literary activity, Strauss produced, in 1839, an Essay 'Über Schleiermacher und Daub,' as a preparation for his next most important work, 'Die christliche Glaubenslehre, in ihrer geschichtlichen Entwickelung und in ihrem Kampfe mit der modernen Wissenschaft' (The Doctrine of Christian Faith, in its Historical Development and in its Contest with Modern Science), published in two volumes in 1840-41, in which the exegetic, the dogma-historical, the critical, and the dogmatic elements are treated of in an original manner. After a considerable interval Strauss produced 'Der Romantiker auf dem Throne der Cäsaren, oder Julian der Abtrunnige' (The ancient Roman on the Throne of the Cæsars, or Julian the Apostate), which appeared in 1847, and which, from its personal allusions to a living sovereign, created a great sensation. In 1848 he was set up as a candidate by his native town to represent it in the German parliament, but the clerical party, who had no confidence in him, had sufficient influence in the district to ensure his rejection; but he published speeches made by him on this occasion, in the same year, under the title of 'Sechs theologisch-politische Volksreden.' Ludwigsburg however sent him as its representative to the Wurtemberg Diet, where he very greatly disappointed his excited supporters by the conservative tendency of his political opinions and votes. This dissatisfaction led to an address conveying their displeasure, and he retired in December 1848. He again returned to his literary pursuits, and in 1849 published 'Schubarts Leben in seiner Briefen,' a life of Schubart, a poet, and a countryman of his own, chiefly from Schubart's correspondence, but which contains several essays by Strauss himself. 'Christian Märklin, ein Lebens-und Characterbild aus der Gegenwart,' published in 1851, is likewise a biographical work, in which he has introduced many circumstances relating to himself.

*STRICKLAND, MISS AGNES, was born in the early part of the 19th century, at Reydon Hall, near Southwold, in Suffolk. Her father was Thomas Strickland, Esq., a descendant of the Stricklands of Sizergh Hall, in Westmoreland. He had a family of eight children (two sons and six daughters), of whom Agnes Strickland is the third daughter. She became a writer at an early age, and has continued her literary labours with great assiduity. After a few trials anonymously in periodicals, a small volume of 'Patriotic Songs, by Agnes and Susanna Strickland,' was published, which was followed by 'Worcester Field, or the Cavalier, a poem in Four Cantos, with Historical Notes, by Agnes Strickland,' 12mo, without date. It is written in the lyrical measures of Scott's 'Lay of the Last Minstrel.' This poem was followed by 'Demetrius, a Tale of Modern Greece, in Three Cantos, with other Poems,' 12mo, 1833. 'Demetrius' is written in the ten-syllable measure, rhymed, in the style of Lord Byron's 'Corsair,' &c. Her next productions are in prose:—'The Pilgrims of Walsingham, or Tales of the Middle Ages,' 3 vols. 12mo, 1835; 'Tales and Stories from History,' 2 vols. 18mo, 1836; 'The Rival Crusoes,' 12mo; 'Alda, the British Captive,' 18mo, 1841; 'Historical Tales of Illustrious British Children,' 12mo, 1847. In 1842 appeared 'Letters of Mary, Queen of Scots, now first published from the Originals, collected from various Sources, private as well as public; with an Historical Introduction and Notes, by Agnes Strickland,' 2 vols. 8vo. A third volume was published, but the whole were afterwards incorporated, re-arranged, and published in 2 vols. in 1844. In 1850 she published 'Historic Scenes and Poetic Fancies,' 8vo, a volume which contains her earliest literary productions, together with several which had never before appeared, written, as she states, "after the romance of youthful fancy had been chastened and sobered down by the experience and the realities of life." Among the early poems in this volume is one on 'The Escape of Mary Beatrice and her Babe' (wife and son of James II.), of which she observes, that "the touching incident on which this poem was founded first suggested the idea that Lives of the Queens of England would be found replete with scenes of more powerful interest than any work of fiction that could be offered to the world."

In 1851 appeared 'Lives of the Queens of England, from the Norman Conquest, now first published from Official Records and other Authentic Documents, private as well as public, by Agnes Strickland; a new edition, revised and greatly augmented, embellished with Portraits of every Queen,' 8 vols. 8vo. The first volume was published in 1840, and the following volumes, to the number of twelve, were published in succession. New editions of each volume were required, and the popularity of the work appears to be still undiminished, since, at the sale of the copyrights of the late Mr. Colburn, the publisher of the work, May 26, 1857, the copyright of 'The Lives of the Queens of England' was sold for 6000*l.* Though the name of Elizabeth Strickland does not appear on the title-page, she has been associated throughout with Agnes in the production of this work, and also in that of the 'Lives of the Queens of Scotland and English Princesses connected with the Regal Succession of Great Britain,' 6 vols. 8vo, Edinburgh, 1850, &c. Though these works do not satisfy the sterner requirements of the historical student, either in accuracy of statement or impartiality in the exhibition of character, they are useful to the general reader, as well for the copious extracts which they contain as in pointing out sources of neglected information and in directing him to trustworthy authorities previously not commonly known.

*CATHERINE PARR STRICKLAND, having married Lieutenant Trail, of the 21st Royal North British Fusileers, embarked with him for Canada, where they still reside. After having been there some time Mrs. Trail published in the 'Library of Entertaining Knowledge' a volume entitled 'The Backwoods of America, being Letters from the Wife of an Emigrant Officer, illustrative of the Domestic Economy of British America.' She has since published the 'Canadian Crusoes, a Tale of the Rice-Lake Plains,' 18mo, London, 1852.

*SUSANNA STRICKLAND, soon after her marriage with John Wedderburn Dunbar Moodie, of the Royal North British Fusileers, published 'Enthusiasm, and other Poems, by Susanna Strickland (now Mrs. Moodie),' 12mo, 1831. Mr. and Mrs. Moodie soon afterwards followed Mr. and Mrs. Trail to Canada, and Mr. Moodie is now sheriff of the county of Hastings, Canada West. Mrs. Moodie has published 'Roughing it in the Bush, or Life in Canada,' 2 vols. 8vo, London, 1852, and 'Life in the Clearings versus the Bush,' 12mo, London, 1853. She is also the authoress of 'Mark Hurdlestone' and 'Flora Lindsay,' two novels published in America and reprinted in England.

*JANE MARGARET STRICKLAND, another sister, has published 'Rome, Regal and Republican: a Family History of Rome,' 2 vols. 8vo, 1854.

*MAJOR STRICKLAND, the elder of the two brothers of this family, emigrated to Canada in 1825, and has published 'Twenty-Seven Years in Canada West, or the Experience of an Early Settler, by Major Strickland, C.M.,' 2 vols. 8vo, London, 1853. Major Strickland paid a visit to England in 1851, at which period his mother was living, as well as all the family of eight children. The younger brother is commander of the Scotia, East Indiaman; and another sister is married to the Rev. Richard Gwyllym, incumbent of the parish of Ulverstone in Lancashire, and rural dean of Furness.

STRICKLAND, HUGH EDWIN, was the grandson of Sir George Strickland on his father's side, and of the celebrated Dr. Edmund Cartwright on his mother's side. He was born at Righton, in the East Riding of Yorkshire, on the 2nd of March 1811. After receiving a careful private education he was placed as a pupil with Dr. Arnold, then living at Laleham, previous to his appointment as head-master at Rugby. After leaving Laleham Mr. Strickland was entered at Oriel College, Oxford. Here the taste which he had acquired in the country for natural history became systematically directed towards geology under the teaching of Dr. Buckland. On leaving Oxford he went to reside with his father at Tewkesbury, and here he studied with great

diligence the geology of the Cotswold Hills, and of the great valley of the Severn. Although distinguished as a naturalist, one of his earliest literary productions discovered a taste similar to that of his maternal grandfather. This contribution consisted of the description of a new wind-gauge in the 'Mechanic's Magazine, for 1825.' His papers on the geology of his native district were mostly published in the Proceedings and Transactions of the Geological Society, of which he was an early and active member. The following are the titles of some of these papers, 'Description of a Series of coloured Sections of the Cuttings on the Birmingham and Gloucester Railway.' 'On the Occurrence of the Bristol bone bed in the Lower Lias near Tewkesbury.' 'On certain Impressions on the Surface of the Lias bone bed in Gloucestershire.' 'Notes of a Section of Leckhampton Hill.' 'On the Elevatory Forces which raised the Malvern Hills.' 'Memoir of the Geology of the Vale of Evesham.' In conjunction with Sir Roderick Murchison he also worked at the geology of the district in which he lived. Thus in the fifth volume of the 'Geological Transactions' a conjoint paper appeared 'On the New Red Sandstone System in Gloucestershire, Worcestershire, and Warwickshire.' They also published a separate work, entitled 'Outline of the Geology of the neighbourhood of Cheltenham.'

In 1835, in company with Mr. Hamilton, he made a journey to Asia Minor. During his travels he made notes, generally on natural history, but more especially on the geology of the districts through which he passed. In the 'Geological Transactions' he published the following papers, 'On the Geology of the Thracian Bosphorus.' 'On the Geology of the neighbourhood of Smyrna.' 'On the Geology of the Island of Zante.' 'On Currents of Sea-Water running into the Land in Cephalonia.' 'A general Sketch of the Geology of the Western Part of Asia Minor.'

On the failure of the health of Dr. Buckland, Mr. Strickland was appointed reader in geology in the University of Oxford. This post he held at the time of his death in 1853. As a zoologist Mr. Strickland was best known as an ornithologist. He was thoroughly acquainted with the birds inhabiting Great Britain, and gradually extended his knowledge of the forms of these animals. His papers on the classification and description of birds are very numerous. Amongst these the following were published in the 'Proceedings of the Zoological Society:' 'Descriptions of New Species of Birds from West Africa. 'Notes on certain Species of Birds from Malacca.' Many other papers on birds were published by him in the 'Annals and Magazine of Natural History,' in Jardine's 'Contributions to Ornithology' and in other works.

Whilst at Oxford his attention had often been directed to the head and foot of the Dodo, the only existing remains of a bird that had ceased to exist within a comparatively recent period. Those remains had occupied the attention of naturalists, and many conjectures had been made as to the exact nature of this bird. Mr. Strickland expended a large amount of time and labour in getting together all the facts that existed with regard to the history and disappearance of this bird [DODO in NATURAL HIST. DIV.] and published a volume on the subject, entitled 'The Dodo and its Kindred, or the History and Affinities of the Dodo, Solitaire, and other extinct Birds,' London, 4to, 1848. This work contained copies from drawings of this bird, and a discussion on its zoological affinities, and the conclusion of the author that it belonged to the family of *Columbidæ* or *Doves*. In the soundness of this conclusion most naturalists now agree. During his life Mr. Strickland was engaged in preparing a large work on the synonymy of the family of birds, one volume of which has been published since his death.

Mr. Strickland, during his geological studies, had his attention necessarily drawn to the family of Molusca, and numerous papers on the recent and extinct forms of the Molusca attest his knowledge of this department of natural history. With his great knowledge of the detailed facts of the natural history sciences it is not matter of surprise that he took a deep interest in classification. He proposed at one of the meetings of the British Association for the Advancement of Science the appointment of a committee for the purpose of reforming the nomenclature of natural history. He was the author of the report issued by this committee, and which has been extremely useful in establishing clear rules for the nomenclature of zoology.

He was one of the original founders and a member of the council of the Ray Society. He was mainly instrumental in inducing this society to undertake the publication of Professor Agassiz's 'Bibliographia Zoologiæ et Geologiæ.' This work he undertook to edit and see through the press, and had completed the third volume at the time of his decease. The original list of works in this book was increased by Mr. Strickland at least one third. His own publications, the list of which was published in the fourth volume and after his death, amounted to eighty-six. He was cut off in the midst of his labours and usefulness. He had been attending the meeting of the British Association for the Advancement of Science held in the year 1853 at Hull. He wished to inspect the cuttings of the Gainsborough and Retford Railway, and whilst thus engaged, note-book in hand, at the Clarborough Tunnel, on that line, he was run over by a passenger train, and killed on the spot, September 14, 1853. He was married in 1845 to the second daughter of Sir William Jardine, Bart., but left no children.

STROZZI, an historical family of Florence, of the period of the republic, which produced many distinguished men both in learning and politics. The Strozzi are mentioned in the beginning of the 14th century by the chronicler Dino Compagni as belonging to the Guelph and Neri party, of which they became one of the leading families. After the revolt of the lower orders, in 1378, was suppressed, Tommaso Strozzi joined Salvestro de' Medici, Benedetto Alberti, and Giorgio Scali in supporting the popular government against the burgher aristocracy, at the head of which were the Albizzi and some of the Strozzi themselves, who, on suspicion of a conspiracy against the existing government, were seized in 1379, and summarily put to death. A fresh insurrection in 1381 upset Tommaso Strozzi and Giorgio Scali: Strozzi escaped, but Scali was beheaded. Tommaso Strozzi retired to Mantua, whither a branch of the Strozzi was thus transplanted.

In the following century the most conspicuous of the family was PALLA STROZZI, who filled several high offices: he was at the siege and surrender of Pisa in 1406. He was afterwards employed on several missions; he was sent, together with Cosmo de' Medici, to the congress of Ferrara in 1432, when peace was concluded between the Duke of Milan on one side, and Florence and Venice on the other, through the mediation of Duke Nicholas of Este. Shortly after this a civil strife broke out between the rival families of the Medici and the Albizzi, and Palla Strozzi joined the party of the latter. The Medici, from the time of Giovanni, father of Cosmo, had taken the popular side, especially in the business of the catasto or census, by which taxation upon property was fixed in proportion to the value of each citizen's property. This measure had been strenuously opposed by the grandi, or older wealthy families, who, having had hitherto the government in their hands, had never paid their proper share of the public burdens, which fell chiefly on the inferior citizens. The Albizzi, who were at the head of this burgher aristocracy, became jealous of the popularity of the Medici. In 1434 they contrived by means of money to have the Gonfaloniere, and the majority of the signori or executive, elected from among their friends. Cosmo de' Medici was then first thrown into prison, and subsequently banished. [MEDICI, vol. iv., col. 175.] After a twelvemonth a re-action took place in favour of the Medici: an executive was chosen from among their friends. Rinaldo degli Albizzi now proposed to his friends to resort to arms to prevent the new executive from taking their seats of office, and to oblige the signoria that was going out to appoint a balia which would appoint an executive favourable to them. Palla Strozzi, too honest or too weak for a partisan, opposed the proposal of Rinaldo as too violent and illegal, and advised to wait and watch the acts of the new executive. This was the ruin of the Albizzi; for the new governors began by imprisoning the late Gonfaloniere, and he summoned the Albizzi to appear at the town palace. Upon this Rinaldo summoned his friends to arms, but many of them declined to obey his call; and Palla Strozzi, after several messages, came out with two armed followers; at which Rinaldo broke out in bitter words of reproach, and Strozzi, after a brief retort turned his horse's head, and went home. Rinaldo remained in uncertainty: he parleyed with his enemies, whilst the signoria had time to send for troops from the country, which occupied all the strong posts in the city. The usual parliament was then assembled, and a balia was appointed, which condemned the Albizzi, Strozzi, and many others to exile in 1435. Palla Strozzi went to Padua, where he spent the remainder of his life in studious retirement. "On arriving at Padua he devoted himself entirely to study, and found in it a harbour from past storms. He took into his house John Argyropulos and another learned Greek, and allowed them a good salary to read to him Greek works. Argyropulos read to him Aristotle on natural philosophy, and the other read to him other works. Palla Strozzi was himself well acquainted with Greek, and he translated into Latin the works of John Chrysostomus." (Tito Vespasiano Strozzi, in Méhus's 'Life of Ambrosius Traversari.') He died at Padua in 1462, at ninety years of age.

Before his exile Palla Strozzi had exerted himself to encourage learning in his native city of Florence. Together with Coluccio Salutati and Niccolo Nicoli, he engaged Manuel Chrysoloras to come from Greece to Italy about 1396; and Strozzi defrayed in great part his expenses, and caused him to be retained at Florence as professor of Greek. Books however were still wanted; and Strozzi sent to Greece for them, and obtained many volumes at his own expense. Among other books he got the 'Politics' of Aristotle, the 'Cosmography' of Ptolemy, with the maps, the 'Lives' of Plutarch, and the works of Plato. About the year 1428 Palla Strozzi was chosen, with Giannotti Mannetti, to reform the university of Florence, and they established new chairs, and gave a fresh vigour to that institution. It was by Palla Strozzi's advice that Filelfo was engaged as professor, with the stipend of 300 crowns, and the new professor soon after had nearly 400 pupils. Strozzi was about to form a public library at Santa Trinita, in the centre of Florence; he had purchased many books, and had engaged amanuenses to transcribe others for the purpose, when the unfortunate civil factions of 1434-35, and his own exile, prevented the execution of his plan. But yet Palla Strozzi, with Salutati, Mannetti, and others, must be considered as having greatly contributed to the revival of classical studies in Italy, before the brilliant era of the Medici, to whom the whole merit has been commonly attributed. Timoteo Maffei of Verona, Paolo Cortese, Ercole Strozzi, and others, wrote eulogies of Palla Strozzi.

A collateral branch of the Strozzi lived at Ferrara in the 15th century. Its progenitor was Nanni or Giovanni Strozzi, a Florentine, who removed to Ferrara, and became a distinguished captain in the service of the Marquis Nicholas of Este, was ennobled, and acquired considerable wealth. Nanni left four sons, all of whom applied to literature; but the most distinguished of them was TITO VESPASIANO STROZZI, who studied under Guarino da Verona, and became a distinguished scholar and Latin poet. Some of his 'Carmina' were published by Aldus Manutius, and they contain his own biography; others are still inedited. Tito Vespasiano filled several judicial and administrative offices at Ferrara. He was appointed by the duke president of the Council of the Elders, and was sent ambassador to Rome in 1484. As an administrator however, it appears from some contemporary chroniclers that he was very unpopular. ('Diario Ferrarese,' in Muratori, 'Rer. Ital. Script.,' xxiv.) He died about 1508, and his tomb is in the church of Santa Maria del Vado at Ferrara.

ERCOLE STROZZI, son of Tito Vespasiano, rivalled and perhaps surpassed his father as a poet. He wrote both Latin and Italian: some of his Latin verses are published together with those of his father. He began a poem in praise of Duke Borso of Este, which he left unfinished. He was a friend of Bembo, Giovio, and other illustrious contemporaries, and Ariosto ('Furioso,' c. 42) has placed him among the excellent poets of his age. The mode of his death was tragical. He had just married Barbara Torella, of a noble family of Ferrara, when, on the 6th of June 1508, he was murdered one evening as he was returning home, and his body was found on the road with twenty-two stabs, and wrapped up in his mantle. Giovio says that a personage of high rank, whom he does not name, was through jealousy the author of the murder. The Duke Alfonso of Ferrara was suspected. Some of the Latin elegies of Ercole Strozzi resemble those of Ovid in ease and pathos, and in one of them he seems to foretell his own death. He was buried in the same church as his father. His widow, who was also a poet, wrote a sonnet on his death, which is in the 'Raccolta dei Poeti Ferraresi.'

Of the main stock of the Strozzi family which remained at Florence, the most celebrated was FILIPPO STROZZI, who figured at the period of the fall of the republic. Filippo acted an ambiguous part; he was ambitious, and had great influence through his connections and his great wealth, being possessed of large funds in various banking-houses in several countries of Europe. He was at times the friend and at others the rival of the Medici. He married Clarice, daughter of Piero de' Medici and niece of Leo X., a haughty ambitious woman, who ill brooked to see two illegitimate scions of the family—Alessandro and Cardinal Ippolito—placed by Pope Clement VII. to rule over Florence. Filippo and his wife were the instigators of the popular movement of May 1527, in which the republic was restored and the two young Medici were reduced to a private condition. Filippo Strozzi was a supporter of the new Gonfaloniere Capponi and of the moderate party, in opposition to the violent men who wished to proscribe all the friends of the Medici, and drive matters to extremities. In 1529, by the treaty of Barcelona, between Charles V. and Pope Clement, it was agreed to make Alessandro, the spurious and even dubious son of Lorenzo, duke of Urbino, son of Piero, duke of the Florentine state, and Charles V. agreed to give him in marriage his natural daughter Margaret. An army of mixed Imperial and Papal troops was sent against Florence, which was obliged to surrender, after an obstinate resistance, in which several members of the Strozzi family distinguished themselves, in August 1530, and Lorenzo Strozzi, brother of Filippo, was one of the commissioners who signed the capitulation on the part of the Florentines. Filippo, who was then at Rome, took part in the various conferences held there by the friends of the Medici in the presence of Pope Clement, concerning the sovereignty to be given to Alessandro. Filippo Strozzi returned to Florence and appeared to be on good terms with the new duke, to whom he even lent money to build a citadel to overawe the city. But Strozzi and his family were too wealthy and too ambitious to be long subservient to a young upstart whose character was despicable. The sons of Filippo were fiery and restive; and his daughter Luisa, who had married Luigi Capponi, having been publicly insulted by one of the duke's courtiers, the latter was assailed one evening and roughly handled by some unknown men. Her brothers, being suspected, were arrested, but afterwards liberated by an order from Pope Clement. The unfortunate Luisa died soon after of poison. Filippo and his sons left Florence for Rome, where Paul III., Clement's successor, felt not the same interest as his predecessor for the Duke of Florence. Cardinal Ippolito de' Medici, an illegitimate son of Giuliano, duke of Némours, being piqued at having been set aside for his cousin Alessandro, encouraged the Florentine malcontents, who assembled at Rome under his auspices, and among whom Filippo Strozzi and his sons were conspicuous. Cardinal Ippolito however died suddenly, not without suspicion of poison. In the year 1535, when Charles V. landed at Naples on his return from the Tunis expedition, Filippo Strozzi and other Florentine emigrants appeared before him and complained of the tyrannical and dissolute conduct of Duke Alessandro, who repaired to Naples with his counsellor Guicciardini, in order to answer their charges. Filippo Strozzi offered large sums of money to the courtiers of Charles, to obtain the removal of Duke Alessandro. At last the emperor decided that the duke should remain, but should give a complete amnesty to the political emigrants, who however resolutely refused the boon, and dispersed themselves among various towns of Italy. Filippo Strozzi repaired to Venice.

In 1537 Duke Alessandro was murdered by his relative Lorenzino de' Medici, who was a descendant of Lorenzo, the brother of Cosmo the elder; upon which the partisans of the Medici contrived to have young Cosmo, another descendant of the same branch, elected prince of Florence, with the approbation of Charles V. The Florentine emigrants were now reduced to despair, and being excited by the agents of France and of Pope Paul III., they resolved to try once more the chance of arms. Filippo Strozzi repaired to Bologna, with his son Piero, a young man of rash courage, who had served in the French armies, and with Baccio Valori, Anton Francesco degli Albizzi, Prior Salviati, and others; thence they made an irruption into the Florentine territory with about 4000 French and Italian mercenaries. The attempt was badly conducted, and a party of the invaders who had taken possession of the castle of Montemurlo, situated between Prato and Pistoja, allowed themselves to be surprised by the soldiers of Cosmo joined by Spanish troops in the emperor's service, and were totally routed. Piero Strozzi was lucky enough to escape, but Filippo and the other leaders were taken and carried to Florence, where most of them were immediately beheaded. Filippo Strozzi was imprisoned in the very fortress which his money had helped to raise. He was there kept as a prisoner of the emperor, under the care of his lieutenant Don Juan de Luna. Charles V., although he hated Filippo Strozzi and all his family as enemies and partisans of France, still hesitated concerning his doom, as Pope Paul and other great personages interceded for him; Duke Cosmo however was eager for his death. The emperor told the pope that he would spare him if he could show that he was innocent of the murder of Duke Alessandro. Filippo Strozzi was at Venice when the murder was committed at Florence, and it appears certain that he had no previous understanding with Lorenzino: he was astonished and for a time incredulous when the latter told him what he had done; but when he was convinced of the truth, he praised Lorenzino for his deed, and extolled him as another Brutus. However, Filippo Strozzi was examined, and put to the torture in presence of Cosmo's chancellor and of Don Juan de Luna; but although he suffered cruelly, being of a weak and sensitive frame, he denied all participation in the murder, and Don Juan de Luna at last ordered the torture to cease. Duke Cosmo however seized upon Giuliano Gondi, an intimate friend of Filippo, who, being under the torture, said that he had heard from Filippo that he was privy to the murder. The depositions were sent to the emperor, who ordered Don Juan de Luna to deliver his prisoner into the hands of Cosmo. Filippo, being informed of this, preferred killing himself to being put to death by the executioner. He wrote a declaration of his motives, inscribed 'Deo Liberatori,' in which he said that after having been already cruelly tortured, and in order to avoid being induced, through the violence of renewed torments, to accuse some of his innocent relations and friends, as had lately been the case with the unfortunate Giuliano Gondi, he had determined to put an end to his existence, and that he recommended his soul to God, begging of his mercy to give him at least a place with Cato of Utica and other virtuous men who had died in a like manner. He then requested his sons to fulfil his testament, and to repay Don Juan de Luna, the Spanish commander of the fortress, for the many accommodations he had granted him, and to bury his body in Santa Maria Novello by the side of his wife, if it should be permitted; otherwise it might lie wherever they would put it. And lastly, addressing the emperor, he entreated him to inform himself better concerning the condition of poor Florence, and to provide better than he had hitherto done for its weal, unless he intended to ruin the city altogether. He signed this remarkable paper, which was found in his bosom after his death, "Philippus Strozzi jamjam moriturus," and added as an epigraph the line from Virgil—

"Exoriare aliquis nostris ex ossibus ultor."

He then seized a sword which had been left, perhaps by a friendly hand, in his prison, and cut his throat. His end excited a feeling of compassion, mixed with horror, all over Italy. Whatever judgment we may form of the character of Filippo Strozzi, in which ambition and weakness were predominant ingredients, we cannot help compassionating him in his death. The mode of his trial was barbarous and illegal: if he had been tried and executed, like his companions, as a rebel or disturber of the public peace caught with arms in his hands, the sentence would have been plausible; but he was kept in prison for a twelvemonth, and then tried for a deed of which he was innocent. Strozzi was generous and accomplished, was well acquainted with classical literature, and he translated Polybius's treatise 'On the mode of forming Encampments,' and also some apophthegms of Plutarch. Many have mistaken him for a real patriot, which he was not; and Charles V. had well judged him, as well as the other leaders of the Florentine emigrants, when he said to Antonio Doria, who was pleading their cause at Naples in the time of Duke Alessandro, "You little understand these men, Antonio; they do not wish the liberty of their country, but their own greatness; for if we were to remove the duke they would become themselves lords of Florence, in spite of the other citizens, who really love the liberty of their city, but who could not

resist the influence and wealth and power of these ambitious leaders." (Varchi; Segni; Adriani; the 'Life of Filippo,' by his brother Lorenzo Strozzi; and Botta, 'Storia d'Italia.') A curious manuscript was discovered not many years since in the possession of the Cavalier G. F. Uguccioni of Florence, which is an inedited history of Gian Girolamo de Rossi, a friend of Filippo Strozzi, which contains several particulars concerning his untimely end. ('Antologia di Firenze,' No. 127, July 1831.) The author says that Cardinal Cibo and Cosmo's mother were the great instigators of Filippo's death, because they thought that his great wealth was dangerous in his hands, but would be less so when divided among his children. Filippo had still at his death 50,000 scudi, or crowns, of income, chiefly in the banks of France, which his enemies could not touch, after the emperor had confiscated the funds which he possessed in Spain, Germany, and Italy.

Piero Strozzi, son of Filippo, after escaping from Tuscany, returned to France, where he was patronised by Henri II. and his consort Catherine de' Medici, and rose to high rank in the French army. In 1553 he was sent, with the title of 'Lieutenant of the King in Italy,' to Siena, which republic was then at war with Cosmo, duke of Florence, and where there was already a French auxiliary force, joined by a number of Florentine emigrants. His brother Leone Strozzi went also with a French naval force to the coast of Piombino, but was killed while attacking a small fortress near the shore. Piero Strozzi mismanaged the defence of Siena; his great object being to attack Florence, he neglected the main matter, which was to defend Siena; he made useless incursions into the Florentine territory. Being defeated, after a desperate fight near Marciano, by the Marquis of Marignano, he retired to Montalcino; and the city of Siena, after sustaining the horrors of famine, was obliged to surrender to Duke Cosmo, in April 1555. Piero Strozzi, who in the meantime had been made marshal of France by Henry II., retired to Rome. Soon after, Pope Paul IV. having quarrelled with King Philip II. of Spain, the latter sent the Duke of Alba from Naples to attack Rome in 1556, and Piero Strozzi was entrusted by the pope with the defence of the city. Strozzi stood out bravely against the Spaniards, till the arrival of the Duke of Guise with a French army obliged the Duke of Alba to withdraw to Naples. After this Strozzi returned to France, and repaired to the French camp in Picardy to fight against the Spaniards and English. In 1558 he and the Duke of Guise took Calais from the English, but shortly after Piero Strozzi was killed by a musket-shot at the taking of Thionville. His son Philippe attained high rank in the French service, and was killed in 1587, in the Azores Islands, whither he had been sent with an expedition by Henri III., or rather by Queen Catherine de' Medici, to favour the claims of Don Antonio, claimant of the crown of Portugal against Philip II. of Spain.

Giambattista Strozzi, son of Lorenzo and nephew to Piero, was born at Florence in 1551, and was celebrated during a long life for his learning, his upright character, and his encouragement of useful knowledge. His house was a kind of school, to which young men fond of study resorted, and he gave them lessons gratuitously, and held disputations with them on various subjects of science. Those who were assiduous but poor he supplied with books, board, and other necessaries, and by so doing he greatly reduced his property. He was very intimate with the Grand-Duke Ferdinand I. and his son Cosmo II. When Urban VIII. was elected pope in 1623, he invited Giambattista Strozzi to Rome, gave him apartments in the Vatican, and delighted in his conversation; and when Strozzi departed to return to Florence, the pope sent him a letter, in which, among other expressions of esteem, he said that he wished that every town of Italy possessed a man like him. After his return to Florence he became blind, but continued to receive in his house and converse with studious men who resorted to him from all parts. He died in 1634, at eighty-three years of age. He was an elegant writer both in prose and in verse; some of his poems and dissertations have been published, but most of his works remain in manuscript. He began a poem entitled 'L'America,' concerning the discoveries of his countryman Amerigo Vespucci, but left it unfinished. Professor Rosini has inserted many interesting particulars of the life of Giambattista Strozzi in his historical novel 'La Monaca di Monza.'

There are several other individuals of the name of Strozzi belonging to various branches of the family, who became known in different parts of Italy for their learning. Francesco di Soldo Strozzi, a Florentine, but residing at Venice, translated into Italian Xenophon's 'History of Greece,' Venice, 1550, and also Thucydides, which last he dedicated to Duke Cosmo, Venice, 1545, reprinted in 1563, but of which a much better edition was published at Verona in 1735. Oberto Strozzi of Mantua, a descendant of Tommaso above mentioned, was a patron of literature. He lived in the 16th century, and was a friend of Berni, Mauro della Casa, and other learned men. He founded a poetical academy at Rome, called 'Dei Vignajuoli,' about 1534, which assembled in his own house, and whose meetings are recorded in high terms by Marco Sabino in his dedication to Strozzi of the poetical 'Instituzioni' of Mario Equicola in 1541.

Giulio Strozzi, born at Venice about the latter part of the 16th century, wrote poems—among others an epic entitled 'Venezia Edificata.' He afterwards went to Rome, when he and Cardinal Deti founded an academy called Degli Ordinati, in opposition to that of the Umoristi. Strozzi was made papal prothonotary, and died at Rome. Ciriaco or Chirico Strozzi, a Florentine, lived in the 16th century; he was professor of philosophy and of Greek at Bologna, and afterwards at Pisa, where he died in 1565. He composed a supplement to the 'Politics' of Aristotle, to supply the loss of the ninth and tenth books. Pietro Strozzi, also a Florentine, lived in the 17th century, and wrote a theological and controversial work, 'De Dogmatibus Chaldæorum,' with the view of converting the Nestorians of Mesopotamia to the Church of Rome. (Tiraboschi; Pignotti; Fontanini.)

The palace Strozzi at Florence, built by the architects Da Majano and Pollajolo, in the time of the republic, is a remarkable specimen of the massive and stern style of Tuscan architecture of the middle ages. After the lapse of nearly four centuries it appears as perfect as if it were a recent structure. The colossal entablature which crowns the building is much admired.

STRUENSEE AND BRANDT, have acquired celebrity from their extraordinary rise to rank and power, and still more so from their common fate. Their names are inseparably blended in history, and the life of the one can hardly be told apart from that of the other.

John Frederick Count Struensee was born at Halle in Saxony, on the 5th of August 1737. His father, a divine of some eminence, respected alike for his good qualities and for the orthodoxy of his principles, was professor of theology at the university of Halle, and his mother was the only daughter of John Samuel Karl, physician in ordinary to the king of Denmark. Both his parents took great pains in educating young Struensee, who, after the ordinary course of studies at the school attached to the orphan-house of Dr. Franke, entered the university in 1754, and applied himself to physic. The extraordinary talents which he possessed, and the facility with which he acquired everything bearing upon the science he had chosen, were strongly counterbalanced by licentious habits and a loose way of thinking on matters of religion. Being however under the control of his father, he obtained, with some distinction, his degree of doctor in medicine in 1757. In the same year his father was made pastor primarius at the principal church of Altona, where young Struensee himself obtained the appointment of public physician. Singular success attended him in the practice of his profession, and shortly after his arrival a few literary productions procured him the reputation of an author. He remained in this situation after his father's removal to Rendsburg in 1760, where he had been appointed superintendant-general of Sleswig and Holstein. It is to Struensee's stay in Altona that we must ascribe his knowledge of politics, little as it was, which he so ably employed afterwards in the days of his greatest prosperity. Here also he laid the foundation of that pernicious system of licentiousness which was at once the stimulus of his ambition and the cause of his ruin.

It does not appear when he left Altona; but in 1768 we find him appointed to attend the King of Denmark, Christian VII., in his tour through Germany, France, and England. Struensee soon insinuated himself into the good graces of the king, with whose profligacy the loose principles and easy manners of his new physician were in perfect accordance: and such was the ascendancy he gained over his royal master, that, shortly after his introduction to him, he ventured to promise Brandt, whose acquaintance he made at Paris, to use his influence in order to procure his recal from banishment. About the same time he met Count Rantzau, who afterwards played so conspicuous a part in the revolution which involved his ruin. At Paris a frequent intercourse with D'Alembert and Voltaire confirmed him in his infidelity, while the profligacy of the higher ranks gave exemption from the fear of scandal. We must not omit that it was during this journey of Christian VII. that the degree of D.C.L. was conferred on the king by the University of Oxford, and that of M.D. on Struensee. Soon after their return to Copenhagen the king himself presented Struensee to the Queen Caroline Matilda, the posthumous daughter of Frederic, Prince of Wales, and sister of George III., and promoted him to the rank of privy councillor. It appears however that the queen did not receive this new favourite of her husband with any marks of attention. It was only through the address with which Struensee reconciled her with the king, from whom she had been alienated in consequence of his excesses, that he became as acceptable to her as to her husband. He received every day from both of them new marks of consideration and esteem, and in 1775, having inoculated the crown prince (Frederic VI., born in 1768), he was entrusted with his physical education. In his capacity of lecturer to the king, Struensee found ample opportunities of realising his ambitious plans. In order to supplant Count Bernstorff, or rather, to deprive him of his seat in the council of state, he recommended Count Rantzau-Aschbach. Soon afterwards he obtained the recal of his friend Enewold von Brandt, who was raised to the dignity of 'maître des plaisirs' and director of the plays, instead of the old favourite Count von Holk. Brandt's polished manners, his easy address, and his lively conversation, were qualities well calculated to promote his favour with the court. where it was of the greatest importance to Struensee that none but his friends should have any influence. It was chiefly through Brandt that he finally succeeded in dismissing Count Bernstorff from the service; many other men of quality were obliged to leave their situations, and the Queen-dowager Juliana Maria soon found herself without power, neglected by her

friends, and slighted by her enemies. The triumph of Queen Caroline was complete; the king behaved to her with deference, and Struensee was now constituted first minister with almost unlimited power. Thus matters stood at the end of 1776, when of the two parties striving for the power which the king had almost resigned, that of the young queen under the guidance of Struensee obtained a decisive victory. In order to be in perfect security, Struensee assigned to Brandt the special office of amusing the king and preventing him from having any conference with his ministers.

It was about this time that the king, urged by Struensee, dissolved the council of state, and instituted in its place a commission of conference ('Commission conferenz') which consisted of the presidents of the several branches of public administration. This measure brought all the power into the hands of the prime minister, by whom the members of this new council had been appointed. It changed at the same time the whole Danish constitution by depriving the nobility of their hereditary influence in the affairs of the government, created a universal feeling of disapprobation, and brought much popular odium on Struensee. So limited were the powers of this new chamber that it could assemble only at certain times, and might be dismissed by the minister; in fact, its members had neither rank, power, nor influence. The imprudence with which this measure was carried into effect could not but prejudice the queen's cause. Among the many enemies which it created, few were so exasperated as Count Rantzau, who, with his seat in the council of state, lost all his power and authority. In order to revenge himself he joined the queen dowager at Friedensburg. This sudden change in the administration had however the desired effect. Struensee's authority became paramount, and no one ventured to oppose him. The ministers were removed one after the other. All affairs were carried on under the immediate direction of Struensee, and all papers passed through his hands before their ratification by the king. He soon found however that notwithstanding his qualifications for managing the foreign affairs of the kingdom, he had no present means of restoring the exchequer and regulating the home department, both of which had long been declining under the administration of persons utterly devoid of prudence and unacquainted with the resources of the country. His brother C. A. Struensee, member of the college of finance, assisted him in his intended improvements; but the taxes which he imposed produced great destitution among the lower classes, a circumstance which, joined to the despotism exercised over them by a foreigner, increased the number of malcontents and the dissatisfaction of the people. All this time the king was surrounded by libertines, by whom the court was plunged into a profligacy which offended the nation. Meanwhile the attachment of the queen to Struensee exceeded, in appearance at least, the bounds of moderation. In July 1771 she was delivered of a princess, and her fears of the infamous reports which were likely to spread from the court of the queen dowager at Friedensburg tended only to place her after this event still more in Struensee's power. This power he shamefully abused. He was raised to the dignity of a count, together with his friend Brandt, and there is reason to believe that much of the enormous wealth of which he died possessed was wrung from the queen's weakness. But though the queen's fears made her silent, it was not so with the press. Its comments on Struensee's proceedings could not be silenced, except by revoking the freedom which he had granted only two years before with the hope of obtaining popularity. This proceeding, as well as the many slights he offered to his former friends, raised the indignation of the people to the highest pitch, and even those who were most attached to him treated him with reserve and coldness. At this crisis too his mental powers began to fail; the daring which had founded his administration, and the quickness in planning and boldness in executing which sustained it, gave place to a weak and vacillating fear of his daily increasing difficulties. An unimportant mutiny of 300 sailors who had not received their pay had already shaken Struensee's firmness, and was followed by a revolt of the life-guards, whom he had dismissed without any cause.

On this occasion Struensee acted in a manner unworthy of a man in power; he acceded to all the demands of the revolted soldiers, and sought to conciliate them by various means. This disclosure of his weakness of character, to which succeeded measures evidently calculated to secure his personal safety, led the English ambassador to warn the queen of the approaching downfal of the favourite. The regard he felt for her made him even go farther, and request that she would remove Struensee from the court, in order to prevent the catastrophe which he foresaw. But all his entreaties were in vain. The queen trusted too much to Struensee's prudence, who now made some changes in the department of police, with the view of securing himself against any danger. But the purport of those measures was too manifest. The people naturally enough concluded that Struensee was conscious of having slighted the nation, and they began to see that the prime minister was only a fortunate adventurer, whose career was drawing to a close. The partisans of Juliana Maria and her son Prince Frederic regarded this as an opportunity for a coup d'état too favourable to be neglected. They planned a conspiracy with so much secrecy that nothing whatever transpired which could have put Struensee on his guard. Early in the morning of the 17th January 1772, Queen Matilda, Struensee and his brother, Brandt, and all their friends and adherents, were arrested. The evening before a ball had been given in the royal palace. Struensee, conscious of his own unpopularity, had, according to his custom, surrounded the palace with guards on whose fidelity he thought he could rely. General Eichstadt, who had been gained over by the opposite party, changed the soldiers, substituting his own dragoons in their place. That evening the young queen danced much, and closed the ball with the treacherous Prince Frederic, about one o'clock. At three in the morning, Colonel Köller, an old enemy of Struensee, sent his officers into the palace, telling them that he had orders from the king to arrest the queen. At the same time the conspirators—the Queen Dowager, Prince Frederic, Rantzau, Köller, Guldberg, and Eichstädt —went into the wretched king's bedchamber, and forced him to sign the order for the seizure of Struensee and his partisans. The unfortunate queen was carried to Kronenburg, where she was confined until the end of May 1772, when she was set at liberty through the resolute influence of the English government, and was removed to Zelle, where, after three years of exile, and at the early age of twenty-four, she died of a broken heart. With her last breath she solemnly asserted her innocence, and however imprudently she may have acted, there is little, if any doubt, that she was free from the crime imputed to her by her enemies, the queen dowager and her partisans, who appear to have been devoid of the least particle of truth, mercy, or generosity.

A special commission was formed, in order to try Struensee. The charge, consisting of nine heads, was given to the fiscal general on the 22nd April 1772. He was, of course—the entire power being now in the hands of his bitterest enemies, and the king being in fact a prisoner in their hands—found guilty. By the sentence, which was pronounced on the 25th of April 1772, Struensee was to be deprived of all his dignities and beheaded. His right hand was to be cut off, his body quartered and broken on the wheel, and his head and hand were to be stuck up on a pole. This sentence the king was forced to go through the mockery of confirming; and on the 28th of April Struensee was decapitated, after witnessing the death of his friend Brandt. During Struensee's imprisonment, Dr. Munter succeeded in converting him from scepticism to Christianity: the narrative of his conversion was published, first at Copenhagen, in 1788, and translated into English by the Rev. Mr. Wendeborn, and republished in 1826 by Thomas Rennell. Struensee was undoubtedly a man of great abilities, capable of great application to business, rapid and decisive in his resolutions, as well as enlarged and patriotic in his views; but he neither possessed the profound policy, the active vigilance, nor the superior judgment requisite for maintaining him in his sudden elevation. Towards the close of his ministry he acted without foresight or address, as if, with the difficulties which augmented around him, he lost his presence of mind and strength of understanding. Voluptuousness was the source of his misfortunes; ambition only contributed to hasten and complete them. His ignorance of the language of the country which he for some time ruled made him commit many mistakes which otherwise he would have avoided. Nevertheless the charges brought against him are heavy, especially that of peculation; he had on various occasions used the public money for the purposes of himself and his friends, and on one occasion he took 60,000 dollars to remunerate himself for his services, and gave an equal sum to Brandt. His friend Brandt was formerly chamberlain to Christian VII.; but having calumniated Count Holk, the then favourite of the king, he was banished from court. Struensee, as above stated, recalled him in 1770, and from that period his life was but a copy of that of the prime-minister.

(Jens Kragh Host, *Der geheime Cabinetsminister Graf Struensee und dessen Ministerium*, which is the best book on the subject; *An Authentic Elucidation of the History of Counts Struensee and Brandt*, 1788, a book containing many unfounded and incorrect assertions; Falken Skiold, *Mémoires*, Paris, 1826; *A Narrative of the Conversion and Death of Count Struensee*, by Dr. Münter, London, 1826, containing also Struensee's famous confession; and Mahon, *England*, vol. v.)

STRUENSEE, CARL AUGUST VON, brother of the foregoing, was born at Halle on the 18th of August 1735, and entered the school of the orphan-house and the university of that town. The wish of his father was that he should study theology; but although he was matriculated in the theological faculty, young Struensee chiefly applied his mind to mathematics and philosophy. In 1756 he was appointed a lecturer at the university of Halle; his lectures on mathematics and Hebrew were well attended, and procured for him some reputation. As early as 1757 he obtained a professorship at the military academy of Liegnitz. The scantiness of pupils which the war had occasioned, gave him leisure to study the application of mathematics to the science of war, and in 1760 he published his 'Rudiments of Artillery' (3rd édition, Leipzig, 1788). This work procured him the favour of Frederic II., who sent him a great number of young officers whom he was to form for the service. In 1771 appeared his 'Rudiments of Military Architecture,' the third volume of which appeared in 1774; they were republished at Leipzig in 1786. This was the first good book on the subject published in Germany. Meanwhile his brother, who had lately made his appearance at the court of Copenhagen, invited him to that city in 1769. Here he was raised to the dignity of counsellor of justice, and such was his application in the performance

of his duties and the judgment with which he avoided all party strife, that after the downfall of his brother he was set at liberty after a short imprisonment, and permitted to return to his country. Frederic II. received him with kindness, and offered to him the yet vacant place at the academy of Liegnitz: but he refused the offer, and retired to his country-seat of Alzenau, in the neighbourhood of Haynau in Silesia, where he pursued his political and mathematical studies. Here he translated Pinto's 'Essays on Political Economy' (1776), to which he added, in 1777, a second volume containing essays of his own. These were augmented and republished in 3 vols., Leipzig, 1800. It was here also that he wrote 'A Short Description of the Commerce of the principal European States,' a work which was completed by Sinapius, and contains very important notices on the trade of the Prusso-Polonic states. Upon this he was raised to the rank of counsellor of finances, and appointed at Berlin director of the maritime trade. In this capacity he distinguished himself by his extraordinary zeal and his politic measures, and soon effected a rise in the trade, which had much suffered under former administrations. For these services he was made a noble, and received the name of Karlsbach in 1789; two years afterwards he was appointed minister of state and president of the board of excise, in which situation he died October 17, 1804.

STRUTT, JOSEPH, an artist and antiquary of considerable merit, was born at Springfield, in Essex, October 27, 1742. His father was the owner of a mill at Springfield. At the age of fourteen the son was apprenticed to the unfortunate William Wynne Ryland, the engraver, and afterwards became a student of the Royal Academy, where he tried his talent at painting in oil. In 1771 he became a student in the reading-room of the British Museum, the manuscript stores of which gave a new bias to his pursuits, and where he conceived, and obtained the best embellishments for, most of the literary labours which he afterwards executed.

In 1773 he published his first work, 'The Regal and Ecclesiastical Antiquities of England, containing the representations of the English monarchs from Edward the Confessor to Henry VIII.,' a thin volume in quarto; a new edition of which he published, with a Supplement, in 1793. In 1774 he published the first volume 4to, of what he called 'Horda-Angel-Cynnan, or a complete view of the Manners, Customs, Arms, Habits, &c. of the Inhabitants of England, from the arrival of the Saxons;' the second volume of which appeared in 1775, and the third in 1776. In 1777 and 1778 he published his 'Chronicle of England,' in 2 vols. 4to. He had intended to bring this work down to his own time in six volumes, but not meeting with the encouragement he looked for, he stopped at the Norman Conquest. His next work was 'A Biographical Dictionary, containing an Account of all the Engravers from the earliest period to the present time, illustrated by engravings,' 2 vols. 4to, London 1785 and 1786; a work creditable to his judgment and industry.

In 1790 an asthmatic complaint rendered a country residence necessary, when he retired to Bacon's farm in Hertfordshire, where he employed a part of his time in engraving a series of plates in illustration of 'The Pilgrim's Progress.' Here he remained for four or five years. In 1795 he returned to London, and began collecting materials for his 'Complete View of the Dress and Habits of the People of England from the establishment of the Saxons in Britain,' the first volume of which he published in 1796, and the second in 1799. In 1801 he published the last work he lived to complete, on 'The Sports and Pastimes of the People of England,' 4to; reprinted in 1810, 4to, and again in 8vo, edited by William Hone, in 1830.

Mr. Strutt died, in narrow circumstances, in Charles Street, Hatton Garden, October 16th, 1802. He left some manuscripts in the possession of his son, from which 'Antient Times,' a drama in 4 vols., 12mo; and 'The Test of Guilt, or Traits of Antient Superstition, a dramatic tale, with the Bumpkin's Disaster,' &c., 4to, have since been published, as well as 'Queen Hoo Hall,' a romance, illustrative of ancient manners, left unfinished by Strutt, and for which Sir Walter Scott, at the request of the publisher, Mr. Murray, wrote a conclusion in 1808; to this Sir Walter in his general preface to the Waverley Novels makes a special reference, not only as "a step in his advance towards romantic composition," but as leading him to recur to the Highland story he had already commenced, and in fact to recast and complete Waverley.

Nichols, in his 'Literary Anecdotes,' whose account we have principally followed, enumerates (vol. v., pp. 685, 686,) a considerable number of single plates which Mr. Strutt engraved and published, as well as a few paintings in oil and drawings.

STRUVE, GEORG ADAM, was born at Magdeburg, on the 26th of September 1619. His father, the proprietor of Wandeslebon, was judge in the supreme court of the duchy of Magdeburg. The family of Struve came originally from Brunswick, in which the grandfather of the subject of this sketch possessed an equestrian fief. Some of the ancestors of the mother of G. A. Struve had occupied high judicial offices, and others had pursued, with success, the career of university honours.

Struve's father was too much occupied by his judicial duties to superintend the minute details of his son's education; but his mother laboured anxiously to instil devotional feelings into his infant mind. He received instruction in the first elements of Latin, and other branches of knowledge, at the Lyceum of Magdeburg, until he attained his eleventh year. In 1630 he was sent to the Gymnasium of Schleusingen, where he remained till 1636. His principal tutor was Reyher, a man of great reputation as a teacher, who, besides grounding him thoroughly in Greek and Latin, imparted to him some notions in philosophy and belles-lettres.

His family had suffered much during these six years from the destruction of Magdeburg by Tilly's army, and the devastation of the district in which their property lay. They led an unsettled life for several years, sometimes in one town sometimes in another, till the storm of war having drifted into other provinces, they ventured again to take up their abode at Magdeburg. Not long after their return, Georg Adam arrived at the house of his parents a few days sooner than he was expected. Six years had so completely changed his appearance, that he was received as a stranger both by his parents and sisters, who did not recognise him until he declared himself.

In June 1636, Struve entered the University of Jena. The taste which he had acquired for literature and science, under his schoolmaster, prompted him, although the law was his professional study, to devote a good deal of time to the philosobical classes. He attended the lectures of Philip Herst upon ethics; of Daniel Stahl upon logic and metaphysics; of Johann Zeisold upon physics; and of Johann Michael Dehlerr upon oratory and history. These were branches of knowledge which the jurists of his day were only in a few rare instances beginning to cultivate, but he found, in after life, advantage from this preliminary intellectual discipline. Even at this early age, if we may credit the narrative of his son, he had become aware of the important lights which a study of history was calculated to throw upon the doctrines of law, and the advantage a lawyer might derive from cultivating a logical precision in the statement of his arguments and an elegant diction. So strong was his sense of the latter requisite, that, in addition to the public lectures on rhetoric, he attended private classes for practical exercise in oratory. Seeing also how much depended in law upon precision of language, he extended his inquiries into the field of philology.

All these pursuits however were carried on in subordination to his legal studies. He attended the lectures of Peter Dieterich, Erasmus Ungebauer, and Ortholph Fomman. The last-mentioned was a relation of Struve's mother, and the young man had been confided to his superintendence, a trust which he conscientiously discharged by a watchful direction of his private studies. Struve had no relish for the wild merriment which then, even more than in modern times, was characteristic of the German student. He seems to have been of a quiet and even timid disposition, for a fright that he got from some soldiers, when a marauding party plundered Jena, soon after his arrival at the university, impaired his health sensibly for several years. His irreproachable conduct prepossessed the professors in his favour; and the distinguished appearance he made in a disputation which he maintained, in the philosophical faculty, on his thesis 'De Victoria et Clade,' in 1638, raised great expectations of his future eminence. He quitted Jena on the 11th of September 1639, and his public certificate from the heads of the University was more than usually flattering.

He remained upwards of a year in his father's house for the purpose of re-establishing his health, which had not yet recovered from the effects of the shock above alluded to. In the year 1641 he entered himself at the University of Helmstadt, where he remained till April 1645. Hermann Conring was then in the vigour of life: Struve attended during the summer of 1641 his lectures on the history of ancient Germany, to which the 'Germania' of Tacitus served as a text-book. In the winter of the same year he heard Rudolph Diephold's lectures upon 'genealogia historica,' as a supplement or continuation of Conring's, whose lectures upon politics he attended at the same time. In 1642 he was a member of a class to which Conring expounded the 'Politics' of Aristotle. Heinrich Hahne, at that time the most esteemed civilian in Germany, had ceased to lecture, but Struve was fortunate enough to be selected as his amanuensis on some occasions, and heard the 'Pandects' explained by his colleague Wesenbeck. His relation with Conrad Horn was more intimate, for his father had placed him under the immediate control of that professor, who exercised him, along with his other pupils, unremittingly in private disputations.

In January 1642, Struve maintained a public disputation in the juridical faculty, on a thesis 'De Damnis, illis præcique quæ ex dolo, culpâ, aut casu proveniunt, harumque correctionibus et præstationibus.' And in July 1643, he maintained one in the philosophical faculty, on a thesis 'De Ducibus et Comitibus Imperii Germanici.' In February 1645, he again supported a juridical thesis 'De Vindicta Privata;' and having been admitted to the preliminary examinations, received his licence as candidate for the degree of Doctor of Laws.

Two months thereafter, before he had completed his twenty-sixth year, he was appointed by Augustus, duke and archbishop of Magdeburg, assessor to the magistrates of Halle, an office which he retained not quite a year and a half. In the month of February 1646 he received as a matter of course the title of Doctor; and in the December following he was called to fill the chair of law in the University of Jena, left vacant by the death of Fibigius. He was admitted as assessor to the magistracy in January 1647; and in June 1648 as assessor to the high court of the circle of Saxony. He continued in the discharge of his judicial and academical duties till 1667. His opinions were in great request both in controversies relating to public

and those relating to private rights. The town of Brunswick being at that time involved in a dispute regarding its privileges with the duke, requested Struve to undertake the management of their legal business; and he, having obtained the consent of the patrons of the university, was appointed, on the 26th of March 1661, counsel in ordinary to the good town of Brunswick for three years, with an annual salary of 300 dollars, becoming bound to advise its magistrates in writing whenever called upon, and, if necessary, to visit the town four times in the year. The duke and town having settled their dispute by a compromise, this connection was dissolved in December 1663. At first Struve lectured upon the 'Institutes,' a duty devolving upon the youngest professor. As his seniors died off, he was called in succession to lecture upon the 'Pandects,' the 'Code,' and ultimately upon feudal law. Entertaining from his own experience a high opinion of the benefit to be derived from disputations, he encouraged his pupils to engage in them frequently among themselves under his guidance; and in course of time the idea suggested itself to him of making the young men maintain in succession disputations on all the leading doctrines of the branch of law he might be lecturing upon at the time. From a series of theses impugned and defended in this manner arose his 'Syntagma Juris Feudalis,' first published in 1653, and his 'Syntagma Juris Civilis,' first published in 1658.

He received unexpectedly, in the year 1667, the appointment of privy councillor to the dukes of Weimar, and transferred himself with his family to the seat of government in the month of December. His discharge of the duties of this office gave so much satisfaction, that when the line of Saxe-Altenburg became extinct in 1672, and doubts were entertained whether the line of Gotha or Weimar had the nearest claim to the succession, he was selected as the ablest person to advocate the cause of his master. In the conduct of this delicate business, he had the merit or good fortune to give entire satisfaction, both to the party for whose interest he acted, and that to which he was opposed. When the territories of the house of Weimar were divided between the brothers, he remained in the service of the Duke of Weimar. Notwithstanding the load of public business which devolved upon him during this period of his life, he contrived to find some time for the literature of his profession. He published in 1669 answers to objections which had been urged against some of the doctrines maintained in his 'Syntagma Juris Civilis,' a work which had however been completed before he left Jena. He compiled his remarks on the 'Immo' of Gothofredus, which his son Burkhard Gotthelf published at Frankfurt after his death. In 1668 he published 'Jus Sacrum Justinianeum.'

The Ordinarius of the Judicial College of Jena died in 1674; and notwithstanding the active competition of the most distinguished German jurists for so honourable and lucrative an employment, Struve was selected by the patrons of the university as the best qualified for the office, along with which the professorship of canon law was then uniformly held. On the 28th of July, he made with his family a sort of triumphal entry into Jena; for the citizens and the members of the university met him in procession at some distance from the town. The important offices to which he had been appointed he continued to fill till his death, although the active discharge of their duties was interrupted for a time by the affairs of the regency of Jena.

On the death of Duke Bernard, to whose share the duchy of Jena had fallen at the partition of the Weimar territories, his son Johann Wilhelm, a minor, succeeded. His uncle Johann Ernest of Weimar was guardian, but it was deemed expedient that a permanent council of regency should sit at Jena. Struve was appointed president of this body about the end of August 1680. In virtue of this appointment, the whole burden and responsibility of the general executive government of the territory, the discharge of the consistorial business, and the management of the finances, fell upon his shoulders. He was obliged to relinquish to another the discharge of his professorial duties, reserving however his appellate jurisdiction as ordinarius. So many cares naturally distracted his attention from his own private concerns, which were considerably dilapidated in consequence of his elevation. His pre-eminent position too exposed him to much malevolence; but he laboured indefatigably, and gave satisfaction both to the Duke of Weimar, and to the Duke of Eisenach, who at his death succeeded him in the regency. The young Duke of Jena died towards the close of 1690, not long after a partition was agreed to by the lines of Weimar and Eisenach, and the council of regency being dissolved in consequence, Struve was restored to his academical functions.

His life at Jena, both before and after this interruption, though a busy was a uniform one. As privy councillor he attended every consultation to which he was summoned by the dukes his masters. As Ordinarius he presided both in the ordinary and appellate tribunals of Jena. He prepared opinions in reply to the cases addressed by numerous applicants either to the Judicial College of Jena or to himself individually. In addition to these occupations, he faithfully expounded to his pupils the doctrines of the canonical law as then received in the courts of the Protestant states of Germany. After the dissolution of the regency, he did not again enter the academical chair, but continued nevertheless, with unabated diligence, to urge on the literary undertakings to which his professional duties had prompted him, and which, even whilst acting as vice-regent, he had not neglected. He prepared a new edition, with notes explanatory of the points in which the Lutheran deviated from the Roman Catholic system of canon law, of Valerius Andrea's treatise on that branch of jurisprudence, which he used as a text-book; but it was not published till 1680, when other cares prevented him from continuing his lectures. The chief ambition of his later life was to bring the canonical law of Protestant Germany into a better and more systematic form. With that view he projected various works; but on account of their extent, and the interruption he experienced, only fragments of them were completed. A projected 'Jurisprudentia Canonica,' after the model of his own 'Jurisprudentia Romano-Germanica,' remained a mere project. Of a complete 'Commentary on the Five Books of the Decretals,' only that which relates to the fifth book, 'De Delictis,' was published, at Jena in 1691: it appears that his son Georg Gottlieb acted as editor. It was his intention to treat the doctrine of marriage in a much fuller manner in his annotations on the fourth book: valuable materials were collected for the purpose; and he had resolved to make his son Burkhard Gotthelf digest them under his own superintendence and direction, but the young man preferred accepting the invitation of his brother at Darmstadt, as is noticed in the succeeding article. The materials for a projected treatise 'De Causis et Beneficiis Ecclesiasticis' were in like manner left unarranged at his death. The materials and plans of the great structure he contemplated alone survived him. He found time, amid all his labours, to compile a system of the common law of the Empire in the German language, a work which was undertaken at the request of Duke Ernest of Gotha, and published in 1689. It was the first German treatise of the kind, and gave a severe shock to the prejudices of most of his contemporaries. The autumn before his death he undertoook to prepare an edition of the 'Criminalia' of Carpzovius for a Leipzig bookseller, but death prevented him.

His son remarks that his energy and love of life seemed materially to abate after the shock he received by the death of the young duke. He continued however without intermission the arduous duties of his office, and was seized in court with the illness which carried him off in less than twenty-four hours. It was a maxim which he was fond of repeating, that "the Ordinarius of Jena ought to die standing."

Georg Adam Struve was twice married. His first wife was the daughter of Christopher Philip Richter, whom he succeeded as Ordinarius. They were married on the 6th of November 1648, and lived together fourteen years, during which time she brought him eight children, all of whom died before him except two, Friedrich August, who inherited the property of his maternal grandfather, and died two years after his father, and Johann Wilhelm, a practising lawyer of considerable eminence, long resident in Darmstadt, of whom mention is made in the following article. Conscious that his professional duties incapacitated him from paying the necessary attention to the education of his children, Struve, soon after the death of his first wife, began to look about for a second. His choice fell upon Susanna Berlich, daughter of a distinguished lawyer resident in Dresden. They were married on the last day of October 1663; and she survived him six years. She brought him seventeen children, of whom four sons and one daughter survived him. Three of the sons, Georg Gottlieb, Burkhard Gotthelf, and Friedrich Gottlieb, embraced the legal profession, but only the second attained to any eminence. Ernst Gotthold was a practising physician in Brunswick. Two of Struve's daughters married lawyers; so that he descended from one line of jurists, and was progenitor of another.

His published works are—'Syntagma Juris Feudalis,' Jenæ, 1653; ibid, 1659; Frankfurt, 1703-4. To the later editions are appended 'Observationes feudales juxta syntagmatis juris feudalis ordinem digestæ;' 'Decas Consiliorum et Responsorum Feudalium,' and 'Centuria Decisionum, quænam res feudales, quænam allodialis.' 'Syntagmata Jurisprudentiæ Civilis,' Jenæ, 1665 (frequently reprinted); 'Jurisprudentia Romano-Germanica Forensis,' Jenæ, 1670; 'Jus Sacrum Justinianeum, sive Progymnasmata ad Titules priores Libri i. Codicis,' Jenæ, 4to, 1668; 'Evolutiones Controversiarum in Syntagmata Juris Civilis comprehensarum,' Jenæ, 1669; 'Triga Dissertationum: de Vindicta privata et retorsione juris iniqui; de ædificiis privatis; et de annona,' Jenæ, 1670; 'Dissertationes Criminales XVI. in academia Salana publicæ disquisitioni præpositæ,' Jenæ, 1671; 'Decisiones Sabbathinæ, Canonicæ et Practicæ; Selectiones de Conventionibus et Contractis,' Jenæ, 4to, 1677; 'Notæ et Observationes Theoreticæ, Canonicæ et Practicæ ad Antonii Matthæi Tractatum de Successionibus,' Jenæ, 4to, 1678; 'Valerii Andreæ Desselii Eretomata Juris Canonici, cum animadversionibus,' Jenæ, 8vo, 1680 and 1691; 'Dissertatio Juridica de Invocatione Nominis Divini,' Jenæ, 4to, 1682; 'Jurisprudentz, oder Verfassung der Landüblichen Rechte,' Mersburg, 8vo, 1689; 'Commentarius ad Librum V. Decretalium de Delictis, Cura Georgii Gottlebii Struvii,' Jenæ, 4to, 1691.

The writings of Georg Adam Struve indicate a mind which, as far as it could see, saw distinctly and correctly. He belonged, notwithstanding his studies in philosophy and history, rather to the race of jurists which preceded him, than to the more accomplished race which succeeded him. His historical erudition is very deficient in critical discrimination; and he labours painfully to torture the doctrines of law into the formulæ of scholastic logic. It was as a practical lawyer that he distinguished himself; a character for which perhaps even the limited range of his mental vision peculiarly qualified

him; but towards the formation of which his robust yet tranquil constitution both of mind and body, his clearness of apprehension, self-possession, and moral courage, but above all his high and pure sense of moral rectitude, were invaluable ingredients. His influence in the development of German jurisprudence was exercised as presiding judge in an important appellate tribunal; as a consulting lawyer whose opinions were highly valued throughout all Germany; and as a judicious former of the minds of youth. He worked more through the jurists he trained, than by his own works. Georg Adam Struve was one of those robust, quiet, powerful natures which are of more importance in society than nine-tenths of the more glaring personages who engross the admiration of the multitude.

(*Pii Manes Struviani, sive de Vita et Scriptis Georgii Adami Struvii, Illustris quondam Jureconsulti quibus justa persolvit moestissimus filius Burcard Gotthelf Struve*, Jenæ, apud Johannem Bielkium, 1705.)

STRUVE, BURKHARD GOTTHELF, third son by the second marriage of Georg Adam Struve, was born at Weimar on the 26th of May 1671, and was carried to Jena, when his father transferred his residence to that university, on receiving the appointment of Ordinarius of the Judicial College there, in 1674. Great pains were taken with his education by his parents; and in after life Struve often acknowledged his obligations to Johann Friedrich Durre, who had the charge of his elementary education. An incident mentioned in the Memoir of his father, which he published in 1705, almost leaves the impression that the old gentleman treated him in boyhood like a favourite plaything. The last time Georg Adam Struve presided at the creation of a number of doctors of law, in 1680, he commanded Burkhard, then a boy of nine years only, to make his remarks, and put questions with the rest of the assembly. Not long after this event the boy was sent to the gymnasium at Zeitz, and confided to the care of Christopher Cellarius, rector of the institution. Young Burkhard made himself so useful to his preceptor, both in his private study and in the public library, that he gained his confidence sufficiently to be employed as an assistant upon the corrected and enlarged edition of Faber's 'Lexicon,' which he had undertaken to publish.

Burkhard Gotthelf Struve, having attained his seventeenth year, returned to Jena for the purpose of commencing his university studies, in 1788. His father, who was then engrossed with the labours which fell to his share as president of the regency of the duchy of Jena, had relinquished for a time the active discharge of the professorial office. At the urgent request of his son however he consented to give private instruction, on Wednesdays and Saturdays, to him and eleven of his young associates, in the system of Romano-Germanic law recognised by the tribunals of Germany, and the plan of tuition pursued was to examine the pupils upon the elementary treatise on this branch of law compiled by their instructor, and to exercise them in arguing upon controverted doctrines. Burkhard attended at the same time the prelections of Johann Hartung and Peter Muller in Roman law. He seems however to have been a more assiduous frequenter of the literary classes of Jacob Muller, Andreas Schmidt, and especially of Georg Schubart, then rector of the university, under whose presidency he held, in 1689, a public disputation upon some theses appended to his dissertation 'De Ludis Equestribus.' Not long after he disputed in the juridical faculty on the legal doctrines 'De Auro Fluviatili;' and on both occasions he is said to have impressed his auditory with admiration of his precocious talents. While thus engaged, he did not neglect pursuits more consonant to the tastes of his age, country, and academical associates. He learned dancing, and was for a time a frequent attendant in the fencing-school. Tiring however of these pursuits, he devoted himself with ardour, in his leisure hours, to the study of the French language. In the Memoir of his father, already alluded to, he mentions that about this time he was employed by his father in a collation of his Latin treatise 'Jurisprudentia Romano-Germanica Forensis,' with his work on the same subject in German, to show that the one was not a mere translation of the other, but a different work. The statement which Burkhard drew up on this occasion was meant to be inserted in the pleadings of the publisher of the German work, against whom the publisher of the other had brought an action; but it was published, at a later period, by the bookseller, as a preface to a new edition, without the compiler's knowledge or consent. An exercise of this kind, and the repetitions under his father, were well calculated to impress the leading doctrines of the law upon his memory.

Towards the close of the same year in which he maintained his first public disputations, Burkhard Gotthelf Struve repaired to the University of Helmstadt, for the purpose of studying history under Heinrich Meibom, and civil law under Georg Engelbrecht. After a year's residence at Helmstadt he went to Frankfurt-on-the-Oder, in order to profit by the instructions of Samuel Stryk and Peter Schulz. During his abode at Frankfurt he engaged in a controversy which led him to appear for the first time in print. An obscure jurist of the name of Schnegas had published, in 1689, a treatise 'De Concursu Creditorum,' in which he attacked some doctrines laid down by the elder Struve, in his 'Institutes of Forensic Law,' regarding the classification of creditors and the right of property in dowry. Burkhard asserted the correctness of his father's views in a pamphlet, which he called 'Struvius non Errans,' and which, to judge by the warmth with which he speaks of the controversy at a much riper age, must have been rather bitter. Schnegas replied in the same strain, but his young antagonist was induced by the advice of older and cooler friends to allow the matter to rest.

In 1691 Stryk having accepted of a chair in the University of Wittenberg, Struve returned to Jena, and was soon after sent to Halle by his father, with a view to his attending the sittings of the supreme court there, in order that he might make himself master of the forms of process. The dry details of legal practice were repulsive to a mind early accustomed to the self-indulgent habits of the abstract student, and to the applause attendant upon skill in mere literary controversy. Instead of frequenting the court, he directed himself almost exclusively to the theory and antiquities of public and feudal law. In such a frame of mind he lent a willing ear to the inducements held out by an elder brother to make a tour to Belgium, and afterwards join him at Darmstadt, where he was established as a practising lawyer. He in consequence visited in succession Gotha, the Hague, Amsterdam, Rotterdam, and Leyden, and was everywhere, on account of his father's reputation, kindly received. He afterwards confessed that his thoughts during this journey were rather distracted by the gaiety and splendour of the towns he visited, than earnestly bent upon extending his knowledge; nor was this very unpardonable in one who had only completed his twentieth year. He did however derive some benefit from the conversation of distinguished scholars in Utrecht and Leyden.

At the request of his brother he repaired to Frankfurt to take charge of some business for the transaction of which he required a confidential agent in that town. It was the time of the fair, and the novelty and bustle of the scene left a lasting impression upon Struve's mind. The affairs which required his presence there being arranged, he returned to the Hague, and, the first distraction of travelling having worn off, settled to study. The favourite pursuits of the Dutch literati extended his field of inquiry. On the one hand, the Hague being then a centre of an active diplomacy, his investigations regarding public law were enabled to assume a more practical and real character. The literary pursuits too of his new associates had more of the tone of society than those which prevailed in the German universities. On the other hand, the museums of Holland, and especially the collections of coins and other antiquities, attracted him to inquiries for which his investigations into the antiquities of feudal law had in some measure prepared him. During his residence at the Hague he was indefatigable in his visits to all the museums and libraries, and in his study of the periodical literature, which opened in a manner a new world to him. He made for himself a considerable collection of coins and antiquities. While thus engaged, and projecting a tour through Spain and Great Britain, he was seized with a violent illness, which interrupted his pursuits.

On his recovery he rejoined his brother, and was employed by him at various times to conduct actions for him in the courts of Darmstadt, Stuttgardt, and Cassel. He was induced about this time by the fair promises of a Livonian nobleman to undertake a journey in his company to Sweden for the purpose of obtaining a more intimate acquaintance with the antiquities of Scandinavia. Struve with this view proceeded to Hamburg, where he was to be joined by his companion. The count not making his appearance however, he returned to his brother, and in the same year (1692) visited Wetzlar, for the purpose of obtaining, by attending the sittings of the imperial court, a more accurate knowledge of the practice of public law. While thus engaged, he was attacked by a more severe illness than the preceding; and some of the symptoms induced a suspicion that it was occasioned by poison. No sooner was he convalescent than he received intelligence of the death of his father, and was obliged to leave Wetzlar in order to look after his share in the inheritance. During the period which elapsed between his quitting the University and his return to Jena, his mind, though stimulated to greater activity and familiarised with objects of greater reality and importance than had previously engaged his attention, had been dissipated and distracted with their multiplicity. To the end of his life he occasionally expressed regret that he had not, in compliance with the request of his father, remained at Jena, to digest under his direction his collections for a commentary on the law of marriage, an occupation which must have contributed to give him more precision and more command over his thoughts.

On his return to Jena, Struve found one of his brothers eagerly engaged in pursuit of the philosopher's stone. He was of a facile disposition, as is apparent from an anecdote he relates in the Life of his father, of his incurring a rebuke by undertaking to solicit privately for a person whose conduct was under judicial investigation. This easiness of temper at first led him to join in his brother's experiments, but the frenzy seized him in turn, and he was soon as zealous an adept as the other. As might have been anticipated, the search after the secret of making wealth ended in beggaring both. The brother was only saved from a jail by Struve selling the collection of curiosities he had made in Holland, and even a part of his wardrobe. To the intoxication of his golden dreams succeeded a state of miserable depression which lasted for two years. He secluded himself from society, and absorbed himself in the study of the Scriptures and the theological writings of Tauler and Arndt.

When he recovered his elasticity of mind, he found himself unable to encounter the expense of following out the academical career to which his father had destined him. Some time elapsed before any

prospect of employment opened to him. In 1695 he published at Frankfurt-on-the-Main some notes on the legal doubts of Gothofredus (known among jurists as the *Immo* of Gothofredus), from a manuscript of his father. In 1696 he published a letter to his old teacher Cellarius, 'De Bibliothecarum harumque Præfectis.' At last, in 1697, he was appointed by the patrons of the University of Jena curator of the library. Upon receiving this appointment he opened private classes, giving instruction, according as his pupils desired, in physics, the elements of the Greek language, Roman antiquities, or history. The number of young men who attended him excited the envy of the established teachers, and drew down upon him the active enmity of Schubart. It was found necessary to provide himself with a legitimation as teacher; and for this end he, in the year 1702, took the degree of Doctor of Law and Philosophy at Halle, the usual fees being remitted at the solicitation of Stryk and Cellarius.

As soon as he obtained his degree he took measures for having himself enrolled as Doctor Legens at Jena, and his subsequent career was one of uninterrupted success. On the death of Schubart he was appointed to the chair of history, and he commenced the discharge of its duties in 1704 by publishing a programme 'De Vitiis Historicorum,' and delivering a public oration 'De Meritis Germanorum in Historiam.' His fame as a public teacher attracted many of the young nobility from all parts of Germany, and among others Prince Ernest Augustus, afterwards duke of Weimar. Having received in 1712 an invitation to the University of Kiel, he was induced to decline it by the patrons of Jena conferring upon him the office of historiographer to the university, the rank of counsellor, and the appointment of extraordinary professor of law. He was promised the succession to the ordinary professorship of feudal law, which he actually obtained a few years later. In 1717 he was appointed a privy councillor by the reigning prince of Baireuth, and in 1730 he received the same compliment from the Saxon court. He repeatedly filled the office of dean in the Philosophical faculty, and was thrice chosen rector of the university. He died May 24, 1738, having nearly completed his sixty-seventh year.

Struve was thrice married. He was united to his first wife, Anna Elizabetha Bertram, daughter of an assessor in the court attached to the salt-works of Halle, in 1702, who died in 1706, leaving him two daughters. He married in 1707 his second wife, Regina Elizabetha Standler, daughter of the town-clerk of Naumburg on the Sala; the year of her death is uncertain; she left no surviving children. In 1724 he married Sophia Maria, widow of Ernest Friedrich Kittoner, a clergyman in Quedlenburg, who brought him no children.

The published works of Burkhard Gotthelf Struve are very numerous. A complete list of them is given in the 'Acta Eruditorum' of Leipzig, published in 1740. The following are the most important, either on account of their subjects and inherent interest, or of the indications they give of the progress and direction of the author's studies:—'Struvius non Errans,' 4to, Franc. ad Viad., 1691; 'Bibliotheca Numismatum Antiquorum,' 12mo, Jenæ, 1693; 'Pia Mortis Desideria in Obitum Susannæ Berlichiæ, matris piatissimæ,' 8vo, Jenæ, 1699; 'Didaci Saavedræ Abriss eines Christlichen Politischen Prinzen,' 12mo, Jenæ, 1700; 'Antiquitatem Romanarum Syntagma, sive de Ritibus sacris Systema absolutius, adjecta Bibliotheca, Figuris æneis, et Indicibus necessariis,' Jenæ, 1700; et auctior., 4to, 1729; 'Acta Literaria ex MStis edita et collecta' (17 fasciculi collated, with the date 1713 on the title-page); 'Bibliotheca Juris Selecta,' Jenæ, 1703 (frequently republished, ultimately with additions by Buder); 'Introductio ad Notitiam Rei Literariæ, et Usum Bibliothecarum,' Jenæ, 1704 (contains the 'Dissertatio de Doctis Impostoribus,' published separately by the author in the preceding year); 'Bibliotheca Philosophica in suas classes distributa,' 8vo, Jenæ, 1704 (frequently republished latterly with additions by Kahl); 'Selecta Bibliotheca Historica,' 8vo, Jenæ, 1705 (republished with additions by Buder), 'Pii Manes Struviani, seu de Vitis et Scriptis Georgii Adami Struvii,' 8vo, Jenæ, 1705; 'Syntagma Juris Publici Imperii Romano-Germanici,' 4to, Jenæ, 1710 (republished in 1711; and again much enlarged, with the title 'Corpus Juris Publici I. R. G.,' in 1738); 'Syntagma Historiæ Germanicæ, à primâ gentis origine ad annum usque 1716,' 4to, Jenæ, 1716 (subsequently published in an enlarged form, with the title 'Corpus Historiæ Germanicæ, à primâ gentis origine ad annum usque 1730, ex genuinis historiarum documentis, coævorum scriptorum monumentis, diplomatibus, et ex actis publicis, illustratum cum variis observationibus et figuris æneis, adjecto indice locupletissimo, et opusculis ad historiam Germanicam facientibus; præmissa est Chrest. Gottl. Buderi Bibliotheca Scriptorum Rerum Germanicarum, easdem universum illustrantium,' fol., Jenæ, 1730 (a German translation of this work has been published); 'Historia Juris Romano-Justinianei, Græci, Germanici, Canonici, Feudalis, Criminalis, et Publici,' 4to, Jenæ, 1718; 'Einleitung zur Deutschen Reichs Historie,' 8vo, Jenæ, 1724; 'Corpus nun is Publici Academicum,' 8vo, Jenæ, 1726 (thrice republished); self in ndium Juris Feudalis,' 8vo, Jenæ, 1727 and 1737; 'Kurtzer expound zur Einleitung zur Wissenschaft der Staaten von Deutsch- received in Jenæ, 1733 (the title of this work contains the term dissolution istica,' the invention of which has been attributed to chair, but con Corpus Juris Gentium, sive Jurisprudentia Heroica ex the literary un Gentium Argumentis petitum, et innumeris exemplis him, and which, editis et ineditis, historiarumque monumentis, omnis He prepared a (this work occupied thirty years of its author's life, was left complete, but unpublished, at his death, and appeared at Jena in 1743, edited by J. Aug. Helfeld).

Much of the reputation of Burkhard Gotthelf Struve during his lifetime seems to have proceeded from his personal amiability, and from his usefulness as a general index. His style is heavy, and his thoughts scarcely ever original or striking. His services to the literature of history and jurisprudence are great, but they are mainly the services of an able librarian and index-maker. To him perhaps rather than to Achenwall belongs the merit of having given a more systematic form to the statistical branch of education as taught in the universities of Germany—an important department of information, but too apt to spread out into trivial diffuseness.

(*Nova Acta Eruditorum*, anno 1740 publicata, Lipsiæ, 1740; *Ad Nova Acta Eruditorum quæ Lipsiæ publicantur Supplementa*, Tomus iv., Lipsiæ, 1742; *Pii Manes Struviani, sive de Vita et Scriptis G. A. Struvii*, Jenæ, 1705; *Bibliothèque Germanique*, tomes viii. et xliii., Amsterdam, 1724 and 1738; Martini Lipenii, *Bibliotheca Realis Juridica*, Lipsiæ, 1757.)

STRYPE, REV. JOHN, is said to have been of German descent, but he was born in London, 12th November 1643. After having been six years at St Paul's school, he was admitted, in 1661, of Jesus College, Cambridge; but he soon after removed to Catherine Hall, where he took his Bachelor's degree in 1665, and his Master's in 1669. In the latter year he was presented to the perpetual curacy of Theydon-Boys in Essex; which however he resigned a few months after, upon being appointed minister of Low Leyton in the same county. Here he continued to reside till within a few years of his death, when he came to live with Mr. Harris, an apothecary at Hackney, who had married his granddaughter. He had been lecturer of Hackney till he resigned that appointment about the year 1724; and he also held along with his Essex living the sinecure of Tarring in Sussex, to which he was presented by Archbishop Tenison. He died 13th December 1737, in the house of Mr. Harris, at the great age of ninety-four.

The history of Strype's long life, in so far at least as it is of any public interest, consists merely of the list of his successive publications. Although his works amount to thirteen large folio volumes, besides octavos and pamphlets, it was not till he had reached his forty-sixth year that he gave any employment to the press, and then he began with a single sermon; nor did he print anything more till five years after. Then, in 1694, appeared, in a folio volume, the first fruit of his researches in ecclesiastical antiquities, his 'Memorials of the most renowned Father in God Thomas Cranmer, sometime Lord Archbishop of Canterbury.' This was followed, in 1698, by an octavo volume entitled 'The Life of the Learned Sir Thomas Smith, principal Secretary of State to Edward VI. and Elizabeth; wherein are discovered many singular matters relating to the State of Learning, the Reformation of Religion, and the Transactions of the Kingdom during his time;' that in 1701 by another octavo volume entitled 'Historical Collections relating to the Life and Acts of Bishop Aylmer' (or Aelmer, who filled the see of London from 1577 to 1594); and that by his 'Life of Sir John Cheke,' 8vo, London, 1705. He published another single sermon in 1708; and the next year he brought out the first volume in folio of his 'Annals of the Reformation and Establishment of Religion,' comprehending the first twelve years of the reign of Elizabeth. Before proceeding further with this work, he produced three more biographical folios as companions to his Life of Cranmer: his 'History of the Life and Acts of Archbishop Grindal,' in 1710; his 'Life and Acts of Archbishop Parker,' in 1711; and his 'Life and Acts of Archbishop Whitgift,' in 1718. Then, digressing to another field of antiquarian investigation, he came forth, in 1720, with his new edition of Stow's 'Survey of London,' in two bulky folios, of which we may safely say that nearly three-fourths consist of his own additions. [STOW.] The next year, 1721, was published what may be regarded as his most important work, his 'Ecclesiastical Memorials, relating chiefly to Religion and the Reformation of it, and the Emergencies of the Church of England, under King Henry VIII., King Edward VI., and Queen Mary I.' in three volumes, folio. Of this work a new edition, though limited, we believe, to a very small number of copies, was brought out at London in 1816, in seven volumes, 8vo. But Strype's labours were not yet closed: another single sermon, in 1724, ushered in a second edition of the first volume of his 'Annals' in 1725; a second folio volume of that work the same year, bringing down the history of the Church of England to A.D. 1580; a third in 1728, embracing the period from 1581 to 1588; and a fourth, in 1731, consisting however only of a collection of papers, which the author's advanced years and infirmities prevented him from reducing into a narrative, in illustration of the remainder of the reign of Elizabeth.

Strype probably spent the first fifty years of his life in collecting the materials of the voluminous works which he gave to the world in the succeeding forty. His books all consist for the greater part of masses of original papers, even so much of them as has the form of being his own composition scarcely ever evincing any real digestion of the facts which he sets before his readers. He claims the merit of great fidelity and accuracy, and probably he may be trusted in general for the correctness of his transcriptions, all of which he professes to have made with his own hand; but, being really what may be called a dull, almost a stupid man, though possessed of a consider-

able amount of knowledge, he is both apt to miss the essence of events and transactions in his prolix detail of the circumstances, and even occasionally, with all his tediousness, to leave his narrative imperfect by the omission of some particulars which would not have escaped a sharper intellect. We believe every reader or consulter of Strype will have found himself annoyed occasionally by this absence, amid a multitude of superfluities, of the one thing needful. His books however are all curious and valuable for the quantity of information they contain never before published, and some of which is not to be elsewhere found; and they must on that account be considered as forming, along with Burnet's 'History,' and even in some respects in a higher degree than that, the foundations of the history of the reformed Anglican Church, but like that work they require some critical discernment and judgment to use to advantage.

STUART FAMILY. The origin of this family is briefly stated under ROBERT II. of Scotland. In his descendants the crown of Scotland continued down to James VI. of Scotland, who became James I. of England. From him the sovereigns of England remained in the Stuarts to the flight of James II. The Acts of Settlement, passed in the reign of William III., secured the succession of the House of Hanover to the throne of England, and the descendants of James II. were subsequently excluded from the throne of Scotland also. [GEORGE I.] The chief historical interest that attaches to the House of Stuart after the abdication of James II., is limited to the two invasions of Great Britain by his son and grandson, who are often respectively called the elder and younger Pretender.

STUART, JAMES FRANCIS EDWARD. On the 16th of September 1701, James II. died; and his son James, Prince of Wales, was immediately acknowledged by Louis XIV. as king of Great Britain, contrary to his promise to King William. The King of France was induced, as Tindal affirms, to take this step, chiefly by the persuasion of Madame de Maintenon, whom Mary of Este had engaged in her favour; and the influence of the Dauphin was added to that of Madame de Maintenon. The King of Spain, the Pope, and the Duke of Savoy also acknowledged the Pretender, as the Prince of Wales was afterwards called, as king of England.

In 1708 extraordinary preparations were made by Louis XIV. at Dunkirk, but the object of them was kept so secret, that no one in England suspected the intentions of the French. Louis, indignant at the recent attempt of the allied powers upon Toulon, and believing that the discontent of the Scotch with the Union rendered them ready for revolt, was preparing to invade England. The Pretender's claims were the ostensible reason for this attempt: and Louis, in a visit to him at St. Germain's, presented him with a sword mounted with diamonds, begging him never to forget that it was a French sword. The prince repaired to Dunkirk, intending to pass over to the Frith of Forth; but he was taken ill of the measles, and the English fleet had time to get ready. "In the meantime," says Cunningham, "the Pretender wrote to the French king for his directions what to do in this unhappy case. The French king, who was no more concerned about the Pretender's life and affairs than to serve his own turn, answered, that he must not desist from the undertaking nor delay his embarkation; and ordered some men thither to see him on shipboard, though he was hardly recovered of his distemper." So eager was Louis for the enterprise, that though the Pretender requested only a few days for the recovery of his health, Louis was peremptory, and the fleet put to sea. But this expedition was wholly unsuccessful, partly, as some thought, from the aversion of the Pretender to land in Scotland, partly from storms, which dispersed the French ships, partly from the vigilance of the English admiral, Sir George Byng, but chiefly from the dissensions of Fourbin and Gaie, who had the command of the French fleet. It returned, with the Pretender on board, to Dunkirk, and the disappointed prince obtained permission of Louis to engage in the campaign in Flanders. In commemoration of this expedition a medal was struck in England; and the price of 100,000 crowns was set upon the Pretender's head by the English parliament. On the 11th of July 1708, the Pretender is stated by French writers to have been in the battle of Oudenarde, which was gained by Marlborough; but according to the accounts of Dutch historians, he contented himself with observing the engagement from the steeple of a neighbouring village church, and consulted his safety by a timely retreat.

In 1713 the Pretender published a protest which he forwarded to the ministers of the different states at Utrecht, declaring that he could not "by his silence seem to consent to what was transacting to the prejudice of him and of the lawful heirs of his kingdom;" and that, finding the confederate powers had no regard to his rights, he solemnly protested against all that might be agreed on to his prejudice. No notice was publicly taken of this protest; but the Pretender's friends in England were indefatigable in strengthening his favour with the queen. The jealousy which Anne cherished of the House of Hanover, and her resentment when it was proposed that the Electress Sophia should reside in England, strengthened for a time the influence of Lord Bolingbroke. But the Pretender's stronghold was in the affections of the queen. It has even been surmised that she was cognisant of the expedition against Scotland in 1708. Upon the death of Queen Anne, James, who had been residing at Bar-le-Duc, posted to Versailles, where he met with an ungenerous reception from Louis XIV., who had found it most consonant with his interests to acknowledge King George I., and who intimated to the Pretender, through the Marquis de Torcy, that he must quit France. In August 1714, James sent to the principal nobility of Great Britain a declaration in which he asserted his claim to the throne, and stated his surprise that upon the death of the queen a foreign prince should have been proclaimed king. This manifesto was sent by many of those who received it to the secretary of state; and the ambassador of the Duke of Lorraine, in whose territory James was then living, was forbidden the court. A proclamation was made, in which the price of 100,000*l.* was set on the head of the Pretender, who, as his partisans expressed it, had "no place left for him to flee unto." Circumstances however had been operating in favour of the Pretender. Many persons had an hereditary attachment to the House of Stuart; some were influenced by hopes and promises of honours; and more, by the outcry that the church was in danger under the Whig government, which was the "main artifice" of the plot, as George I., in his speech to parliament, after the rebellion had commenced, expressed himself. In 1715 the court of St. James's received information that an open rebellion had broken out in Scotland, headed by the Earl of Mar, who had been secretary of state for Scotland when Anne died, and had been one of the first to swear allegiance to her successor. The Marquises of Huntley and Tullibardine, the Earls of Southesk and Marischal, with many other noblemen and landed proprietors, joined in the rebellion, and the Pretender's standard was set up by the Earl of Mar at Brae-Mar, on the 6th of September 1715.

Active measures were taken by the English government. Several suspected persons were imprisoned in the castle of Edinburgh; and General Whetham was ordered to form a camp near Stirling. Several vessels at the same time sailed from Hâvre-de-Grace for Scotland, and notwithstanding the efforts of the British navy, one of them reached Arbroath, and supplied the Highlanders with arms and ammunition, which were carried to Brae-Mar. Assurances were also given that the Pretender would shortly arrive. But the news that Louis XIV., who had secretly encouraged the rebellion, was dead, struck a panic among the Jacobites, and for a time suspended their operations. They decided however to proceed in their course, and to urge the Pretender by letter to appear amongst them. The Earl of Mar assumed the title of lieutenant-general of the Pretender's forces, and a manifesto, setting forth the national grievances, was published. A scheme was also formed to surprise the castle of Edinburgh, but was defeated.

About the 9th of September the Duke of Argyle, commander-in-chief of the English forces in Scotland, marched northward; whilst several Scottish peers, the Earl of Sutherland, the Duke of Roxburgh, and others, showed their loyalty to King George by raising their clans. A conspiracy was about the same time discovered in England. Colonel Paul, who had a company in the first regiment of foot guards, was detected in enlisting men for the Pretender's service. In Somersetshire an insurrection was projected, but checked by the government; treasonable designs however were so widely spread in the western counties of England, that at Bath the Jacobites talked openly of the Scotch rebellion as merely a diversion to draw the troops off to the north. General Wade was at last ordered to march to Bath, where he discovered and seized many chests of fire-arms and some pieces of cannon. The University of Oxford was also tainted with Jacobitism, and 'King James's' health is reported to have been drunk there every day. General Pepper being despatched to Oxford, entered the city early one morning and apprehended sixteen or eighteen persons, whom he conveyed to Abingdon. Cornwall was also disaffected, and a correspondence was now carried on among the conspirators throughout Great Britain. As their communications could not with safety be entrusted to the post, Jacobite gentlemen rode to different parts of the kingdom under the pretence of travelling for pleasure, but in fact to convey letters and intelligence.

The next step which the insurgents took in the north was to proclaim James king at Newcastle-upon-Tyne, and to make an attempt on the town of Newcastle, but finding the gates closed, they retired to Hexham, where they were joined by some Scottish horse. Their numbers were now increased by recruits, who joined them at different towns, and the influence of the Earl of Derwentwater, a Jacobite nobleman, gave them additional strength. But the town of Newcastle stood firm, and the rebels, hearing that they were to be attacked at Hexham, withdrew from that place, having first proclaimed the Pretender. On the 12th of October the standard of James VIII. of Scotland was set up at Moffat in Annandale, by the Earl of Kenmure; and on the 19th the Scots, under Lord Kenmure, being joined by the English rebels, marched to Kelso.

In the meantime the Earl of Mar proceeded to Dunkeld, where the Marquis of Tullibardine, and the Earl of Breadalbane, joined his troops with 2000 men. They possessed themselves of Perth, and upon this important town being gained, their force was much augmented. The rebel army now assumed a formidable appearance; being the clansmen of rich nobles and chiefs, the soldiers were well armed, and amounted to 12,000, cavalry and infantry. The rebels possessed themselves of Burntisland, and afterwards of all towns on the coast between their head-quarters and the mouth of the Frith of Forth. The Earl of Mar next attempted to cross the Frith, and to make a descent upon the Lothians, in order to gain over the south of Scotland. Fifteen hundred men succeeded in landing at North Berwick, Aberlady, and

other places. Their next attempt was to march to Edinburgh, where they expected to be joined by the people; but the Duke of Argyle sending a detachment to prevent their entrance into the capital, the rebels changed their course, and marched into Leith. They then retreated to Seaton House, an old castle about seven miles from Edinburgh, whence the Earl of Rothes, with a company of dragoons and volunteers, finding it impossible to dislodge them without artillery, was obliged to retire.

On the 27th of October the Highlanders at Seaton House marched southwards to Kelso, where they were joined by the English and Scottish horse from Nithsdale and Northumberland. Mr. James Murray had arrived in Edinburgh, authorised to make liberal promises of assistance from France, and to declare that he came in the capacity of secretary to the Pretender. It was now expected that all communication would soon be cut off between the Duke of Argyle and London; and the Earl of Mar was strongly advised to attack Argyle before the arrival of a reinforcement of dragoons from Ireland, which were expected.

It was now that the 6000 men guaranteed by the Dutch to be sent over to England were demanded by the British ministry, and granted by the States. Orders were issued to all the governors of seaports to examine all British subjects who might attempt to pass from the Continent into England; for it was thought that the Pretender, with the Duke of Ormond and Viscount Bolingbroke, intended to come into the country. On the 25th of October General Carpenter set out from Newcastle for Kelso, where the Jacobite army lay. The Jacobite commanders proposed to pass the Tweed and attack Carpenter's troops, which were tired with marching; but ultimately the Pretender's forces marched to Jedburgh, and thence towards Dumfries, which they thought of investing. The Duke of Argyle was at Stirling with so small a force, that unless he was soon joined by the Dutch or Irish troops, he could not save Dumfries. Everything seemed to favour the enterprise of the Pretender, but divisions in the Jacobite council of war frustrated their plans. The Earl of Wintoun, one of the insurgent leaders, opposed the siege of Dumfries, and the English officers urged a march into their own country. Confidence was thus lost, and the men daily deserted. After some loss of time the rebels marched to Brampton in Cumberland, where the Pretender was proclaimed. They then proceeded to Penrith, and thence on the 5th of November to Appleby; next to Kendal and Kirby Lonsdale, and on the 7th to Lancaster, which they entered without opposition. They left Lancaster on the 9th day of the month, for Preston, where they were joined by a number of gentlemen and others of the Roman Catholic persuasion, a circumstance which did not satisfy the Scottish chieftains and Highlanders, who had been led to expect that their forces would be augmented by the high church party.

General Carpenter was now pursuing the Jacobites, but with his dragoons only, in order to save time. He had communicated with General Willes, at Chester; and both generals advanced in concert, to unite their strength and attack the rebels at Preston. General Willes reached Preston first, and found the town strongly barricaded. On the 12th of November Willes attacked the barricade below the church, which was gained; but the other barricades, which were flanked with Highlanders, were not carried, and the king's troops were obliged to retire that evening. On the following morning General Carpenter and his troops arrived, and the town was completely invested. The Highlanders were indeed eager to make a sally, but they were not allowed to move. A capitulation was determined on, and Colonel Oxburgh went out with a trumpet to propose terms to General Willes. All however that he could gain was a promise that, if the rebels would lay down their arms, he would not allow the soldiers to cut them to pieces, and he would give them an hour to consider of it. No terms were finally made for the Jacobites. General Carpenter entered the town on one side, and General Willes on the other; and they met the rebel troops in the middle of the town. The noblemen and chieftains were put first under guard, and then their followers. The number of the English and Scottish prisoners of all classes amounted to 1489. On the same day that Preston surrendered, the battle of Dumblane was fought between the Duke of Argyle and the Earl of Mar. The left wing of the rebels, though they fought bravely, was routed; and the Duke of Argyle, after pursuing them to the river Allan, returned to the field, where both armies stood looking at each other; towards evening the duke drew off to Dumblane, and the enemy to Ardoch. On the same day news arrived that the pass of Inverness was gained. This important advantage was the result of treachery. Lord Lovat had delivered it to the king's troops.

The principal persons among the rebels were sent to London. On reaching Highgate they were pinioned with cords, and not allowed to hold the reins of their horses, which were led by a foot-soldier. The prisoners were conducted from Highgate to London, amid crowds of spectators, the drums playing a triumphal march. They were distributed in different prisons; the noblemen were lodged in the Tower.

On the 22nd of December the Pretender landed at Peterhead in Scotland, with a train of six gentlemen, among whom was the Marquis of Tynemouth, son of the Duke of Berwick. From Peterhead James proceeded to Newburgh, a seat of the Earl Marischal's; and passing through Aberdeen in disguise to Fettorope, he was met there by the Earl of Mar, who had left Perth with a troop of horse. James now assumed the state of royalty; he formed a court, and made several peers and created knights. He was also proclaimed with great ceremony before the house where he was lodging.

In January 1716 the Pretender made a progress through the country, entering Dundee publicly, with the Earl of Mar on his right hand and the Earl Marischal on his left. The people thronged into the market-place to kiss his hand. On the 7th of January he arrived at Scone, and on the 9th of January he made his public entry into Perth, and reviewed some of the troops. He expressed great pleasure at the sight of the Highland dress, which was new to him. In the evening he returned to Scone, where he formed a council and issued six proclamations. On the 16th of the month James harangued his council, having previously received addresses from the episcopal clergy of Aberdeen. His council however, being convinced after the arrival of the Dutch troops that the army of the Pretender could no longer resist that of Argyle, had resolved to abandon the enterprise and disperse the forces. But wishing to keep their design secret, they acted as if they meant to attack the English army. They began to raise batteries, plant guns, and even destroyed Auchterarder, Blackford, Denning, Muthell, and other places, to prevent their affording quarter and provision to the enemy. The Duke of Argyle, having received supplies, marched through Auchterarder to Tullibardine, whilst the Pretender and his followers retreated to Dundee. Suspicions now arose that the Pretender, together with the members of his council, intended to escape, and to leave the army to their fate; and the report gained ground when the Jacobite army was ordered to march to Montrose, near which several French ships lay at anchor. The rebel troops, possessed with this idea, refused to move. The Earl of Mar however succeeded in pacifying them by the assurance that James was going to place himself at their head, and by declaring that it was intended to make a stand at Aberdeen; and to add to the deception, the horses and body-guard of the Pretender were drawn out before the door of the house where he lodged. James, in the meantime, slipping out by a back entrance, walked to the Earl of Mar's lodgings, and proceeded to the sea shore, where a boat conveyed him and Lord Mar on board a French ship which was then in Montrose road. The boat returned, and fetched seventeen persons of rank, who were acquainted with the Pretender's design. The Pretender reached Gravelines in a few days. The vessel returned in twelve days; and in spite of the utmost vigilance on the part of Argyle, a very considerable portion of the noblemen and others who were engaged in this unfortunate affair escaped to France.

In France at this time there was little comfort for the Pretender and his friends. It was the interest of the Duke of Orleans, regent during the minority of Louis XV., to maintain a good understanding with the house of Hanover. Lord Stair, the English ambassador, was urgent in his remonstrances to prevent the Pretender's return to France. On his return from Scotland, James deemed it necessary to dismiss Lord Bolingbroke, who had acted as his secretary, on suspicion of treachery, and the place was filled by the Duke of Ormond.

The earls of Wintoun, Kenmure, and Derwentwater, of Carnwath and of Nithsdale, with lords Widdrington and Nairn, were tried at London. The prisoners of inferior rank were tried chiefly at Lancaster, where many were executed: one thousand of them, upon their petition, were transported to the Plantations in North America.

The Countess of Nithsdale and Lady Nairn, waiting their opportunity behind a window-curtain, threw themselves on their knees before the king, as he passed through the apartments of St. James's Palace, to beg for their husbands' lives. The king heard their appeal, but was not moved. Lady Derwentwater, with the duchesses of Richmond and Bolton, were introduced by the dukes of Richmond and St. Albans into the royal bed-chamber, where Lady Derwentwater humbly besought mercy for her husband. On the 7th of March the earls of Derwentwater and Kenmure were beheaded on Tower Hill; lords Widdrington, Carnwath, and Nairn were reprieved. The Earl of Nithsdale escaped in woman's attire brought to him by his wife. The Earl of Wintoun was condemned to death, but escaped from the Tower.

There were still however proofs of disaffection. On the 29th of May the Jacobites wore oaken boughs; and on the 10th of June, the Pretender's birthday, they displayed white roses. At Oxford the spirit of disaffection was shown more plainly than in any other place. Alarmed by these and other manifestations, in 1716, King George succeeded in forming an alliance with France and the States, the chief object of which was to crush the Jacobite cause. By this treaty it was stipulated that the Pretender was to leave France, and to go beyond the Alps; nor was he to be permitted ever to set foot in France again on any pretext whatever. A renewal of that promise which had been made at the treaty of Utrecht was given; and all protection was withdrawn from James on the part of the French government. The Pretender removed into Italy.

In 1718 the Pretender became the instrument of Cardinal Alberoni's ambitious intrigues. Upon war breaking out between France and Spain, James left Urbino, where he had resided since his expulsion from France, and went to Rome. He was there advised by Pope Clement XI. to go into Spain, where a squadron had been for some time fitting out against England. James was received with regal honours at Madrid; and the Duke of Ormond, one of his adherents,

was appointed captain-general of the expedition which was to invade England, and was authorised to proclaim the Pretender's name at certain places. But a storm dispersed and entirely disabled the Spanish fleet off Cape Finisterre; and a descent which the Spaniards made at Kintail in Scotland (June 1719), although aided by the Highlanders, was defeated by General Wightman. During the year 1718-19 a marriage was agreed on between the Pretender and Maria Clementina Sobieski, granddaughter of John Sobieski, king of Poland. This princess had a million sterling for her dowry. The court of Vienna however objected to the marriage; and on her way through Tyrol to Italy the princess was seized, and placed in confinement in Innspruck. Not being released, even upon the personal application of her father, she escaped from Innspruck in man's clothes, went to Bologna, and was there married by proxy to the Pretender, who was still in Spain. Two sons, Charles-Edward and Henry, were the offspring of this union. The Earl and Countess of Inverness were entrusted with the charge of the eldest, styled Prince Charles. They were Protestants, a circumstance which gave great offence to their mother, and to Cardinal Alberoni, by whose counsels she was governed. After six years of married infelicity, or, as Maria Clementina terms it in her letters, "of injuries and insults," she withdrew, in 1725, to the convent of Cecilia, whence no entreaties of her husband could draw her, nor could he for many months obtain even an explanation of her conduct. From various letters, which are given in the 'Lockhart Papers,' it seems that, as usual, both parties considered themselves in the right. The Pretender would not part with Lord Inverness; his wife was resolved not to return to him whilst that nobleman and his wife, of whom she is said to have been jealous, remained at court. The followers of James were scandalised at this breach; at length the Earl of Inverness was dismissed, and a reconciliation was effected. The Earl of Inverness was a Colonel Hay, upon whom the Pretender bestowed the title in 1725, at the same time making him his secretary. He was always called Colonel Hay, except at the Pretender's court, and by the persons corresponding with it. Maria Clementina died in 1735.

In 1722 the Pretender published at Lucca his famous declaration, addressed to his loving subjects of Great Britain, and to all foreign princes and states, to serve as a foundation for a lasting peace in Europe, and signed 'James Rex.' This document, which, amongst other articles, contained a proposal to George I. to resign his crown, was pronounced by the House of Lords to be a false, insolent, and traitorous libel, and was burnt at the Royal Exchange.

The death of George I. produced no improvement in the fortunes of James Stuart, though there were continual cabals in his favour in Great Britain, and a treaty (called the treaty of Vienna) had been formed between the emperor of Germany and the king of Spain in 1725, with a view of restoring the Pretender. James, during the latter years of his life, resided entirely at Rome, where he led a quiet life, although the hope of ascending the throne of England seems never wholly to have left him. Frugal in his household, he saved, out of the pension allowed him by the pope and his share of the Sobieski estate, a sum of money sufficient to defray the expenses of a subsequent invasion of England. The events of the year 1745 belong to the history of his eldest son, rather than to the annals of the Pretender's life. He was the last of the Stuarts that received kingly honours. James Stuart died at Rome in 1765.

CHARLES EDWARD STUART, born on the 31st of December 1721, bore the title of Prince of Wales among the Jacobites. He served in Spain under Don Carlos, who paid him great respect and attention. He is represented, a few years after this time, to have been a youth of graceful person, generous, affable, and engaging manners, "to have the spirit of a Sobieski without the timidity of a Stuart;" and, though reared in the effeminate south, to have been capable of encountering difficulties and hardships. In the year 1743 Cardinal Tencin, the prime minister of France, who had received the purple at the recommendation of the Pretender, combined with the Jacobites in England and Ireland to project a fresh invasion of Great Britain. He persuaded the Pretender to surrender his claims to Charles Edward, and, upon his consenting, the prince set out for France, giving out that he intended to make a campaign in Piedmont, but proceeding in the disguise of a courier to Paris, where he arrived on the 20th of January 1744. The young man was, as Tindal expresses it, "made a loan of to France," whose aim was to cover her own selfish designs with the plea of countenancing the Stuart family. Marshal Saxe was appointed to command the expedition; and he, having been in England, and knowing that the towns were rarely fortified, had an idea that the country could be quickly subdued.

The young prince set out for the coast of Picardy, where an army of 15,000 men was assembled, and transports were provided at Boulogne, Dunkirk, and Calais for carrying the troops to England. The army was to land on the coast of Kent, where many Jacobites were expected to rise; and at the same time a squadron sailed from Brest to convoy the transports. But the squadron fled before the British fleet under the command of Sir John Norris, and almost shared the fate of the Invincible Armada. A violent storm destroyed most of the transports, and a great part of the troops were drowned (1744). The prince returned to Paris, and waited a more favourable opportunity. But he was not daunted by obstacles, and the period at which the rebellion of 1745 was undertaken was favourable to its success. The king of England was in Hanover, and Scotland was almost destitute of troops. The Highlanders, disaffected, and thirsting for revenge, were ripe for revolt. Towards the end of May 1745, Charles Edward left Paris for Nantes. William, Marquis of Tullibardine, who had been attainted in 1715, Sir John Macdonald, Colonel Strictland, Mr. George Kelly, a clergyman of the Church of England, and Sir Thomas Sheridan, formerly tutor to the young Pretender, with several other gentlemen, accompanied him. On the 5th of July he sailed in La Doutelle, a French vessel, which he had joined from Nantes in a fishing-boat, designing to sail round Ireland, and to land upon the western coast of Scotland. Another ship, the Elizabeth, was ordered to accompany him as a convoy, and on board this vessel the prince had placed 400,000*l.* sterling, with arms for several thousand men. These two ships fell in with a British cruiser to the west of the Lizard Point. A fierce action ensued, and the Elizabeth was so much damaged as to be obliged to put back into Brest. The prince pursued his course to Scotland, saying that he would either die or be crowned. On the 28th of the month he landed at Boradale, a farm belonging to Macdonald of Clanranald, on the shore of the bay of Lochnanuagh. He thence proceeded to the house of Kinlochmoidart, where he was met by several Highland chieftains; and whence the clans were summoned to rise. Many persons here advised the prince to return to France, and wait another opportunity; but he was resolute in remaining. About ten days afterwards the prince set up his standard at Glenfinnan.

At this time Sir John Cope was commander-in-chief in Scotland. At first the news of the rebellion was treated with ridicule, and the government were dilatory in their measures. On the 6th of August a reward of 30,000*l.* was offered, by proclamation of the lords justices in the Gazette, to any person who should secure the eldest son of the Pretender; and on the 31st, George II. returned to London from Hanover. The prince, having heard of the price put upon his person, issued a counter proclamation, offering 30,000*l.* for apprehending the Elector of Hanover. On the 27th of August he advanced in hopes of meeting Sir John Cope; but on reaching Garvamore, he found that General Cope had faced about, and taken the route by Ruthven to Inverness. No sooner did the English troops turn their backs upon the Jacobite army, than a common soldier deserted, and carried the news to the other side. The Highlanders instantly put themselves into motion; and on arriving at Garvamore, it was determined that they should march to the south, and enter the low country, thus endeavouring to get possession of Edinburgh before General Cope should arrive there. On the 30th of August they reached Blair Athol, and the Duke of Athol, who was on King George's side, retired at their approach. On the 3rd of September they entered Perth, where the Pretender's declarations were read. At Perth great numbers flocked to the Pretender's standard. Among the most considerable were the Duke of Perth, Lord Strathallan, and Lord George Murray, who was the younger brother of the Marquis of Tullibardine, whose right of primogeniture had been forfeited by his attachment to the exiled Stuarts: his second brother, Lord James, now duke of Athol, having succeeded to his estates and honours. Lord George Murray was a brave, humane, and honourable man; and he possessed a sound judgment in military matters. Having accepted the act of grace which passed after the rebellion of 1715, Lord George was not possessed of that entire confidence on the part of Charles Edward which he proved himself eventually to have fully merited.

The reception which the prince met with in the Lowlands was not so cordial as he expected. On the 11th of September he marched from Perth to Dunblane; and on the 13th passed the Forth at the ford of the Frew, a few miles above Stirling. Colonel Gardiner's dragoons, which were posted near Stirling, withdrew at his approach. On the 15th instant the rebels arrived within nine miles of Edinburgh, and Gardiner's and Hamilton's dragoons were posted within two miles of it. The city had been hastily fortified; a thousand men had been armed for its defence, in addition to the city guard; and trained bands of mixed Whigs and Jacobites were constantly on duty. Everything was so prepared that the town might have held out for some days before troops which had not a single cannon. "But," says an anonymous writer, "to the lasting dishonour of Scotland, the capital was given up to a handful of half starved savages without stroke of sword."

On the 15th of September, being Sunday, public worship was suspended, and the volunteers were under arms all day. On Monday, until noon, the defence was carried on very vigorously; but about two o'clock a petition was set on foot, praying the magistrates and town-council to call a meeting of the chief inhabitants to deliberate concerning the propriety of delivering the town up to Charles Edward. About this time, the dragoons first, and afterwards the officers of the crown, left the city, the dragoons taking the route of Musselburgh and Haddington. The result of the public meeting, which was principally composed of Jacobites, was a determination to surrender the town, and place the arms of the volunteers in the castle. A deputation was despatched to Gray's Hill, about two miles from Edinburgh, where Charles Edward then was. Whilst the terms of capitulation were still under discussion, intelligence came that General Cope had arrived at Dunbar, and would speedily march to the relief of the town. A second deputation was sent, to gain time, and those who composed it

returned to the city early in the morning of Tuesday the 17th in a coach. The coach entered at the West Port, and drove down the street towards the Canongate. On the gate being opened, a body of 900 Highlanders, under the command of Lochiel and Sullivan, rushed in. The lord provost and town council, who were waiting the return of the deputation in the street, on hearing of this event retired to their homes. At noon Charles, in a Highland dress, attended by the Duke of Perth and Lord Elcho, came by Duddingston into the King's Park, and entered through St. Anne's Yard into Holyrood Palace. There was a great crowd assembled to receive him, and the young prince was one whose personal appearance might seem to justify the enthusiasm which he inspired. "The figure and presence of Charles," observes Mr. Home, who witnessed his entrance to Holyrood, "were not ill suited to his lofty pretensions. He was in the prime of youth, tall and handsome, and of a fair complexion." As he entered the palace there was an expression of languor and melancholy in his countenance: the Jacobites compared him to Robert Bruce; the Whigs declared that he looked like a gentleman and a man of fashion, but not like a conqueror. After dismounting, the prince walked towards the apartments of the Duke of Hamilton: when he was near the door a gentleman moved out of the crowd, drew his sword, and walked up stairs before the prince. This was James Hepburn of Keith, who had been engaged when very young in the rebellion of 1715; a gentleman who is said to have been a model of manliness, simplicity, and honour; but whose hatred of the Union, rather than love of the Stuart race, induced him to sacrifice himself to a notion of national independence.

In the meantime Sir John Cope had marched from Dunbar to Haddington, and thence to Prestonpans and Seaton. A council of war had been held by Charles Edward at Duddingston, where he had proposed to engage General Cope's army. This was agreed on; but when the prince declared his resolution to lead the troops to battle himself the chiefs remonstrated, and with some difficulty induced him to give up the design. On the next morning (September 21) the Highlanders advanced to Tranent, and to the west of the town continued their march until they saw the king's soldiers encamped near Preston. A loud shout was raised by the English and returned by the Highland troops. A morass, which was pronounced to be impassable, divided the armies. The afternoon was spent in movements. At night both armies lay down to repose, the Highlanders with the resolution of attacking the king's troops early in the morning. During the night a country gentleman, who knew the ground well, proposed to Lord George Murray to show him a part of the morass whence the rebels might attack their enemies without observation. Lord George referred him to Prince Charles, who was sleeping on the ground with a sheaf of peas-straw under his head. Charles was pleased with the proposal, and before break of day his troops began to move. They marched through a sort of valley, or hollow, concealed by the darkness first, and afterwards by a mist. Charles took his place between the first and second line. At length, the morass being passed, the two armies were separated only by a corn-field. The Highlanders, ill armed and without cannon, followed up the advantage which they had gained with wonderful success. A panic seized the king's troops. The Highlanders threw down their muskets, drew their swords, and pursued the enemy. "In a very few minutes," says Home, "after the first cannon was fired, the whole army, both horse and foot, were put to flight. Not one of the soldiers attempted to reload their musquets, and not one bayonet was stained with blood." All the king's infantry were killed, or taken prisoners, except about 170, who escaped by great speed or other good fortune. This was called the battle of Prestonpans.

The second line of the Highland troops, commanded by Prince Charles, had kept so near the first as to appear to General Cope all one body. The prince was only fifty paces behind the vanguard—a proof of courage which his enemies could not deny; but it was a departure from his agreement with the chiefs, who had made conditions that he should not expose himself to imminent danger. General Cope's conduct was severely censured; but when inquired into by a board of general officers he was not censured, and the conduct of the soldiery was made to bear the blame. "His great error," observes Sir Walter Scott, "was in drawing up his forces in front of a high park wall, which barred their escape from their light-heeled enemies. Collecting his dragoons, Cope, with the earls of Loudon and Home, marched to Berwick, where Lord Mark Ker received him with this sarcasm, "that he believed he was the first general in Europe that had brought the first tidings of his own defeat."

Great apprehension was now entertained in England lest the prince should immediately march southwards. But Charles and his council did not deem it prudent to appear in England with so small an army, and they resolved to wait some time longer at Edinburgh. The castle of Edinburgh remained still in the possession of the king's troops, commanded by General Guest. At first the garrison was supplied with necessaries from the town, but on the 29th of September orders were given to allow no person to pass into the castle. A letter was that evening sent down by General Guest to the provost of Edinburgh, declaring that unless a free communication was opened with the garrison and the town, the general would commence a cannonade upon the city. The prince, on hearing of this threat, ordered the communication to be re-opened. But the Highlanders having, on the 1st of October, fired at some people who were carrying provisions to the castle, the garrison on the next day began to fire on the houses that covered the prince's Highland guard. Upon this a contest commenced between Prince Charles and General Guest, during which several houses were set on fire, and several persons on both sides killed. The cannonade lasted till the evening of the 5th of October, when Prince Charles at last published a proclamation permitting a communication between the town and the castle. Very few of the inhabitants of Edinburgh joined the Pretender during these destructive reprisals. There was in fact a disinclination among the common people to flock to his standard. Lord Kilmarnock and Arthur Elphinstone, afterwards Lord Balmerino, at this time joined the prince; and Lord Ogilvie, eldest son of Lord Airly, arrived in Edinburgh with a regiment of 600 men. These additions, and reinforcements sent by a few other noblemen and gentlemen, chiefly in the neighbourhood of the Highlands, together with supplies of arms and ammunition from France, strengthened the prince's cause.

It was now discussed by the prince's council in what manner their advantage could best be prosecuted. The prince, who was totally unacquainted with the country which he had invaded, could not bear opposition, nor listen to advice. Feuds and intrigues divided his little court; and too great confidence in his own opinion made him positive and resolute, when he ought to have been cautious. Having received all the reinforcements that he expected, he one day suddenly apprised his council that he was resolved to march to Newcastle, and to oppose the progress of Marshal Wade, who had advanced to that town. It was in vain that several of his friends opposed his determination. Three times it was brought before the council, and on the last discussion the prince settled the point by these words: "I see, gentlemen, that you are determined to stay in Scotland, and defend your country; but I am also resolved to try my fate in England, even if I should go alone."

On the 31st of October, Charles marched out of Edinburgh, leaving Lord Strathallan to command in Scotland. At Dalkeith House he was joined by the clan Macpherson and some other Highlanders, amounting in all to about 1000 men: this made his whole force about 6500. With one division of his army the prince marched to Kelso, then taking the Jedburgh road, he crossed the Esk, and on the 8th of November reached Brampton in Cumberland. On the next day the other division of the army arrived, and proceeded to invest Carlisle, which surrendered to the Duke of Perth on the 15th of November. It was now determined to march directly to London. Before Charles had set foot on English ground, three armies, each of them superior in number to his own, were prepared to oppose his progress: one, under General Wade, at Newcastle; a second, in Lancashire, commanded first by General Ligonier, and afterwards by the Duke of Cumberland; and a third, consisting of old regiments, was stationed in the villages near London, and was, in case of need, to have been commanded either by the king or the Earl of Stair. The rebel troops nevertheless, leaving a garrison in Carlisle, marched forward in two divisions: the first, commanded by Lord George Murray, arrived at Penrith on the 21st of November; the second, or main body, headed by Charles, chiefly composed of Highland regiments, and having the cannon, followed, and advanced from Penrith, by Shap, Kendal, Lancaster, and Garstang, to Preston. On the 29th they reached Manchester, by way of Wigan, and were joined by 200 or 300 of the common people. These men, the only Englishmen who joined the standard of the Pretender, were called the Manchester Regiment, and were commanded by Colonel Townley, a Roman Catholic. Preston and Manchester were the only places where ringing of bells or acclamations were heard. From Manchester the rebel army marched to Macclesfield: from Macclesfield the two divisions went by different roads; the one by Congleton, the other to Leek, and from Leek by Ashbourn to Derby, where on the 4th of December (1745) both divisions arrived. During the march from Carlisle to Derby, the prince learned that John Drummond, the Duke of Perth's brother, had arrived at Montrose with his own regiment, the Royal Scots, Fitzjames's regiment of horse, and the picquets of six Irish regiments in the service of France.

The Duke of Cumberland's forces lay at Lichfield, Coventry, and Stafford. It seemed at first to be the intention of the rebels to avoid the duke, and to advance to London; but after halting a day or two in Derby, they altered their intention, chiefly upon the representation of Lord George Murray, and retreated, with the design of meeting Lord Drummond's army, which was coming from the north. The retreat was resolved upon by the advice of Lord George Murray, and much to the dissatisfaction of Prince Charles. The Duke of Cumberland now began the pursuit of the rebels, who were only two days' march before him. Lord George Murray, who commanded the rear-guard, defeated the duke's dragoons at Clifton near Penrith in a skirmish, in which the Highlanders fought with their usual courage, and Lord George, bareheaded (having lost his bonnet and wig), was foremost in the encounter. On the 20th of December the Scottish army left Carlisle, and crossed the Esk into Scotland. On this occasion the prince saved one of his men from being drowned by catching him by the hair. The Highland troops marched unmolested by Moffat and Dumfries to Glasgow, where they were by no means welcome. At Glasgow they remained seven or eight days, and the troops then

began their march to Stirling, in two divisions. When the troops came near Stirling, the prince took up his abode in a house called Bannockburn. Lord George Murray's division occupied Falkirk. The town of Stirling soon surrendered, and Charles's army, now, by the junction of the forces of Lord Strathallan and Drummond, amounting to 9000 men, attacked the castle of Stirling. On the 16th of the month General Hawley left Edinburgh, which he had entered during Charles's absence, and marched to Falkirk; so that his army was now only seven miles distant from that of the Pretender. Lord George Murray marched at the head of the Macdonalds of Keppoch with his drawn sword in his hand. The Macdonalds began the fight, and repulsed the king's dragoons. The rout of the royalists seemed complete. With difficulty General Hawley kept a few of his regiments together, and retreated to Linlithgow, leaving seven pieces of cannon and a quantity of provision, ammunition, &c., upon the field. A strong body of Highlanders, commanded by Lord George Murray, immediately took possession of Falkirk.

The friends of the House of Hanover were greatly dejected on hearing of the defeat; whilst the generals of the rebel party deemed it incomplete, and blamed each other. Charles remained at his quarters that night, and on the following day returned to Bannockburn. Meantime the siege of Stirling Castle proceeded slowly, owing to the superior fire of the castle. On the 30th of January the Duke of Cumberland arrived at Edinburgh, whither General Hawley had retired; and on the following day the duke marched against the enemy. Lord George Murray with the clan regiments was now at Falkirk, and Prince Charles was still in the house of Bannockburn. The rebels at first resolved to make a stand, and to give the duke battle; but on the following morning they suddenly raised the siege of Stirling Castle, and retreated. Two explosions were the first signal of this event which reached the duke's ears; these were the powder-magazines blown up by the Highland troops, who retreated in disorder over the river Forth.

The Highlanders marched through Dunblane to Crieff, where the two divisions of their army separated: one, under Prince Charles, marched north by the highland road; the other, commanded by Lord George, proceeded through Montrose and Aberdeen, by the coast road, to Inverness. In the vicinity of that town both divisions approached each other. Charles, suffering his men to straggle about, lodged at Moy, the seat of Mackintosh, about ten miles from Inverness. Here he was saved from a surprise by the presence of mind of a woman. Lord Loudon, who was at Inverness, hearing that the prince had only five or six hundred men with him, set out one evening as soon as it was dark, with a design to seize him. Lady Mackintosh, the wife of Charles's host, is supposed to have been apprised of this attempt by letters from her mother. Without saying a word to Charles, she ordered five or six of the people, well armed, to watch on the road from Inverness, under the direction of a country smith. When Lord Loudon's troop drew near, the smith and his party gave them a shot or two, calling upon the Macdonalds and Camerons to join them. Lord Loudon's men, deceived by these shouts, retreated precipitately to Inverness, and many of them were trampled down in the confusion of their flight. Charles, on the following day, hearing of this skirmish, which was called the Rout of Moy, marched to Inverness. Upon Lord Loudon retreating, he laid siege first to Fort George, and next to Fort Augustus, both of which places he captured. During the months of February and March a desultory war was carried on, until, at the end of March, news was brought that the Duke of Cumberland was marching towards Inverness with all his forces. On the 14th of April, Charles retreated from Inverness to Nairn, where he again made a stand. That night the Highlanders slept amid the furze and trees of Culloden wood, about three miles from Nairn. The prince's army was now much dispersed, and many of his best officers were absent. The Master of Lovat, son of Lord Lovat, was, as well as others, recruiting his forces. Lochiel however joined the army of Charles with his regiment; and, on the 15th, the army, reinforced by Keppoch and his regiment, was drawn out in order of battle upon Drummossie Muir, about a mile and a half to the south-east of Culloden House. About two o'clock the men were ordered to their quarters, and Charles, calling together the generals, announced his intention of making an attack upon the duke's army, then at Nairn. When he explained his design, the Duke of Perth and John Drummond dissented; and Lochiel remarked, that on the next day the prince's army would be stronger by fifteen hundred men. But the matter was decided when Lord George Murray seconded Charles's proposal, and urged the advantage of a night attack. Many men had gone to Inverness to get food; and the ranks were thinned: but Charles, bent upon a night attack, ordered the men to march at eight o'clock. At the appointed hour the Highland army advanced in a column, with an interval in the middle, according to a plan of Lord George Murray's, who marched in the front at the head of the Athol brigade. Charles and the Duke of Perth were in the centre of the line of march. The night was very dark, and was far spent before the Highlanders reached Kilravock wood, where the officers, finding by their repeating-watches that it was two o'clock in the morning, consulted what was to be done; as Nairn was still more than three miles off, and it would be daylight before they could reach it. The matter was decided by Mr. Hepburn, who, on hearing a drum in the enemy's camp, observed, that if they should retreat they would be pursued; and that they would then be in a worse condition than they now were. The Duke of Cumberland had gained intelligence of the attempt, and by five o'clock in the morning his army was on its march. The Highlanders, weary and dispirited, retraced their steps to Culloden, where many of them lay down to sleep. About eight o'clock the duke's forces were seen marching towards them; and about twelve, they were within two miles and a half of the rebels. About one o'clock a heavy cannonade was begun by the king's troops, and continued till two. The Highland regiments suffered severely, and a very inefficient fire was returned from their cannon. Colonel Belford, of the artillery, seeing a body of horse with Charles, who was stationed on a small eminence behind the right of the second line, pointed two pieces of cannon at them; one of Charles's servants, who stood behind him with a led horse, was killed, and the face of the prince was bespattered with dust. The Highlanders now became impatient to attack. A messenger was sent to Lochiel, representing the necessity for doing something. Whilst Lochiel was speaking to Lord George Murray, the Mackintosh regiment broke out from the line, and drove back the king's troops, sword in hand, but they were mostly brought to the ground by a terrible fire. A few desperate men pressed on, and perished by the bayonet. The Macdonalds and other Highland regiments now retired: it is said that the former were affronted by being deprived of the right, the post of honour, which their clan had possessed from time immemorial. It was in vain that the Duke of Perth called upon them to behave themselves, and make a right of the left, declaring that if they did, "he would henceforth call his name Macdonald." The Highlanders were dispirited, and their condition became desperate.

At this crisis the Duke of Cumberland advanced with the infantry, and the Highlanders fled; some retired to Badenoch, and others to the hills. Many who had fasted all day ran twenty miles without tasting food. The Fraser and Drummond's regiments retired to Inverness. The dragoons pursued and slaughtered the fugitives. When Charles saw, for the first time, his Highlanders repulsed and flying, he advanced to rally them; but Sir Thomas Sheridan dissuaded him from the fruitless attempt. The entreaty would not have availed, according to the testimony of the prince's standard-bearer, if General Sullivan had not led the prince's horse by the bridle from the field. Whilst some Highland troops still kept their ground, Lord Elcho, it is said, rode up to the prince, and exhorted him to make one final attempt to rally, or, at least, to die like one worthy of a crown. The reply was hesitating. Lord Elcho, with execrations, turned from him, for whom he had sacrificed everything, and swore never to see his face again; an oath which he kept.

The rebels are said to have lost about a thousand men; and among these were the bravest and the most devoted to the cause. The prince, after dismissing the troops which followed him, went to Gorthleek, where Lord Lovat was, and whence he sent a farewell message to the remnant of his army, thanking them for their services, but desiring them to attend to their own preservation. He next proceeded to Invergarie, near Fort Augustus, where he took leave of all his followers except Sullivan, O'Neil, and Burke, a servant who knew the country. Charles had now resolved to escape to France. For a time he kept about the islands of North and South Uist, sometimes in fishermen's huts, sometimes subsisting upon the bounty of the islanders, but generally in a state of the utmost privation. Hunted from place to place by the king's troops, his adventures are scarcely equalled by the fictions of any romance. General Campbell searched the islands of Barra and South Uist in vain; and Long Island, in which he also took shelter, was surrounded by frigates and sloops of war. In this perilous condition Charles remained until the end of June, when he was delivered from his danger. Flora Macdonald, the daughter of Macdonald of Melton, in the isle of South Uist, was the generous and courageous woman who risked her life to save that of the prince. She had heard of his misfortunes and dangers, and expressed a wish to assist him. Charles was introduced to Flora, who undertook to convey him to Skye as her maid, dressed in female attire. As no one was allowed to go without a passport, she procured one for herself and her supposed maid, Betty Burke. On the evening before they were to sail, she and Lady Clanronald met the prince at a place near Ormaclade, on the sea-shore. Whilst they were at supper here, news came that a party of officers and soldiers were searching Ormaclade in quest of Charles. Shortly afterwards, on seeing four armed cutters at a little distance, the ladies and the prince hid themselves among the rocks. About eight in the evening they sailed; and although threatened by a party of the Macleod's militia, who saw them from the shore, they pursued their way to Kilbride in Skye. Here Flora intended to lodge the prince at Mugstot, the seat of Sir Alexander Macdonald, but several of the king's soldiers being in the house, he was sheltered at the house of Macdonald of Kingsburgh, Sir Alexander's factor. On the following day Charles changed his attire, and crossed over to Rasay, where he lodged for some time in a cowhouse; but growing impatient in this retreat, he returned to Skye, where he was assisted by the Mackinnons, and by their aid sailed to Loch Nevis, a lake in the mainland, where he was put ashore on the 5th of July. Here a number of the king's troops were stationed, and Charles was now enclosed between a line of posts formed by the officers who had notice of his situation. To escape this danger, he was forced, with

a friend, to creep up the channel of a brook which was between two of these posts. He was accompanied by Macdonald of Glenaladale, with whom, after surmounting numerous difficulties, he reached the hill of Corado, between Kintail and Glenmoriston. Here he found some of his faithful followers living in a cave: wretched and altered as he was, his brave adherents knew him, and fell upon their knees. "He had," says Home, "a coat of coarse dark-coloured cloth, and a wretched yellow wig, with a bonnet on his head. His brogues were tied with thongs, so worn that they would hardly keep on his feet. His shirt was saffron, and he had not another." He remained in this cave five weeks and three days; and not even the reward of 30,000*l*. which was offered for his person, would have tempted these poor men, who sheltered the wretched descendant of the Stuarts. He continued his wanderings for many weeks; sometimes becoming so exhausted from fatigue and want of food that he could not walk without help: at length, after many narrow escapes, he was able to cross Locharkaig, and reach the fir-wood near Achnacarry. Here he heard from his faithful chieftains, Lochiel and Cluny, that they were at Badenoch, where he might with some risk join them. About the 29th of August Charles met his two friends, and was conducted by them to Letternilick, a remote place in the great mountain Benalder, where he remained until a vessel arrived at Lochnanuagh to convey him to France. On the 19th of September he reached Boradale, travelling only by night, and sailed for France on the 20th; he arrived at Morlaix in Brittany on the 29th of September 1746. During the wanderings of the prince the secret of his concealment had been entrusted to hundreds of persons of every age and sex. Flora Macdonald was for some time confined in the Tower, but, being liberated, she found a home for a short time in the house of Lady Primrose, a Jacobite lady. No organised scheme for establishing Charles Edward upon the throne of England was ever afterwards formed.

Charles was received in France with professions of affection from Louis XV.; and, until his departure from France became necessary to insure peace with England, he was well treated by the French king. In 1748, after the peace of Aix-la-Chapelle, the king of France could not allow him any longer to remain in his dominions. Charles long resisted the attempts made to induce him to leave France; and notwithstanding a letter from his father, recommending him to comply with the wishes of Louis, he remained at Paris. At length Charles, in stepping out of a coach from the Opera, was seized, and sent to Vincennes; and he was afterwards conducted with a guard out of the kingdom. After some delay he repaired to Rome. Charles Edward married a princess of the house of Stolberg in Germany, who survived him, and married Alfieri. [ALFIERI.] The union was not happy, and the latter period of the prince's life was disgraced by habits of intoxication. He had no issue by his wife; but he left a natural daughter, whom he created Duchess of Albany, and to whom he bequeathed a considerable property. For many years Charles seems to have cherished hopes of recovering the crown of Great Britain; but at length, when his claims ceased to be sustained by any foreign power, and when the courts of Europe no longer gave him the title of Prince of Wales, he took the title of Count of Albany, and sank into a habit of life strangely contrasted with his former activity. He died on the 31st of January 1788. Notwithstanding his failings, Charles Edward possessed much energy and fortitude. His brother, Henry Benedict, who was created by the old Pretender Duke of York, and afterwards made Cardinal York, was the last representative of the royal house of Stuart. Henry Benedict died at Rome in 1807.

It is scarcely necessary to refer to a claim set up within the last few years by two brothers, John Sobieski and Charles Edward, whose name appears to be Hay-Allan, but who called themselves Stuart, who, in 'Tales of the Century, or Sketches of the Romance of History between the years 1746 and 1846,' and elsewhere, attempted to persuade the world that they were the descendants of a son of Charles Edward Stuart by his wife the Princess Louisa, who was surreptitiously handed over to an agent of the Hanoverian government, and by him conveyed to Scotland and brought up under the name of Hay as his own son. Their story was investigated, and clearly shown to be a fiction, in the 'Quarterly Review,' vol. lxxxi.

STUART, ARABELLA, or ARBELLA, often styled, both by her contemporaries and by subsequent writers, the Lady Arabella, was the only child of Charles Stuart, duke of Lennox, younger brother of Henry, lord Darnley, the father of James I. James and she therefore were full cousins. Her mother was Elizabeth, daughter of Sir William Cavendish, father of the first Earl of Devonshire. The birth of the Lady Arabella has been variously placed from 1574 to 1577, but the most probable year is 1575. The Lady Arabella stood in the same degree of relationship to Elizabeth that James himself did through his mother; both were great-grandchildren of Henry VIII.'s eldest sister Margaret; James through his mother, Queen Mary, and her father James V. of Scotland, son of that princess by her first husband; Arabella, by her father, Charles Stuart, and his mother, Margaret Douglas, the daughter of the English princess by her second husband, Archibald Douglas, earl of Angus. She was born in England; and during the reign of Elizabeth that circumstance was openly stated by Parsons, the Jesuit (in his 'Conference about the next Succession to the Crown,' published under the name of Dolman, in 1594), as giving her claim to the throne an advantage over that of the Scottish king. At all events she was undoubtedly, before the birth of his son Henry, in February 1594, the next in order of succession to James; and if he had died without issue, she would have been Elizabeth's heir, upon the same principle that he was so accounted.

The position in which she was thus placed by her illustrious descent, and near connection with the thrones both of England and Scotland, forms the key to the sad history of the Lady Arabella. While she was yet very young, it is said that her cousin, King James, wished to have her married to her relation, Lord Esme Stuart, whom he looked upon as his heir in case he should die childless, and whom he had created Duke of Lennox; but the scheme, which must have been projected before 1583, the year in which Esme, duke of Lennox, died, was defeated by the opposition of Elizabeth. When she grew up, other matrimonial speculations were entertained with regard to her, some by herself, some by others; for a full account of which the reader is referred to the 'Biog. Brit.,' and to Mr. Disraeli's paper on 'The Loves of the Lady Arabella,' in his 'Curiosities of Literature' (pp. 357-363, edit. of 1838). She first became an object of general public attention by the manner in which her name was brought forward in 1603, immediately after the accession of James, in the affair of the alleged plot called 'The Main,' for which Sir Walter Raleigh was tried: one of the charges against Raleigh was, that he designed to raise the Lady Arabella to the throne, under the protection of Spain. There is not the least probability however that any such design was ever entertained; it is at any rate admitted on all hands that the Lady Arabella knew nothing of it. (Howell's 'State Trials,' ii. 1-60; Jardine's 'Criminal Trials,' i. 389-520; Lingard's 'History of England,' ix. 8-18; Tytler's 'Life of Raleigh,' pp. 257-301.) But her situation was a sufficiently difficult and dangerous one, without this unfounded suspicion or imputation; the more especially as she appears to have been entirely dependent even for subsistence upon the bounty of the crown. James's wish evidently was, that she should remain unmarried; but in February 1609, a discovery was made of a love affair in which she was engaged with a companion of her childhood Mr. William Seymour, second son of Lord Beauchamp, the eldest son of the Earl of Hertford; and although both parties were called before the council, and there sharply reprimanded and warned to take heed of what they were about, their affection disregarding all consequences, they managed to get secretly married very soon after. The marriage was discovered in the summer of the following year, 1610; on which Seymour was immediately committed to the Tower, and the lady placed under custody in the house of Sir Thomas Parry at Lambeth, from which it was some months after ordered that she should be transferred to Durham, there to remain under charge of the bishop. This marriage probably excited James's alarm and fury the more, inasmuch as the Seymours inherited a claim to the crown which many persons thought better than his own, in virtue of their descent from Mary, the youngest sister of Henry VIII., upon whose representatives that king had settled the succession, in case of failure of his own issue, by a will which an act of parliament had certainly authorised him to make. [HENRY VIII.] The Lady Arabella had scarcely set out on her forced journey to the north, in April 1611, when she was taken ill, or professed to be taken ill, at Highgate; and here in consequence she remained for six days, whence she was removed first to Barnet, and then, at the end of eleven days, to the house of a Mr. Conyers, at East Barnet, where she was kept, till contriving to elude the vigilance of her keepers, she set out, disguised in male apparel, and, attended by a Mr. Markham, about three o'clock in the afternoon of Monday the 3rd of June, took horse at a little inn about a mile and a half distant, and about six o'clock reached Blackwall, where, going into a boat that was in readiness, she was rowed down the river, and next morning was taken on board a French vessel that waited for her and her husband at Lee. Seymour meanwhile had also contrived to effect his escape from the Tower; but as he did not make his appearance so soon as had been agreed upon, the vessel set sail without him, and he was obliged to make a bargain with a coaster from Newcastle to take him across to Flanders, which he reached in safety. His wife was not so fortunate; a small ship of war was immediately despatched from the Downs to intercept her, and she was captured in Calais Roads. She and Seymour never again met. She was thrown into the Tower, where sickness, sorrow, and ill-treatment, after some time deprived the poor victim of her senses, and she died insane in her prison, on the 27th of September 1615. Many of her letters that have been preserved, and which have been printed by Mr. Disraeli, Ballard ('Memoirs of British Ladies'), and others, show that the Lady Arabella united no ordinary talent and literary accomplishment to her high spirit and passionate strength of character; and she also appears to have possessed a considerable share of personal beauty. Seymour was not only permitted to return to England the year after the death of his wife, but was the same year created a baronet; and, his father having died previously, he became Earl of Hertford on the decease of his grandfather, in 1621, and in 1640 was made Marquis of Hertford, under which title he makes a considerable figure in the history of the civil war, in which he fought on the side of the crown, although he had allied himself to the parliamentary general the Earl of Essex by marrying his sister. He just lived to witness the Restoration, and to be restored by Charles II. to the dukedom of Somerset, which had been forfeited,

as it had been acquired, by his great-grandfather the Protector; he died 24th October 1660. It is worthy of being noted, that to one of his daughters by his second wife, he gave the name of her whom he had first loved and had not forgotten.

STUART, GILBERT, LL.D., was the son of Mr. George Stuart, who was related to the learned grammarian Ruddiman, and filled the office of professor of Humanity, or Latin, in the University of Edinburgh, with much reputation, till his death in 1793. Gilbert was born at Edinburgh, according to the common account, in 1746; but in 1742, according to Kerr's 'Memoirs of Smellie' (i. 499, and ii. 2). He was educated for the profession of the law; but a passion for general literature early took possession of him, and drew him off from his legal studies, so that he never was called to the bar. He first made himself known by his 'Historical Disquisition concerning the Antiquity of the British Constitution,' which he published in 1767, and which was held to have so much merit, that the University of Edinburgh immediately bestowed upon the youthful author the degree of LL.D. In the following year appeared his 'View of Society in Europe, in its Progress from Rudeness to Refinement; or, Inquiries concerning the History of Laws, Government, and Manners.' This work, which reached a second edition in 1778, displayed great reading, as well as ingenuity of speculation. Soon after it first appeared, the professorship of public law in the University of Edinburgh became vacant, and Stuart applied to the crown for the appointment, but unsuccessfully, in consequence, as he conceived, of the interference of the Principal, Dr. Robertson. This notion, and the event out of which it arose, had a great influence on the future course of Stuart's life and literary labours. If Robertson really did use his influence to prevent his appointment to the academical chair, it is believed that his reason was, the character for dissipation and intemperance which Stuart had already established for himself, notwithstanding his occasional hard reading and violent paroxysms of study. From this time he evinced, in addition to his unfortunate habits of life, a temper the most malignant, and revengeful, which went far to destroy all the value of his undoubted learning and talents. On his failure in the matter of the professorship, he left Edinburgh for London, but without leaving behind him his personal resentments, which seem to have comprehended the general body of the literary men of his native city. In London, where he resided from 1768 to 1773, he is understood to have been chiefly employed in writing for the 'Monthly Review.' But he also found time to produce, in 1772, a satirical attack upon the newly published Latin Grammar of Dr. Adam, the rector of the High School of Edinburgh, under the title of 'Animadversions on Mr. Adam's Grammar, by Jo. Rich. Bushby;' and he is also understood to have been the writer of other papers in ridicule both of Adam and of his book, which appeared about the same time in the 'Weekly Magazine,' recently begun at Edinburgh by Walter Ruddiman, the nephew of the grammarian. Stuart (and his father, who is believed to have assisted him) had two special reasons for these aggressions: the new grammar was designed to supplant that of their relation Ruddiman, and Adam was besides a great ally of Principal Robertson. In 1772, also, Stuart edited (anonymously) the posthumous work of Francis Stoughton Sullivan, LL.D., entitled 'Lectures on the Feudal and English Laws.'

In 1773 he returned to Edinburgh; and then he and Mr. William Smellie, the printer (a man of talent and considerable literary acquirement), set up together a new monthly periodical, entitled 'The Edinburgh Magazine and Review.' The first number of this publication, which is not to be confounded with the original 'Edinburgh Review' established in 1751, in which Dr. Robertson, Adam Smith, &c. were writers, appeared in October 1773, the 47th and last in August 1776. The general spirit of the articles, especially of those written by Stuart, was of such unsparing severity, instigated too, as was conceived, in many cases by his personal resentments, that, notwithstanding the attraction of no common ability, a public feeling was at last aroused against the work, which compelled its conductors to give it up. A list of Stuart's reviews and other communications is given in Kerr's 'Life of Smellie,' i. 403-405. Of the former the most remarkable was an article on the first volume of Henry's 'History of Great Britain,' the first of a series of ferocious attacks on that work by Stuart, of which a full account may be found in Mr. Disraeli's 'Calamities of Authors.' They were continued in the 'Political Herald' and the 'English Review,' two periodical works in which Stuart engaged when he returned to London some years after this, and the proprietor of which was his countryman Mr. John Murray, the father of the present eminent publisher of the same name. But meanwhile he produced several additional works in his own name while he still remained at Edinburgh; his 'Observations concerning the Public Law and Constitutional History of Scotland,' 8vo, Edinburgh, 1779 (an attack upon the introductory book of Dr. Robertson's 'History'); his 'History of the Establishment of the Reformation of Religion in Scotland,' 4to, London, 1780; and his 'History of Scotland from the Establishment of the Reformation to the Death of Queen Mary,' 2 vols., 8vo, London, 1782, another attack upon Robertson, founded on his alleged unfair treatment of the Scottish queen, whom Stuart zealously defends from all the charges brought against her. These works all drew considerable attention in their day, but they are now little read; the amount of learning and thought which they contain has not proved sufficient to buoy up the large portion of them composed of inconclusive unsatisfactory speculation, and the sophistry of mere passion and party spirit. They are all written however with much force and vivacity of style. Stuart returned once more to London in 1782; and he appears to have been principally employed in conducting the two publications belonging to Mr. Murray, already mentioned, for the next four years. But jaundice and dropsy, brought on and fed by persevering dissipation, had by the end of this space completely undermined his constitution. He returned to Scotland in the spring or summer of 1786, and died in his father's house at Musselburgh, on the 13th of August in that year.

(Kerr's *Memoirs of Smellie;* Disraeli's *Calamities of Authors;* Chalmers's *Life of Ruddiman.*)

STUART, GILBERT CHARLES, sometimes called American Stuart, was born at Narraganset, Rhode Island, U.S., of Scotch parents, in 1755. Evincing early considerable skill in taking pencil likenesses, he was entrusted to the care of a travelling artist named Alexander, whom he accompanied on a tour through the southern states, and afterwards to Scotland. Alexander died shortly after their arrival in Edinburgh, but young Stuart found friends there, and is said, in some of the notices of him published in this country, to have graduated at Glasgow University. This however may be doubted, as, according to his American biographers, he had returned to America and was established at Newport as a portrait-painter in 1773. The revolution however interfered so seriously with his pursuits that in 1775 he proceeded to London, and there he seems for a time to have led a very irregular life, depending for a subsistence as much on his musical skill as on his pencil; and for awhile he officiated as organist at a church in Foster-lane, City. About 1777 however he was introduced to his countryman Benjamin West, who received him into his studio as a pupil and assistant, and under him he made rapid progress. In 1781 he commenced practice in London on his own account, and found numerous and liberal patrons; his broad effective style gaining very general favour, and Reynolds and other leading English artists assisting him with the most friendly liberality. Among his more eminent sitters during his residence in London were, George III., the Prince of Wales (afterwards George IV.), John Kemble, Sir Joshua Reynolds, Benjamin West, Woollett the engraver, Alderman Boydell, and other distinguished artists and patrons of art. But he had always been of intemperate habits, and though he curbed them for awhile, as he became prosperous he slackened the reins, and eventually he was obliged to leave London. He removed first to Dublin, where his convivial habits found ample encouragement; and then to Paris. In the French metropolis his American parentage attracted many leading politicians to his studio: while here he painted a portrait of Louis XVI.

In 1793 he returned to New York, and his European reputation having preceded him, he became at once the leading portrait-painter of that city. But, ambitious of painting Washington, he in the following year removed to Philadelphia, and there painted what is acknowledged to be the standard portrait of the greatest of Americans. On the removal of the seat of government to Washington, Stuart removed there; but in 1806 or 1807 he settled in Boston, where he continued to reside till his death, which occurred in July 1828. He left a widow and daughters, for whose benefit about 300 of his paintings were collected and exhibited at the Boston Athenæum. Stuart painted a large proportion of the most eminent of his countrymen, including Washington, Jefferson, and four other American presidents. His last work was a portrait of John Quincy Adams. His original portrait of Washington is in the Boston Athenæum. Our National Gallery possesses three portraits by him—Benjamin West, and the engravers William Woollett and John Hall. Stuart is the greatest portrait-painter America has yet produced, and in male portraits he ranks along with the best English portrait-painters. His style is free, manly, and unaffected; his likenesses were regarded as faithful by those familiar with his sitters; and the expression of his heads is intellectual and characteristic.

STUART, JAMES, frequently distinguished by the name of Athenian Stuart, was born in Creed-lane, Ludgate-street, London, in 1713, of parents in a very humble rank of life, and by the death of his father he was left at a very early age the eldest of a family reduced by that event almost to indigence. Beyond this no particulars are known relative to the intervening period before he could at all have contributed to the support of the family by his pencil. In the absence of evidence to the contrary, it may safely be assumed that his education must have been a very slender one; and that in all probability he had received very little instruction, if any, in drawing, when the talent he showed for it recommended him to Goupy, who kept a shop in the Strand, and who employed him to design and paint ladies' fans—a branch of art at that time greatly in vogue, and more encouraged than any higher kind of painting. Such was the school in which the future investigator of Athens and its monuments was trained. Fortunately, Goupy himself was an artist of some ability, both as an engraver and painter in body colours, and, being acquainted with the works of the best masters, his instructions were no doubt advantageous to Stuart. He continued with Goupy till about 1742, when he set out for Italy, for the purpose of improving himself. Little more is known of him during his residence in Italy than that, after staying at Rome nearly seven years, industriously occupied in

painting, he embraced the offer made to him by his friend Revett and Gavin Hamilton of joining them in an excursion to Greece; though Hamilton, who was probably the originator of the scheme, afterwards declined accompanying them.

Revett (Nicholas, second son of John Revett, of Brandeston Hall, Suffolk) may be supposed to have been better qualified by education for an undertaking which required some knowledge of antiquity, whereas Stuart may be thought to have been very ill prepared. He had however, during his long residence at Rome, applied himself so diligently to the study both of the classical tongues and of archæology, at the College della Propaganda, as to be able to give proof of his proficiency in a Latin dissertation, 'De Obelisco Cæsaris Augusti Campo Martis nuperrimè effosso,' dedicated to Viscount Malton, and printed in 1750, at the pope's expense. Whether either himself or his companion had paid particular attention to architecture is doubtful, or rather the probability is that they were acquainted with it merely as a collateral branch of art. At all events it is not a little remarkable that it should have been reserved for two *painters* to show the world what Grecian architecture was, and thereby lead to a complete revolution in architectural taste. Having previously issued a prospectus of their undertaking, and raised funds for their tour by subscriptions received from England, the travellers quitted Rome in March 1750; and after passing some time at Venice, made an excursion to Pola in the following July, where they employed themselves three months in making drawings of the amphitheatre, &c., which however formed no part of their original work, and remained unpublished till 1816, when they first appeared in a fourth or supplementary volume, edited by Mr. Joseph Woods. In March 1751 they reached Athens, where they remained till about the end of 1753; and while there Stuart met with Mr. Dawkins, a lover of ancient art, the companion and patron of Wood (author of 'Ruins of Palmyra'), and who afterwards proved a most liberal patron to Stuart also on his return to England, affording him both encouragement and assistance in preparing his materials for publication. Dawkins himself however did not live to see the 'Antiquities of Athens' in a published form, for he died about two years before the work was brought out.

Stuart and his companion returned to England in the beginning of 1755; but it was not until several years afterwards (1762) that the first volume of the 'Antiquities' was published. Stuart appears to have had by far the greater share in the labour, and the literary part is ascribed entirely to him. The work was well received by the learned, and by artists, notwithstanding that, owing to the delay in bringing it out, the subject had been forestalled by Leroi's 'Ruines,' &c. [Leroi.] The greater care bestowed upon the English work gave it however a permanent architectural value, while the rival one has fallen into disrepute as untrustworthy, and, though by a professional architect, as being more pictorial than antiquarian. Perhaps it was rather an advantage to Stuart, that in examining Grecian architecture he was unbiassed by any previous professional prejudices, and had nothing to unlearn. Still it was not every one who was satisfied with the first portion of the 'Antiquities;' for Winckelmann has spoken of it very disparagingly in a letter to Fuessli, where he hints that it had disappointed many persons both in England and elsewhere. Its success however admits of no dispute. There was considerable encouragement afforded just then to such studies; and it was about the same time that Adam published his work on Diocletian's Palace [Adam], while Wood's 'Ruins of Palmyra' and 'Ruins of Baalbec' had appeared a few years previously, and the 'Ionian Antiquities' somewhat later.

The patronage and encouragement which Stuart received did not cause him to prosecute the continuation of his work very diligently, for the second volume was not entirely completed, and the third only in progress, at the time of his death. Neither was he very eager to avail himself to the extent he might have done of the opportunities afforded him as a practising architect. His patrons, the Marquis of Rockingham, Lord Anson, &c., had aided him so effectually (the latter bestowing on him the appointment of Greenwich Hospital), that he was now in easy circumstances, and willingly relaxed from that continued exertion which prudence no longer imposed upon him as a duty. His employment as an architect was consequently by no means equal to what his celebrity would have obtained for him. His principal work is the chapel of Greenwich Hospital, as rebuilt by him, after being destroyed by fire; but although beautiful as regards the details, and the individual decorations borrowed from Grecian architecture, it is, if considered as a whole, very far from Grecian in character. For Lord Anson he built a mansion in St. James's-square, and also several ornamental structures, in imitation of antique models, in the grounds of that nobleman's seat at Shuckburgh. He also erected Mrs. Montagu's house, Portman square, and some other private mansions, but none of any particular note for their architecture.

Stuart was twice married. When he had reached the mature age of sixty-seven, he took for his second wife a very young woman, by whom he had five children: among them a son, who entered the navy, and died in 1800. Another boy, who is said to have exhibited an extraordinary talent for drawing, was carried off by the small-pox not very long before his father's death, which occurred on the 2nd of February 1788. Another son, born (April 13, 1788) two months after his father's death, entered the navy and attained the rank of lieutenant, and is still living (1857). The second volume of the 'Antiquities' was edited by Newton in 1790, and the third by Beverley in 1794.

Between Stuart and his colleague Revett some differences appear to have taken place relative to the management of their joint publication, which were arranged by Stuart purchasing Revett's share in it and such materials as he had provided towards the completion. Having got rid of that engagement, Revett undertook a second antiquarian expedition at the expense of the Dilettanti Society, for the purpose of exploring the remains of ancient architecture in Ionia. The result of this tour, which occupied him about two years in company with Dr. Chandler, was the 'Ionian Antiquities,' the first volume of which was published in 1769. Like Stuart, he afterwards practised as an architect, was employed by Lord le Despencer at West Wycombe, and erected the church at Ayot, St. Lawrence, Herts, but was so far from realising an independence that he died in very straitened circumstances in 1804, at the age of eighty-two.

STUBBE, HENRY, was a remarkable example of temporary celebrity followed by nearly complete neglect and oblivion, the consequence of great natural talents and acquired knowledge not being matched with a sufficiency of judgment, and of there chancing to be little or nothing in a considerable mass of literary produce which has not been superseded by later works or by the progress of discovery. He was the son of a clergyman, and was born at Partney, near Spilsbye in Lincolnshire, 28th February 1631. He spent his early boyhood in Ireland, whither his father had transferred himself and his family on adopting the doctrines of the Baptists; but after his death the breaking out of the rebellion in 1641 drove the widow and her son back to England, upon which young Stubbe was put to Westminster school, then presided over by Busby, with whom he became a great favourite. In 1649 he was elected a student of Christchurch, Oxford; where, although he made himself many enemies by his conceit and arrogance, he is said to have prosecuted his classical studies with such success, that while still an undergraduate he used to discourse in the public schools in very fluent Greek. He had before going to the university attracted the notice of Sir Harry Vane, from whom he received much substantial kindness; and this connection naturally attached him to the parliamentary cause—for which however he used to declare in after-life that he never had any real affection. But for a considerable time he exerted himself with much seeming zeal on that side in various ways. After he had taken his degree of B.A. he went to Scotland in 1653, and served a couple of years in the army there; and then, having, on returning to Oxford, and taking his master's degree, been made under-librarian of the Bodleian, he got himself turned out after about two years, both from that office and his studentship, by a succession of violent pamphlets which he published against the existing condition of both church and state, under the titles of 'A Vindication of Sir Harry Vane;' 'An Essay on the Good Old Cause;' and 'Light Shining out of Darkness, with an Apology for the Quakers.' Upon this catastrophe he betook himself to Stratford-on-Avon, and there practised as a physician till the Restoration, when he presented himself to receive confirmation at the hands of his diocesan, and in 1661 was sent out to Jamaica with the title of his majesty's physician for that island; but, finding the climate not to agree with him, he soon returned and re-established himself at Stratford, from which, after some time, he removed to Warwick, where he continued to reside till he met with his death, by being drowned in attempting to make his way across a river between Bath and Bristol, on the 12th of July 1676. Stubbe, who seems to have had no principle, began to write against his old political friends and his former political opinions as soon as the king returned; but his only writings after the Restoration that are now remembered are his attacks upon the Royal Society, the principal of which is his answer to Sprat and Glanville, entitled 'Legends no History, or a Specimen of some Animadversions upon the History of the Royal Society; together with the Plus Ultra of Mr. Glanville reduced to a Non Plus,' 4to, 1670. But here too he wasted his powers in a cause with which posterity has not sympathised. Anthony Wood, who was his contemporary at Oxford, has drawn his character graphically enough. He was, Wood says, "the most noted Latinist and Grecian of his age; was a singular mathematician, and thoroughly read in all political matters, councils, ecclesiastical and profane histories: had a voluble tongue, and seldom hesitated either in public disputes or common discourse; had a voice big and magisterial, and a mind equal to it; was of an high generous nature, scorned money and riches, and the adorers of them; was accounted a very good physician, and excellent in the things belonging to that profession, as botany, anatomy, and chemistry." Stubbe, with all his vast memory for words and facts, was plainly destitute of the faculty of distinguishing, in any complexity, right from wrong, or truth from falsehood. Wood admits that he altogether wanted even common discretion.

STUBBS, GEORGE, an eminent animal painter and anatomist, was born at Liverpool in 1724, and settled in London. He excelled especially in the portraits of horses. Fuseli observes, with considerable truth, though as his wont, whether for praise or censure, in too broad and unqualified a vein, "That his skill in comparative anatomy never suggested to him the propriety of style in forms, if it were not eminently proved by his Phaeton with the Horses of the Sun, would be evident from all his other figures, which, when human, are seldom

more than the attendants on some animal; while the style of the animals themselves depended entirely on the individual before him: his tiger, for grandeur, has never been equalled; his lions are, to those of Rubens, what jackals are to lions; but none ever did greater justice to that artificial animal, the race-courser."

Stubbs completed in 1766 his work 'On the Anatomy of the Horse,' in eighteen tables from nature; and before his death three numbers of another work (which was to have consisted of six), under the title of 'A Comparative Anatomical Exposition of the Structure of the Human Body with that of a Tiger and a common Fowl,' in thirty tables.

There are two pictures by this artist in the Grosvenor Gallery, the property of the Marquis of Westminster: one of them represents Portraits of Brood-Mares in a Landscape; the other, the Grosvenor Hunt. The scene is near Eton Hall, in which portraits of the late Earl Grosvenor, of his brother, and others are introduced. These pictures, which are very clever, are considered the best works of this artist.

STUERBOUT, DIERICK, commonly called DIRK VAN HAARLEM, was born at Haarlem, in the early part of the 15th century. He is perhaps the oldest of the Dutch painters, and one of the best of the early masters. The two large works by him in the royal collection at the Hague are wonderful works for their time, and, independent of their age, are two of the most interesting pictures in the European collections. They were at one time attributed to Memling, whose works they somewhat resemble; their history however is now well known, as they and their master are mentioned in some manuscript Annals and Antiquities of Louvain discovered by M. de Bast. The pictures were preserved at Louvain until 1827. These pictures are called, in the catalogue of the gallery of the King of Holland, the first and second pictures of the Emperor Otho and the Empress Mary. Their subject is from a story of the old chronicles of Louvain, called the Golden Legend; the event took place in 985. The Emperor Otho III., on his return from a journey to Rome, condemned at Modena one of his courtiers, an Italian count, to death, in consequence of an accusation from the empress (which was false), that he had attempted her honour. The count was beheaded, but immediately afterwards his widow, with his head on one arm and a red-hot iron which she holds with impunity in her other hand (an infallible proof of her husband's innocence), on her knees supplicates the emperor for justice. The emperor, being convinced by the fire ordeal of the count's innocence, orders the empress to be burnt at the stake. From this tradition Stuerbout painted two pictures for the Town hall of Louvain in 1468, on wood, each 117 inches French, by 66; the figures are about the size of life. In the first picture the emperor is listening to the false accusation of the empress, and the count is being led out in his shirt to execution; the actual beheading is represented in the distance. In the second picture the widow is kneeling before the emperor with the head of her husband and the red-hot iron in her hand, and in the distance of this piece the empress is being burnt at the stake; in both pictures are various attendants. The execution is in the style of the Van Eyck school, and is extremely elaborate, especially in the second piece, which is superior to the first.

These pictures were fixed on the wainscoting of the Justice-hall at Louvain, and by each was a panel containing an explanation of the subjects in the Flemish language, and in gold Gothic letters. They were very dirty, and fast approaching decay, when in 1827 they were purchased for a small sum by the late King of Holland, who presented them to the present king, then Prince of Orange. They were removed to and restored at Brussels, and were in the collection of the Prince of Orange there, until 1841, when they were placed in their present locality at the Hague.

In the above-mentioned manuscript, 'Annales et Antiquités de Louvain,' it is stated that Dierick Stuerbout painted these two pictures for the Council-hall in 1468, and that he was paid for them 230 crowns. In the same manuscript it is stated that Stuerbout was on the 20th of May of the same year commissioned to paint a picture 26 feet long by 12 high, and another of the Last Judgment 6 feet high and 4 wide, both for the sum of 500 crowns. Van Mander mentions a picture by Dirk Van Haarlem which he saw at Leyden; in the centre was the head of Christ, and on two side-wings the heads of St. Peter and St. Paul. It was inscribed as follows in gold letters in Latin—"One thousand four hundred and sixty-two years after the birth of Christ, Dirk, who was born at Haarlem, made me at Louvain. Eternal peace abide with him." From this inscription it is evident that the Dirk of Louvain mentioned by Guicciardini in his 'Description de tous les Pays-Bas,' Antwerp, 1568, is the same as Dirk Van Haarlem, though that writer mentions them as two painters. Vasari mentions Diric da Lovanio. Stuerbout must have resided some time at Louvain. He was also from his style probably a pupil of John Van Eyck, or some of his scholars. These two great pictures prove that Stuerbout was a much better painter than many of the most celebrated of his followers; his figures are decidedly better, though too long in their proportions, his forms fuller and better modelled, and his heads are executed with less rigidity and sharpness of feature. M. Nieuwenhuys and others give 1410 and 1470 as the respective dates of Stuerbout's birth and death, but how the information is acquired is not stated; Van Mander, whose book was published in 1604, was not acquainted with either. They appear to have originated with Ottley, who makes some conjectures on the matter in his 'Early History of Engraving.'

STUKELEY, THE REV. WILLIAM, M.D., was descended from an ancient Lincolnshire family, and was born at Holbeach in that county, on the 7th November 1687. From the grammar-school of his native town he went to Bennet College, Cambridge, in 1703. At this time natural science as connected with the profession for which he was intended, seems to have been his favourite pursuit; and the chief assistant of his studies was Stephen Hales, afterwards celebrated for his physical investigations and discoveries, who was a member of the same college. Hales and he, we are told, were wont to ramble over Gogmagog Hills and the bogs of Cherry Hunt Moor, gathering simples; Stukeley, who was a ready draughtsman, having added a map of the country to Ray's Latin Catalogue of the Plants growing around Cambridge, which they used to take with them as their guide. The two friends also applied themselves together to anatomy and chemistry, and performed many curious dissections and experiments. ('Account of Hales,' drawn up from materials furnished by Peter Collinson, F.R.S., in 'Annual Register' for 1765.)

Having taken his degree of M.B. in 1709, Stukeley afterwards repaired to London, where he attended St. Thomas's Hospital as a pupil of Dr. Mead; and then he settled as a medical practitioner at Boston, in his native county. In 1717 he removed to London; in 1719 he took his degree of M.D.; in 1720 he was admitted a Fellow of the College of Physicians; but although he appears to have continued to rise in his profession, he left the metropolis in 1726, and, returning once more to Lincolnshire, fixed himself at Grantham. Here he soon acquired great reputation. His health however had been for some years giving way, and in 1729, on the persuasion, it is said of Archbishop Wake, he relinquished medicine and took orders. The same year he was presented by Lord Chancellor King to the living of All Saints, in Stamford; and some time after, having become chaplain to the Duke of Ancaster, he received from his Grace, in 1739, the living of Somerby, near Grantham, which he seems to have held along with his Stamford preferment. But in 1747 he was presented to the rectory of St. George the Martyr, in Queen Square, London, by the Duke of Montague, with whom he had become acquainted some years before, when they were brought together as founders of the Egyptian Society; and this brought him once more up to the metropolis, which, or Kentish Town, in the immediate neighbourhood, continued to be his residence for the rest of his life. He died in the rectory-house, on the 3rd of March 1765, from a stroke of palsy with which he had been attacked a few days before.

The taste for antiquarian research showed itself in Stukeley at an early age, and occupied much of his leisure even when his chief attention was given to other studies. It is only as a writer on British antiquities that he is now remembered. His only medical publication is a tract entitled 'A Dissertation on the Spleen,' which appeared in 1723, and is said to have been well received. But even before this he had published his first antiquarian work, 'An Account of a Roman Temple (the celebrated Arthur's Oven) and other Antiquities near Graham's Dike in Scotland,' 4to, London, 1720. This was followed by his 'Itinerarium Curiosum, or an Account of the Antiquities and Remarkable Curiosities in Nature or Art observed in Travels through Great Britain;' illustrated with copper-plates, fol., 1724. A second volume, or 'Centuria,' as it is designated, was added to this work from the papers and drawings he left at his death ready for the press; and was given to the world, along with a reprint of the former volume, in 1776. It is of all Stukeley's works the one that is now most sought after. His next publications were his two works on the great druidical or supposed druidical remains in the West of England:—the first, entitled 'Stonehenge and Abury, two Temples restored to the British Druids,' fol, 1740; the second, 'Abury, a Temple of the British Druids,' fol., 1743. A new edition of these two works was published at London, in 2 vols, fol., in 1838. In 1743 also appeared his 'Palæographia Britannica,' 4to. He produced nothing more except some communications to the 'Archæologia' and the 'Philosophical Transactions,' till in 1757, he printed, in a separate tract, his account, with extracts, of the work of Richard of Cirencester, 'De Situ Britanniæ,' sent to him as having been recently discovered at Copenhagen, by J. C. Bertram [RICHARD OF CIRENCESTER]; but a more extended account of this work is given in the second or posthumous Centuria of his 'Itinerarium Curiosum,' already noticed. In 1759 appeared, in a quarto volume, one of his most remarkable works, entitled 'Some Account of the Medallic History of Marcus Aurelius Valerius Carausius, Emperor of Britain.' "I have used his materials," says Gibbon, in one of his notes, referring to this work, "and rejected most of his fanciful conjectures." No antiquarian ever had so lively, not to say licentious a fancy as Stukeley; the idea of the obscure remote past inflamed him like a passion; most even of his descriptions are rather visions than sober relations of what would be perceived by an ordinary eye; and never before or since were such broad or continuous webs of speculation woven out of little more than moonshine. He possessed however a great deal of real ingenuity as well as learning; and all his works contain many things that are both curious and valuable, some of them much that would by this time have been irrecoverably lost but for his record of it, although few, if any of either his theories or his histories are to be received throughout with implicit faith. His only

theological work, we believe, was a collection of Sermons, published in 1760, under the title of 'Palæographia Sacra,' principally occupied with the natural history and botany of the ancient world. As a man, Stukeley appears to have been distinguished by a very placid and amiable disposition.

STURGEON, WILLIAM, distinguished as an electrician, was born at Whittington, in the county of Lancaster, in 1783. His parents were in humble circumstances, and he was at first apprenticed to a shoemaker; he subsequently entered the militia, and afterwards the Royal Artillery as a private soldier. It was whilst thus engaged that his taste for scientific pursuits commenced, and he employed his leisure hours in making experiments more especially in electricity. He appreciated the discoveries of Oersted, Faraday, Arago, and Ampère, in the newly-created sciences of magneto-electricity and electro-magnetism, and was soon enabled to suggest a modification of Ampère's rotatory cylinders. In 1824 he began to publish the result of his researches, and in that year four papers by him on electricity were printed in the 'Philosophical Magazine.' In 1825 he presented a paper to the Society of Arts which was published in their 'Transactions,' describing a complete set of electro-magnetic apparatus of a novel kind. This apparatus was remarkable for attaining a larger amount of power in a smaller bulk than had been hitherto attained by any other arrangement. For this invention he obtained the large silver medal of the Society of Arts and a purse of thirty guineas.

Soon after the invention of the electro-magnetic machine, Mr. Sturgeon drew attention to the powerful effects to be obtained from the use of soft iron in the construction of the electro-magnetic apparatus. The soft iron horse-shoe magnet has entered more or less into the construction of all electro magnetic machines since that time. Mr. Sturgeon subsequently directed his attention to the construction of plates for the various kinds of galvanic batteries. In his 'Experimental researches in Electro-magnetism, Galvanism,' &c., he first drew attention to the superiority of amalgamated plates of rolled zinc over the unprepared cast zinc before generally used. His method of dipping the zinc plates in acid, and afterwards in mercury, is employed to this day in the majority of galvanic machines. He subsequently suggested many modifications in the forms of machines which are now in daily use, and his name is inseparably connected with the mechanical application of the principles that had been worked out by Oersted, Faraday, and Ampère since the beginning of the present century. Mr. Sturgeon for some years occupied the chair of Experimental Philosophy in the Hon. East India Company's Military Academy at Addiscombe. During the latter part of his life he filled the office of Lecturer on Science at the Royal Victoria Gallery of Practical Science at Manchester. He died at Manchester in the month of December 1850.

STURM, CHRISTOPH CHRISTIAN, was born on the 25th of January 1750, at Augsburg. He studied theology at Jena and Halle, and was subsequently appointed preacher at Magdeburg. In 1778 he obtained the offices of pastor at the church of St. Peter, and of Scholarchus, at Hamburg. His sincere piety, his zeal as a religious instructor of the people, and his learning gained for him the love and esteem of his flock. His leading principle was that a preacher should render his knowledge of true religion and morality fruitful in his own actions before attempting to effect the same in others by his instructions; and his whole life, which is marked by scarcely any incidents, was only characterised by the honest endeavour to carry his principle into practice. He died on the 26th of August 1786.

Sturm wrote many religious works, which are more of a practical than of a scientific character. The following are the most important: 'Der Christ in der Einsamkeit,' Halle, 1763; 'Der Christ am Sonntage,' 1764, &c.; 'Unterhaltungen mit Gott in den Morgenstunden auf jeden Tag des Jahres,' 1768, 2 vols. 8vo, and often reprinted; 'Betrachtungen uber die Werke Gottes im Reiche der Natur und der Vorsehung auf alle Tage des Jahres,' 1785. This work has been translated into most of the European languages, and also into English by Clarke, under the title of 'Reflections on the Works of God,' &c. The numerous editions of this translation show that the work has been very popular in England. He likewise published a considerable number of sermons, and among them a collection of sermons for children: 'Predigten fur Kinder von reiferem Alter,' Leipzig, 2 vols. 8vo, 1774. Sturm also occupies a considerable rank among the writers of sacred poetry, which he published in four collections: 'Gebete und Lieder fur Kinder,' 1776; 'Gesangbuch fur das reifere Alter,' 1777; 'Lieder für das Herz,' 1787; and 'Gesangbuch fur Gartenfreunde,' all of which breathe the purest piety. Many of his sacred songs have been incorporated into the hymn-books which are used in the Protestant churches of Germany.

STURM, JOHN, was born on the 1st of October 1507, at Schleiden in the Eifel, between Treves and Cologne. In 1524 he went to Louvain, where he devoted himself to ancient literature, but after a few years' study he entered into partnership with Rutger Rescius, an eminent Greek scholar, who was forming a printing establishment at Louvain for the printing of Greek authors. The only works that are known to have issued from their press are an edition of Homer, and one of Xenophon's 'Memorabilia Socratis,' which appeared in 1529, 4to. In this year Sturm went to Paris, probably with the intention of forming connections for the sale of his publications. But the very favourable reception which he met with at Paris, and the new world which here opened to him, determined him not to return to Louvain. He began to occupy himself with teaching, and soon obtained permission to set up a school. Sturm had adopted the Lutheran creed before he left Germany, but took care not to avow it in public. At Paris however it appears to have become known to some persons, and the severe regulations in France against Protestantism at last induced him to go to Strasburg, in which city a gymnasium was just established. The office of rector of the school was offered to Sturm, who entered upon it in 1538. Owing to his exertions and the generous support of the city of Strasburg, this gymnasium soon became one of the most flourishing in all Germany, until, in the year 1566, it was raised to the rank of a university, under the management of Sturm. While he was devoting himself with the utmost zeal to his duties as a teacher and rector, he was no less active in promoting the interests of Protestantism. He was sent on various missions concerning religious matters, and was extremely liberal and kind towards all who suffered for their religious opinions. But he showed nothing of a sectarian spirit, and some of his friends, who were staunch Lutherans, began to suspect him of leaning towards the doctrines of Calvin. They openly attacked him in their sermons, the consequence of which was that he gave up attending them. His silence and perseverance excited their anger and hatred. Various charges were at last brought against him, among which it was alleged that he had not been at church or partaken of the Lord's Supper for twenty years. His enemies at length succeeded, in 1583, in persuading the magistrate of Strasburg, on the pretext of his old age, to deprive him of his office, which was given to Melchior Junius, one of his former pupils. Notwithstanding the honourable appearance of his dismissal, and although he was left in the enjoyment of his former salary, he keenly felt the wrong which was done to him. His strength rapidly declined, and a few years before his death, which took place on the 3rd of March 1589, he lost his sight.

Sturm was one of the most amiable, benevolent, and learned men of the age. He went so far in his liberal support of persecuted Protestants, that he became involved in great pecuniary difficulties; but he was far from being a vehement sectarian. He appreciated the merits of every man, whatever might be his religious opinions, and he was no less esteemed by Roman Catholic prelates, than by the moderate party among the Protestants. As a teacher he was eminently successful. On account of his great knowledge of rhetoric, and his elegant Latin style, he was called the German Cicero. His works, all of which are written in Latin, are very numerous. The following are the most important: 'De Literarum Ludis recte aperiendis,' Strasburg, 4to, 1538; 'In Partitiones Ciceronis Oratorias Dialogi Quatuor,' Strasburg, 8vo, 1539; 'M. Tullii Ciceronis Opera Omnia, editio post Naugerianam et Victorianam emendata à Jo. Sturmio,' Strasburg, 9 vols. 8vo, 1540, often reprinted with corrections and emendations; 'Prolegomena, hoc est, Præfationes in optimos quosque utriusque Linguæ Scriptores,' Zurich, 8vo, 1565; 'De Universa Ratione Elocutionis Rhetoricæ, Libri Quatuor,' Strasburg, 8vo, 1576 (this work, which in reality only consists of three books, is a very elaborate and systematic commentary on the rhetorician Hermogenes); 'Anti-Pappi Quatuor,' Neustadt, 4to, 1580, &c. (this work contains his theological controversies with Pappus, Osiander, and others). His treatises on education have been reprinted in several collections of works on this subject.

STURM, JOHN CHRISTOPHER, a German mathematician and natural philosopher, was born at Hippelstein, in Bavaria, November 3, 1635. His father, who was master of the wardrobe to the elector of Bavaria, having been ruined by the wars, the youth was indebted for the benefits of a good education to the benevolence of Daniel Wulfer, a clergyman of Nürenberg, who placed him at the school in that city, where, during eight years, he was engaged in the study of the ancient languages and such of the sciences as were then taught. Having made considerable progress, young Sturm was sent by his benefactor to the University of Jena, where he took his degrees; and in 1660 he went to study at Leyden. He remained there only one year, and then he returned to Jena, where he qualified himself for the church. He was appointed to the ministry for one of the parishes in the territory of Ettingen, where he continued to perform the duty till 1669, when, through the interest of his friends, he was appointed professor of mathematics in the University of Altdorf, in Franconia. This post he held during thirty-four years, and it is said that he was the first who introduced, in the gymnasia and the common schools of Germany, the practice of giving instructions in the elements of useful science to the children of the working classes.

Sturm had been educated in the philosophy of Aristotle, but in his visit to Holland he became acquainted with that of Descartes; and, after a vain effort to reconcile the principles of the ancient with those of the modern physics, he formed for himself a species of philosophy by selecting whatever, in either, appeared most consonant to nature and reason. This philosophy he endeavoured to introduce into the schools of his country; and though he did not wholly succeed, he contributed much to the general diffusion of a knowledge of the physical sciences in the north of Europe.

He died December 26, 1703, leaving a son, Leonard Christopher Sturm, who became an architect.

The principal works of Sturm are, 'Collegium Experimentale sive Curiosum, in quo primaris hujus seculi Inventa et Experimenta Physico-mathematica An. 1672,' Nürnberg, 2 vols. 4to, 1676; 'Cometarum Hevelii et Petiti Hypotheses,' Altdorf, 4to, 1677; 'Mathesis Enucleata,' 1 vol. 8vo; 'Mathesis Juvenilis,' 2 vols. 8vo, of which the second contains a tract entitled 'Scientia Cosmica, sive Astronomica Spherica, et Theorica Tabulis comprehensa;' Nürnberg, 1684; 'Physicæ Conciliatricis Conamina, Nürnberg, 1685, being a collection of the principal dissertations before published on the different systems of philosophy. Sturm also published a translation into Latin of the 'Hydraulic Architecture' of Bockler; a German translation of Archimedes; and a collection of letters to Dr. Henry More of Cambridge, on the weight and elasticity of the air. In 1684 he published a second part of the collection of discoveries made up to that time; and editions of both parts, together with the letters to Dr. More, were published in 1701 and 1715; these contain many curious experiments.

STURM, JACQUES CHARLES FRANÇOIS, the discoverer of the celebrated theorem which bears his name, was born at Geneva in September 1803, of a family which had quitted Strasbourg in the middle of the last century. After completing his school education and his classical studies at the college with remarkable success, he became in his fifteenth year a student of the university of his native city, where he made rapid progress in the study of mathematics and philosophy. The sudden death of his father, leaving his mother and four children, of whom Charles was the eldest, without any adequate maintenance, compelled him, before the close of his seventeenth year, to resort to private tuition for the support of himself and his family, and three years afterwards he was recommended as tutor to the son of Madame de Staël. At the close of the year 1823 he accompanied his pupil to Paris; and though he shortly afterwards returned to Geneva, he found no sufficient occupation there, and he finally resolved, in company with his intimate friend and school-fellow, M. Colladon—the present distinguished professor of physics at Geneva—to seek his fortune in the French metropolis. Sturm had already become favourably known to mathematicians by several articles in the 'Annales des Mathématiques' of M. Gergonne, published at Nîmes, on different branches of analysis and geometry, and the strong recommendations which he and his companion bore with them from Lhuillier, and the kind offices of M. Gerono, an eminent teacher of mathematics at Paris, made them known to Ampère, Fourier, Arago, and other eminent members of the Institute of Sciences, who recommended them to pupils as a means of support. Sturm afterwards obtained employment upon the 'Bulletin Universelle,' under Baron de Férussac, and was in fact a subordinate in the office of that journal when he published his theorem. The joint labours of Sturm and his friend were shortly after rewarded by a distinction of no ordinary importance, when the Academy of Sciences of the Institute awarded to them, on June 11th, 1827, the great prize of mathematics proposed for the best essay on the compression of liquids. Their memoir was inserted in the 'Mémoires par divers Savants' ('Savants Étrangers'), vol. v., published, agreeably to the very inconvenient usage of the Academy, eleven years afterwards, in 1838.

The determination of the number of real roots of a numerical equation which are included between given limits, is a problem which had occupied the attention of the greatest analysts of the past age—of Waring, of Lagrange, and more especially of Fourier, who of all other analysts had made the nearest approaches to its practical, though he had failed in its theoretical, solution. The attention of Sturm had been for some time directed to this class of researches, which he pursued with remarkable continuity and diligence, encouraged, as he himself assures us, by the instructions and advice of this eminent master. The result was the discovery of the theorem which will be for ever associated with his name, and which conquered the difficulty that had embarrassed all his predecessors, and thus permanently extended the dominion of analysis.

The memoir which contained this important theorem was presented to the Academy on the 23rd of May 1829, supplementary papers being read at the two following meetings; and rapidly conducted its author to fortune and public honours. His connection with the 'Bulletin Universel' enabled him to give an immediate account of his method to the world ('Bull. Univ. des Sciences Math. Phys. et Chim.,' vol. xi. p .419, art. 271, 272, 273). The paper itself was not published till the year 1835, in the 'Mémoires des Savants Étrangers,' vol. vi., where it appears without a date.

In the course of a few years he was chosen a member of the principal scientific societies of Europe: he was elected a member of the Academy as the successor of Ampère in 1836: in the same year he was made Professor of Mathematics, upon the special recommendation of Arago, at the Collège Rollin, répétiteur at the École Polytechnique in 1838, and in 1840 he was appointed to succeed Poisson in the chair of Mechanics in the same school. In 1840 also, he was elected a foreign member of the Royal Society of London, and received the Copley Medal, "for his valuable mathematical labours in the solution of a problem which has baffled some of the greatest mathematicians that the world has produced." The first announcement of the theorem in the English language was not made until 1835, when Professor J. R. Young, of Belfast, inserted the substance of Sturm's memoir in his work entitled 'The General Theory and Solution of Algebraical Equations,' published in that year. The first intimation of it had reached him in the month of May, when his own work was in great part printed, and disregarding a disparaging comment of Lacroix, he thought the discovery of sufficient importance to justify the destruction of many pages of his manuscript prepared for the printer, and the suspension of the work until the volume of the 'Savants Étrangers' should be published. This he received in July, and his own work was published in August. To the appreciation and zeal of this analyst, whose recognition and promulgation of the value of Sturm's labours were thus both immediate and simultaneous, British mathematicians, as well as M. Sturm himself, were greatly indebted. In the preface to his 'Mathematical Dissertations' (one of which is devoted to the theorem) dated November 25, 1840—only five days before the presentation of the Copley medal—he adverts to Sturm's discovery as at that time exciting considerable interest among analysts, as well in this country as on the continent; and he then expresses his own estimation of it in the following terms: "I believe that I have already contributed somewhat to extend the knowledge of this important theorem among British analysts; and although it has been since disparaged and undervalued in certain quarters, I have always entertained the conviction that it must eventually supersede every other method at present known for effecting the complete analysis of a numerical equation." In Professor Young's subsequent introductory volume on 'The Analysis and Solution of Cubic and Biquadratic Equations,' published at the beginning of 1842, he invited the attention of the young analyst to Sturm's method; and the second edition of his former work on equations,—entitled 'The Theory and Solution of Algebraical Equations of the Higher Orders,'—which appeared early in the following year, is chiefly devoted to the analysis and developments of that method and the previous theories of Budan and Fourier.

In France it was not without some difficulty that the substantial rewards of his scientific achievements were obtained; he was a foreigner, and naturally placed at a disadvantage in a contest with native competitors. It is right to notice this both for the honour of France and as a proof of the very high reputation which Sturm had attained. The subsequent memoirs of Sturm, whether first presented to the academy or not, were chiefly printed in the journal of M. Liouville. Two of these memoirs, relating to the discussion of differential and partial differential equations, such as present themselves so commonly in the solution of the more important problems of mathematical physics, possessed a merit so extraordinary that M. Liouville—a most competent judge—declared, at a time when he was himself a competitor with Sturm for a place in the Academy, "that impartial posterity would place them by the side of the finest memoirs of Lagrange."

The first of these two memoirs was presented in 1833 to the concours for the great prize of mathematics, to be awarded by the Academy in 1834 for the most important discovery in that science made known within the preceding three years. The academy conferred the prize on Sturm—not for the memoir which he had submitted to the judgment of the commission, but for that which contained his celebrated theorem and which had been presented in 1829. Other memoirs relate to optics, mechanics, pure analysis, and analytical geometry, and embrace the most difficult questions which have been treated in those several branches of science. One of the latest of these was a communication to the academy on the theory of vision, and is remarkable both for the geometrical and analytical elegance with which many questions subsidiary to the theory are treated in it. It confirms generally,—with one important exception relating to the asserted muscularity of the crystalline lens and the changes attributed to its action,—the views of the late Dr. Thomas Young [YOUNG, THOMAS] in his well-known memoir on this subject: Dr. Young himself, it must be remembered, once relinquished his belief in the muscularity of the lens, though he finally resumed it.

Sturm visited England in 1841, and gave the mathematicians with whom he conversed a high impression, as well of the extent of his knowledge as of his inventive power.

The health of M. Sturm, which had previously been remarkably vigorous, began to decline in 1851, probably in consequence of his laborious public employments and the unremitting severity of his studies. He died on the 18th of December 1855, to the deep regret of a large circle of friends and pupils, to whom he appears to have been singularly endeared by the modesty, truthfulness, and simplicity of his character.

STURZ, HELFRICH PETER, born Feb. 16th, 1740, at Darmstadt, was, although in a subordinate class of literature, a first-rate writer, and almost the first who distinguished himself by an elegant and graceful prose style in German, and by his playful humour. After filling the post of private secretary, first to Baron von Widmann at Munich, and next to the chancellor Von Eyben at Gluckstadt, he went, in 1762, to Copenhagen, where he resided some time in a similar capacity with the minister Bernstorf, who obtained for him appointments of very considerable value. In 1768 he was made Danish 'Legationsrath,' and visited France and England in the suite of Christian VII. From this journey originated his 'Briefe eines Reisenden,' which contain many interesting details, and various anecdotes relative to the eminent literary characters and others to whom

he had been introduced. At this period, while enjoying the present, he could look forward to still brighter prospects for the future; but the scene suddenly changed. Implicated in Struensee's fall, he was arrested in January 1772, just as he was on the eve of being married, and although released within about four months, so great was the shock he experienced, that he never completely recovered from it, for it continued more or less to affect both his mind and his body during the rest of his life. His circumstances too were greatly changed by that event; and although he obtained an appointment which afforded him a sufficiency, it was in a small town in the duchy of Oldenburg, where he was completely removed from that polished and intellectual society which he had enjoyed in the capital. He had pined in this sort of banishment several years, when letters reached him from Copenhagen announcing the most flattering prospects, but such was the effect the unexpected intelligence had upon him, that he survived it only two or three days, being suddenly carried off by fever on the 12th of November 1779. Besides the work above mentioned, and his 'Reminiscences of Bernstorf,' he wrote a number of literary papers on miscellaneous subjects, which he had begun to collect and publish just before his death.

SUA'REZ, FRANCIS, eldest son of Gasper Suarez of Toledo, and of Antonia Vasquez of Utiel, was born at Granada, where his father practised as an advocate, on the 5th of January 1548. After receiving a good elementary education, he was sent to Salamanca to study law in 1562. The members of the Society of Jesuits, founded about twenty years before, were at this time labouring to extend the ramifications of their order with the full force of the enthusiasm which gave it birth. John Ramirez, as Suarez asserted in after-life, induced no less than five hundred students of Salamanca to devote themselves to a religious life by the fervour of his preaching on Quadragesima Sunday in 1564. Suarez himself was among the number. He experienced considerable difficulty before he could induce the superiors of the order to admit him to probation; and even after John Suarez, the provincial-general, had resolved to receive him, on account of his possessing qualifications which appeared capable of being turned to account, remonstrances were offered against this determination by more than one member of the Society. During the period of his noviciate Suarez eminently distinguished himself by that obedience and humility, which it was one of the great objects of the founders of the order to impress upon their disciples. Before the probationary two years were completed, he was made to begin his philosophical studies. In these he made little progress, and earnestly begged of his superiors to allow him to desist from studies for which he was convinced he had no capacity. A more favourable opinion of his talents continued notwithstanding to gain ground among the order, and Martin Guttierez, then in high estimation among his brethren, was wont to say, pointing to Suarez, "God intends, through the instrumentality of that brother, to magnify the church, and do honour to the Society" Deferring in this, as in everything, to the directions of his superiors, Suarez toiled through the usual course of philosophical study, but apparently with indifferent success; for when advanced to the theological classes, in which he took more pleasure, he found his progress obstructed by his deficiency in the preparatory branches of instruction, and he now laboured to make up his deficiencies With this view he compiled for himself a system of metaphysics, the same which, published at a later period, with a very few finishing touches, elicited much applause. Having completed this task, he devoted the whole of his private hours to self-tuition in the science of casuistry. Having taken his vows at the usual time, Suarez was immediately employed in the educational department. He taught philosophy for a short time at Segovia, and next theology, for several years, at Valladolid. In 1580 he was called to Rome, and lectured on theology there, in the College of the Society, with great applause for eight years. The climate of Rome affecting his health, he obtained leave to return to his native country in 1588, where he was appointed professor of theology in the University of Alcalá, a situation which he held till 1596. On quitting Alcalá he lectured for a year at Salamanca. The University of Coimbra in Portugal had, in the meantime, by repeated solicitations obtained of Philip II. that Suarez should be appointed its principal professor of divinity. On his way thither Suarez received the degree of Doctor in theology from the University of Evora. He arrived at Coimbra in 1597, and spent there the remaining twenty years of his life. His lucid arrangement, extraordinary memory, and fervid eloquence, rendered his lectures eminently popular. But the manner in which his contemporaries speak of him is calculated to leave an impression that his striking personal character had quite as great an influence in raising him to fame as his intellectual powers. He shunned applause; he was indefatigable in his endeavours to render himself serviceable to others; he was guarded in his language, even when expressing himself under strong excitement; he was abstinent, both in regard to meat and drink; and the same enthusiasm which impelled him "to take the order by storm," continued to show itself unabated to the last, in his eager discharge of devotional offices.

Of all his works, that which attracted most attention in this country was, as might have been expected, the controversial treatise called forth by the defence of the oath of fidelity published by James I., 'Defensio Fidei Catholicæ et Apostolicæ adversus Anglicanæ Sectæ Errores, cum Responsione ad Apologiam pro Juramento Fidelitatis et Præfationem Monitoriam Serenissimi Jacobi, Angliæ Regis.' It appeared at Coimbra in 1613. It is the work of an enthusiastic recluse, who, deeply convinced of the truth of his principles, and accustomed to teach them as abstractions to youth, not to attempt to practise them amid the hindrances of real life, pursues them out to all their consequences with a bold and severe logic. The language is decorous, but the conclusions are stated without reserve or softening, and at the conclusion of each chapter an exhortation is addressed to King James, begging him to acknowledge their truth, and submit to them in practice. The king replied by having the book condemned to be burnt in London. By order of the Parliament of Paris, it suffered the same fate in that capital in 1614. It was not such a work as political leaders in the court of Rome would have ventured to put forth; but it was such a one as they rejoiced to see put forth by their abstract thinkers, for whom they could apologise to sovereigns as well-meaning men, but ignorant of the world, and therefore not worth minding, at the same time that they reckoned, and not without cause, upon the effects to be produced by the single-minded expression of a sincere enthusiast. With Suarez however it was perfect earnestness and conscientious conviction. When informed of the treatment experienced by his book, he expressed the enthusiastic wish that his body had enjoyed the privilege of bearing testimony to his faith by suffering the same fate; and he was in truth the stuff of which martyrs are made. His systematic works were after his death collected and published under the auspices of the Society in twenty-four volumes. The most important are:—four volumes on the chief end of man, in which he treats of the will, good and evil, virtue and vice, and sins; a volume on laws, and God viewed in his capacity of legislator; four volumes on grace, viz. on justification and the necessity of grace, on actual grace and the means of grace, on habitual grace and its effects, on the true meaning of efficacious means of grace, &c.; two volumes of metaphysics, and one of commentaries on different works of Aristotle. The chief merits of the writings of Suarez are order and precision. His system is a modification of Molinism, with a view to obviate some of the objections urged against it by the strict adherents to the views of St. Augustine. The controversy between the Jesuits and the sectaries of that father, like that between the Arminians and Calvinists in the Reformed Church, is parallel to the controversy between necessitarians and those who maintain the freedom of human action. The qualities of mind elicited in theological controversy are acuteness and logical neatness. These are to be found in Suarez, nor is there anything in his writings to warrant the opinion that he possessed higher intellectual attributes. He was something more than a mere logician and verbal critic; but his greatness consisted in his elevation of sentiment, impassioned temperament, and energetic will. Suarez died at Lisbon, whither he had gone to make arrangements for the publication of his volumes on Grace, on the 25th of September 1615.

(*Life*, prefixed to the edition of Suarez's *Works*, published at Venice in 1740; *Bibliotheca Nova Scriptorum Hispanorum*, v. 'Franciscus Soarez.'

SUBLEYRAS, PIERRE, a distinguished French painter, was born at Usez in 1699. His father, who was also a painter, was his first instructor, but at the age of fifteen he took his son to Toulouse and placed him with Antoine Rivalz, a painter of reputation in that part of France. In 1724 he went to Paris, and two years afterwards obtained the grand prize for painting given by the French Academy for a picture of the Brazen Serpent. He was accordingly sent in 1728 to Rome, with a pension from the then government, and he continued there the remainder of his life, and acquired a great reputation. In 1739 he married a Roman lady, Maria Felice Tibaldi, a distinguished miniature painter, and they were both a short time afterwards elected members of the academy of St. Luke. Subleyras was patronised by the popes Clement XII. and Benedict XIV., by several cardinals, and many of the Roman nobility. He painted Benedict's portrait, and was commanded by that pope to execute one of the altarpieces for St. Peter's, to be worked in mosaic. The picture representing St. Basil celebrating mass before the Emperor Valens, who is seized with a fainting fit, was finished in 1745, and after being exposed in St. Peter's for three weeks, was removed to the mosaic offices, and completed in mosaic before the death of Subleyras. He died at Rome of pulmonary consumption May 28, 1749, aged fifty.

There are several fine pictures by Subleyras in Rome and in some other cities of Italy, and a few in France; there are eight in the Louvre. His execution was delicate, but he composed well, and was an agreeable colourist. He etched a few plates; among them three of the pictures which are in the Louvre—the Brazen Serpent, Mary Magdalen at the feet of Christ, and St. Bruno restoring an infant to life. There is also a Holy Family by him.

SUCHET, LOUIS GABRIEL, Duke of Albuféra and Marshal of France, was a native of Lyon, where his father was a silk manufacturer. The year of his birth is stated by some authorities to have been 1770, by others 1772. On the breaking out of the French Revolution, he entered as a volunteer in the cavalry of the national guard of Lyon; shortly afterwards, he became captain of a volunteer company raised in the department of l'Ardèche, which he commanded during four months, when he was raised to the grade of "chef de bataillon" in

the troops of the above-named department. In this capacity, it is stated, he was compelled to be the active witness of many atrocities, committed in the name of the law by the deputy of the convention, Maignet. He was present at the siege of Toulon in 1793; from thence he was transferred to the army of Italy, and was attached to the brigade under the command of General Laharpe. In this campaign he specially distinguished himself at the combat of Loano (23rd of November 1795), where he captured three Austrian standards. He afterwards served with distinction in the same campaign under the Generals Augereau and Masséna, and received several wounds. He was selected by Masséna to present to Bonaparte the standards which had been captured during the year 1797 by the brigade in which was his battalion. It was on the field of battle at Neumark (2nd of April 1797) that he was raised to the rank of "chef de brigade." He afterwards joined the army in Switzerland, where he was instrumental to the conclusion of a treaty with the cantons of Berne and Fribourg. This treaty did not prevent the war being soon after rekindled in Switzerland, and in it Suchet displayed considerable skill; it was there that he first gave proof of his talents as a tactician, which afterwards raised him so high in the estimation of Bonaparte. The important part he acted in this campaign was recognised by his chief, who deputed him to Paris to present to the Directory twenty-three standards taken from the enemy.

When the expedition to Egypt was determined upon, it was originally intended that Suchet should be included among the military commanders selected to act under Bonaparte; the disordered state however of discipline which prevailed in the army of Italy, and the representations of General Brune, who commanded it, caused him to be retained there with the rank of Major-General of Brigade. In his new command he made many strenuous endeavours to renew the ancient discipline and to ameliorate the condition of the soldier; these endeavours were construed by the suspicious government at Paris into an attempt to introduce into the army an aristocratic rule. His recal was decided upon, in opposition to the strong remonstrances made on the subject by General Joubert, who was among the most popular and successful of the republican generals of that period. On his arrival at Paris, he succeeded in clearing himself of the charges which had been brought against him, and he was transferred to a command in the army of the Danube. He there rendered himself conspicuous by the able manner in which he seconded the skilful manœuvres of General Masséna in the Grisons. The successes which attended the French arms in Switzerland were counterbalanced by the disasters of General Schérer in Italy; these disasters necessitated the appointment of a more daring and vigorous commander, and Joubert was again intrusted with the chief command. On this occasion Suchet was recalled from the army of the Danube, and placed at the head of Joubert's staff. The campaign which ensued added greatly to his military reputation; the careful avoidance of error in his movements and manœuvres, the skilful disposition of his troops, whether acting independently or in conjunction with the main army, as they procured him important successes, soon attracted the notice of Bonaparte when he joined the Italian army, and he was appointed by him second in command to Masséna. In this capacity he particularly distinguished himself in the actions at San Bartolomeo and the bridge of Cezio (7th and 8th of May 1800). With a body of 8000 men, advantageously posted, he checked the advance of General Mélas, who had five times his numbers, and for a long time harassed his army, whose retreat he had cut off; he thus afforded a powerful co-operation to the main army of the French, which, under the command of Bonaparte, was at that time crossing the Great St. Bernard. General Suchet, after these operations, rejoined Masséna on the plains of Alessandria, and was present at the battle of Marengo. When, in consequence of this decisive battle, the city of Genoa again fell into the hands of the French, the government of it was given to Suchet. At the conclusion of the armistice of six months, which had been concluded between the French and Austrians, the command of the centre of the army of Italy was confided to him. In this command he was enabled to extricate General Dupont, so unfortunately known by his subsequent disasters at Baylen, in Spain, from a position of considerable danger, and, in conjunction with him, obtained a signal success over the Austrians, under General Bellegarde, at Pozzolo, in which action 4000 prisoners were made.

During the peace which was concluded in 1801 at Luneville between the Empire and France, General Suchet was employed in inspecting the troops stationed on the south and west frontiers; he was afterwards actively engaged in the superintendence of military works, and finally promoted to the governorship of the castle of Laeken, near Brussels, having been previously named member of the Legion of Honour.

On the opening of the campaign of 1805, Suchet was attached to the division of the army under the command of Marshal Lannes. At the memorable battle of Austerlitz, he commanded the left wing of that division, and greatly distinguished himself by a manœuvre as daring as it was skilful. The following year, a few days previous to the battle of Jena (14th of October, 1806), he obtained at the head of his division, some important advantages over Prince Frederick Louis of Prussia, who commanded the advanced guard of the main army of the Prussians, at Graffenthal; in this engagement he captured thirty pieces of artillery; among the killed was the young and gallant Prince of Prussia. To this movement of Suchet Napoleon was indebted for the opportunity of attacking, without opposition, the rear of the main army of the Prussians. The following year he materially contributed to the success obtained by Savary, duke of Rovigo, over the Russian General Essen, who, with 20,000 men, attacked the French on the banks of the river Narrew (16th of February 1807), and was repelled with considerable loss.

The reputation which Suchet had acquired in these engagements as a brave soldier and a skilful tactician, induced Napoleon to entrust him with a separate command. An opportunity of doing so was afforded him by the war which broke out in Spain in 1808, and he gave him the command of the fifth division of the army, having previously raised him to the highest grade of the Legion of Honour, with a pension of 20,000 francs, and the title of Count of the Empire. After assisting for a short time at the siege of Saragossa, he was appointed to the command of general-in-chief of the French army in the province of Aragon. This brings us to the most illustrious period of his military life. When General Suchet was placed at the head of the forces in Aragon, he found the army so destitute of discipline that it almost amounted to disorganisation. In applying the measures to restore this discipline, he evinced considerable discernment, prudence, and energy; no longer thwarted in his efforts by the factious opposition of mere theoretical statesmen, as he had been in the time of the Directory, he speedily effected this important purpose. "Suchet was no ordinary man; and with equal vigour and prudence he commenced a system of discipline in his corps, and of order in his government, that afterwards carried him, with scarcely a check, from one success to another, until he obtained the rank of marshal for himself, and the honour for his corps of being the only one in Spain that never suffered any signal reverse." (Napier, 'History of the Peninsular War,' vol. ii. p. 97.) In 1810 General Suchet received orders from Madrid to lay siege to the strong fortress of Lerida, the approaches to which were covered by the Spanish General O'Donnell and a strong body of Catalonian troops. The defeat of this general was followed, after a gallant and obstinate resistance, by the surrender of the fortress which he had protected (14th of May 1810), in which were found five hundred pieces of artillery. The fall of Lerida was followed by that of Mequinanza (8th of June 1810), and Tortosa (2nd of January 1811). These successes were followed by one still more important, the taking of the city of Tarragona (28th of June 1811), which was defended by a garrison of 18,000 men; the city fell into the hands of the French after a siege of two months, or rather, as Suchet himself expressed it, after a succession of three sieges and five assaults, they found in it, according to the French accounts, five thousand cannon and abundant munitions. The sanguinary nature of this siege may be judged from the fact that upwards of 9000 Spaniards of the garrison are said to have perished. The occupation of Mont-Serrat, a place of such strength that it was deemed impregnable, followed soon after the fall of Tarragona. These brilliant services were justly appreciated by Napoleon, who rewarded them by raising Suchet to the dignity of a Marshal of the Empire. In the latter end of the year 1811 Suchet directed the operations of his army against Murviedro, the ancient Saguntum, the fortifications of which had latterly been reconstructed at considerable expense; the defeat of General Blake and 30,000 men under its walls, was followed, after about a month's siege, by the fall of this important fortress. A reinforcement of fresh troops having arrived from Navarre, Suchet next proceeded to invest the city of Valencia, which surrendered to him by capitulation on the 10th of January 1812. The fall of this city and of some fortresses in its neighbourhood, was followed by the occupation of the entire province of which it was the capital. Albuféra, which had been the scene of his last successes, became the title of the dukedom to which he was raised by Napoleon, who added to his title an extensive and valuable domain. But he obtained a higher title to the respect and admiration of posterity by the general expressed feeling of the Spaniards under his rule, that he mitigated the horrors of war by his humanity, and dealt equal justice to the conquerors and to the conquered. Marshal Suchet pursued the same system of government in the province of Valencia that had answered so well in that of Aragon; he placed it in the hands of a commission composed of enlightened and respectable men. He called together an assembly of persons of every class of society, and who represented various interests, to vote the expenses of the war and equitably to divide its burdens; and to them he rendered a faithful and detailed account of the manner in which these taxes were employed. He manifested the same spirit of confidence and justice towards the soldiers under his command, and found it productive of the most beneficial results.

The success which attended the British arms under Lord Wellington, and the decisive victory which he obtained at Vittoria, compelled a large portion of the French army to retreat beyond the Pyrenees, and, in consequence, Suchet found himself under the necessity of abandoning the eastern provinces of Spain, and to fall back upon Catalonia, where he maintained himself for some time. Obliged at length to evacuate this province, and to retreat towards the frontiers of France, he effected this retreat in the attitude of a conqueror, and secured his army from the reverses usually incident upon such an operation. On reaching Narbonne, he signified, on 14th April 1814, his adhesion to

the decrees of the senate directed against Napoleon. Employed to receive Ferdinand VII. who had been released from Valençay, and to present him to the Spanish army, he was publicly thanked by the king for the manner in which he had carried on the war against his subjects. The gratitude of the Spanish nation towards the administration of this marshal was further evinced by the general testimony which was borne to his justice and humanity, when, in 1823, the French again occupied the scene of his exploits.

The speedy adhesion of Suchet to the Bourbons was rewarded by his being created a member of the new peerage, and his appointment to the command of the tenth military division, of which the head-quarters was Strasbourg. On the return of Napoleon I. from Elba, though he maintained his fidelity to the Bourbons so long as Louis XVIII. remained in France, he renewed his allegiance to his former chief, and accepted the command of the army of the Alps, with which he obtained several important successes over the Piedmontese and the Austrians. His army was composed of only 10,000 men, and on the approach of the main body of the Austrians, nearly 100,000 strong, he was compelled to fall back upon Lyon, for which city, by his judicious management, he obtained an honourable capitulation; one of the conditions in it being that all the valuable munitions of war contained in that city should be respected by the enemy.

On the second restoration of the Bourbons he remained for some time in disgrace, and was deprived of his civil though not of his military honours. He was however restored to his position in the peerage by a royal ordinance dated the 5th of March 1819, and he appears to have almost entirely recovered the favour of the king. On the French expedition to Spain in 1823, it was generally expected that Marshal Suchet would have been selected to accompany the Duke of Angoulême as his principal adviser, but he was already suffering severely from the disease to which he shortly afterwards fell a victim. He died at Marseille on the 7th of January 1826, leaving behind him a young widow and several children. During the latter years of his life he was occupied in composing a memoir of his campaign in Spain, which has since been published. ('Mémoires de Suchet,' 2 vols., Paris, 1826.)

The reputation of Suchet stands deservedly high amongst the generals of Napoleon I. His military career was unstained by any of the excesses which have disgraced so many of his most distinguished colleagues in command. Brought up in the school of Masséna, he rivalled his military skill without imitating his vices. It is true that his entrance by storm into Tarragona was marked by the rapine and inhumanity of his soldiers; but the inability of a chief perfectly to restrain the frenzied violence of his soldiers on such terrible occasions is a melancholy fact which the history of all ages has established. We have already dwelt upon his qualities as a military and a civil ruler. The high opinion entertained of Suchet by Napoleon I. has been recorded by O'Meara and Las Cases. On the question being asked him by the former, who, in his opinion, was the first of his generals? he replied, "I think that Suchet is probably the first. Masséna was; but you may say that he is dead" (1817)—alluding to the complaint under which that marshal was fast sinking.

SUCKLING, SIR JOHN, an English poet, was born at Whitton in Middlesex, 1608-9. His father was one of the principal secretaries of state and comptroller of the household to James I., and was by descent of a Norfolk family. The son is said to have shown in his boyhood great readiness in the acquisition of languages. We are not clearly informed as to the place and manner of his education. Aubrey thinks that he was at school at Westminster, but this fact does not seem certain. In 1623 he matriculated at Trinity College, Cambridge, and in 1628, about a year after his father's death, travelled abroad. In 1631 he joined the army of Gustavus Adolphus, king of Sweden, and probably remained on the Continent till 1632. On his return to England he led the life of a courtier, and was distinguished among his contemporaries not less by the brilliancy of his wit than by the splendid appearance which he maintained by the most lavish expenditure. Among his companions were Lord Falkland, Carew, Shirley, and Davenant; from the last of whom Aubrey derived most of his anecdotes of Suckling, whom he has thus described ('Lives of Eminent Men,' 'Bodleian Letters,' vol. ii., part ii., 545):—"He was famous at court for his ready sparkling wit, which was envied, and Sir William (Davenant) says he was the bull that was bayted; he was incomparably ready at reparteeing, and his wit most sparkling when most set on and provoked." While pursuing a course of fashionable pleasures, among which gambling seems to have most attracted him, he became engaged in a quarrel with a brother of Sir Kenelm Digby, and received from him a severe beating, which he does not appear in any way to have resented. After this dishonour his associates looked coldly on him, and the consequent loss of reputation seems to have been accompanied by the decline of his fortunes. About this time we find the first notice of him as an author: in 1637 was published his 'Session of the Poets;' in 1638, his 'Aglaura;' and in 1639 his 'Brennoralt,' under the title of 'The Discontented Colonel,' a satire on the rebels. When the disturbances broke out in Scotland, Suckling equipped a troop of 100 horse in the king's service, and so magnificently, that they cost him, it is said, 12,000*l*. This extravagance was much ridiculed; and the misconduct and defeat of his men in 1639, in the battle between the Scotch and the royal army, gave occasion for a ballad, more coarse than humorous, said to have been written by Sir John Mennis, a wit of those times, and which is printed in a poetical miscellany entitled 'Musarum Deliciæ, or the Muses' Recreation, containing several pieces of poetique wit,' 2nd edit., 1656. (Percy, 'Ancient Ballads,' ii. 322.) In 1640, on the meeting of the long parliament, Suckling was returned member for Bramber, and took an active share in the party strife that followed. A letter of his is extant, addressed to Henry Jermyn, afterwards earl of St. Albans, in which he discusses at some length the critical situation of the king. In 1641 he joined in a plot to rescue Strafford from the Tower, and was in consequence summoned before parliament and accused of being an accomplice in a design to bring over the French; upon this he fled to France, and died soon afterwards in that country.

His death is said to have been caused by a fever; or, according to another story, related by Pope, and inscribed on his portrait at Knowle in Kent, by a wound in the heel from a rusty nail, a penknife, or a razor, placed purposely in his boot by his valet, who, after robbing him, wished to ensure safety in flight by disabling his master from pursuit. According to Aubrey, he poisoned himself at Paris, and Mr. Suckling, in the work referred to below, says that family tradition confirms the report. In a pamphlet entitled 'A Letter sent by Sir John Suckling from France, deploring his sad Estate and Flight,' dated Paris, June 16, 1641, but which was published in London, 1641, he is said to have stayed some time at Rouen after his arrival in France, and to be then living with his wife at the Hague; but no reliance can be placed upon such a production. His death must have been before 1643, as in that year was printed, at London, 'A Copy of Two Remonstrances brought over the River Stix in Caron's Ferryboate, by the Ghost of Sir John Suckling.' His works are—1. 'Fragmenta Aurea,' 8vo, London, printed by Humphrey Moseley, 1646, with a portrait of the author, containing poems, letters, and an Account of Religion by Reason; in some of his poems he is said to have been assisted by Sir John Mennis. (Wood's 'Athen. Oxon.,' Bliss, iii., 926.) 2. 'The Goblins,' London, 1646. 3. 'Fragmenta Aurea,' 1648, no portrait. 4. 'An Account of Religion by Reason,' London, 1658. 5. 'Aglaura, the Goblins, and Brennoralt,' London, 1658. 6. 'Letters to several Persons of Honour,' London, 1659. 7. 'The Sad One,' a tragedy, London, 1659. 8. 'His Last Remains,' London, 1659. 9. His Works—Poems, Plays, Letters, Tonson, 8vo, London, 1709, with portrait; have been several times reprinted. A work entitled Selections from his Works, with a Life prefixed by the Rev. Alfred Suckling, London, 1836, has furnished most of the few facts contained in this scanty biography. The reader may also consult his Life, by Chalmers, the pamphlets about him already quoted, and a folio sheet printed in 1641, entitled 'The Sucklington Faction.'

In person Suckling was about the middle size, though but slightly made, with a graceful carriage. In the edition of his works by his namesake is an engraving from a portrait by Vandyke, and two more by that master are there mentioned. His poems relate almost entirely to the passion of love: the fortunes of a lover and the feelings arising from his successes and reverses are described with the accuracy of one personally experienced in such adventures. These compositions, written in the transition period between an age of thought and learning, and an age of careless dissipation, present in singular combination the characteristics of the passing and the coming generation. In the more or less pedantic love of classical allusion, and in the strained intricacy of wit, the style of Suckling somewhat resembles that of his contemporaries; while in the licentiousness of his subjects, the gaiety and ease of expression, and the strange mixture of grossness and refinement of feeling, he still more reminds us of the court-poets of the reign of Charles II. His ballad of 'The Wedding' has been justly celebrated for the truth and naiveté of description, and the happy boldness in the use of homely imagery. The songs, 'When, dearest, I but think of thee,' and 'Tell me, ye juster Deities,' are among the best of his pieces. His letters are written in remarkably pure English, but in a style too studied and elaborate for such compositions.

*SUE, EUGÈNE, the popular romancist, was born at Paris Dec. 10, 1804. His ancestors, who came from Lacolme, near Cannes, in the south of France, settled in the French capital at the beginning of the 18th century, and having adopted the medical profession, produced three generations of respectable physicians, two of whom became celebrated, and enjoyed a very extensive practice. Joseph Sue, his grandfather, and Jean-Joseph Sue, his father, are both mentioned with honourable distinction in the national biographies of France. The latter, who had been principal physician to the Hôpital de la Maison du Roi, and anatomical lecturer to the École Royale des Beaux Arts, during the reign of Louis XVI., was one of the household physicians of Napoleon I.; and the future author of the 'Wandering Jew' was held at the font by the Empress Josephine and her son Eugène Beauharnais, from whom he derives his Christian name.

Dr. Sue, having but two children—a son and a daughter—was desirous of bringing up his son to his own profession, and Eugène in consequence studied medicine at the hospitals as well as at the schools of Paris; and, thanks to his father's position and influence, was enabled at the age of twenty to enter a company of the Royal Body Guards as aide-major. He was soon after transferred to the staff of the French army preparing to enter Spain under the Duke of Angoulême. In

this campaign he was present at the siege of Cadiz and at the Trocadero in 1823. In 1825 he quitted the land for the sea service, visited America, Asia, and the coast of the Mediterranean, during which excursions he obtained that knowledge of ocean scenes and sailor life which he has since described with indisputable power in his earlier tales. He was present in 1828 at the battle of Navarino, on board of the line-of-battle ship le Breslau. In 1829 his father died at the age of sixty-nine, leaving to his son an unincumbered estate of 40,000 francs (1600*l.*) a year, besides a splendid museum of anatomy, valued at several thousands more, bequeathed to the nation. Eugène Sue, at this time in his twenty-sixth year, renounced the profession by which his family had acquired so much distinction, and to which he owed his fortune. His taste inclining to art, he became a painter, and in that vocation entered the studio of Gudin. About the same period he felt an ambition to signalise himself in literature, and this was gratified by the insertion of some slight articles in the journal recently established by Emile de Girardin—'le Voleur.' Encouraged by this success, he began to write tales descriptive of sea adventures, publishing in quick succession 'Plick et Plock,' 'Atar-Gull,' and 'la Salamandre.' The two former were rejected by the trade, he therefore published them at his own risk. In 1832 he had already become popular both with publishers and their subscribers. But it would be quite a mistake to suppose that he was an advocate of the July revolution—no man at that time could repudiate it more; wherever he went he was loud in denouncing it. His father's name and his private fortune gave him access to the best company; he selected the highest for his cultivation, and lived among the old families of the Faubourg Saint-Germain.

Sue was one of the first to try his skill in framing those historical romances which the genius of Sir Walter Scott had rendered so universally popular. A new market had been opened for the purchase of his, and similar fictions—the newspaper feuilletons. Thus his 'Latréaumont,' his 'Jean Cavalier,' his 'Commandeur' were published and devoured, from day to day by the public. His name had become a magnetic charm in the estimation of those speculators, who had once rejected his manuscript. It was presumed that so popular a name was a guarantee for success in literary enterprises; and acting on this presumption, he was engaged at very high terms, having a reputation for concocting vivid scenes of naval adventure, to write a 'History of the French Navy.' But the speculator in this instance was disappointed: the public bought the first volume on account of the name, and refused to buy all the other volumes on account of the work. From 1832 to 1840, Eugène Sue had confined himself to that class of fictions, in which he had attempted to emulate, if not to rival, Fenimore Cooper in sea adventures, and Sir Walter Scott in historical delineations. But at this period the novels of Balzac in France, and those of Charles Dickens in England, had created a taste for the novel of real life, or as the French call it, le Roman de Mœurs. He therefore resolved to adopt the new style, and to this change we owe 'Arthur,' the 'Hotel Lambert,' and 'Mathilde,' published in 1841 and 1842. Making allowance for those licences in morality, which are too frequently found in the current French fictions as well as dramas, there is a skill in the combination of the plot, and a power of description in the incidents, in 'Mathilde,' which his earlier tales did not prepare the reader for. The highest critical authorities have admitted that it exhibits more than one of the qualities of a superior novel. It was in this work that Eugène Sue first started that idea of the moral Howard, going about succouring the poor, redressing wrongs, and chastising the wicked, which he developed afterwards in the 'Mysteries of Paris' and the 'Wandering Jew.' These two novels originally appeared in the 'Journal des Debats' and the 'Constitutionnel,' occupying by their great length nearly three years in the course of publication. Including the interval between the conclusion of the former and the first appearance of the latter, the whole of the four years from 1842 to 1846 was taken up with these baleful writings, and the ferment and agitation of the public fancy was excited to the highest degree, without respite or relaxation. The original terms proposed and accepted for each of these fictions, was 100,000 francs (4000*l.*); but it is understood that they were purposely extended and developed, on account of their unexampled success, and much larger sums allowed for them to the author. They were afterwards republished in volumes, going through many editions, and being translated into most living languages. 'Martin, l'Enfant Trouvé,' appeared in 1846 in the columns of the 'Constitutionnel,' and 'Les Sept Péchés Capitaux' in the same paper in 1847-48. Perhaps the most serious censure passed on his writings was that passed on this last by the author himself when he said in bravado, "that he would show the fair side of all these sins;" for the work, which consists of seven separate tales, is nothing else but an apology for each and all of them. The first of these tales—'Pride'—is perhaps the master-piece of Eugène Sue; the second tale—'Envy'—contains one very dramatic scene; but his 'Avarice,' his 'Sloth,' &c., are unworthy of his reputation.

The 'Mystères du Peuple,' published in 18[illegible], is the last fiction of any note produced by the pen of this voluminous writer. It is intended as an exposure of all the misery and injustice to which the common people of every country have been reduced in all the ages of the world. After the Revolution of Feb. 1848, Sue, who had abandoned his early conservative principles for extreme democratic and socialistic ones, was elected a representative of the Assemblée Nationale; but since the election of Napoleon III. he has taken no part in politics.

SUETO'NIUS (Caius Suetonius Tranquillus). The few particulars which are known of the life of Suetonius are derived chiefly from his own writings and from the epistles of his friend the younger Pliny.

The time of his birth is not known, but as he states that he was a young man (adolescens) twenty years after the death of Nero, the time may be fixed approximately. He also says that his father was Suetonius Lenis, a tribune of the thirteenth legion, and of equestrian family ('Oth.,' 10); and that he was in the battle of Bebriacum, in which Otho was defeated by Vitellius. It has been remarked that the name Lenis signifies the same as Tranquillus; but it is said, that instead of 'Lenis,' some manuscripts have 'Lætus.' There are extant several letters from Pliny the Younger to Suetonius, the son, from one of which (i. 18) it appears that Suetonius was then practising at the bar. In another letter (v. 11) Pliny urges him to publish some works which he had written. At the request of Pliny, Trajan granted Suetonius the Jus trium liberorum, by which he obtained all the privileges of those who actually had children, and was freed from the disabilities imposed by the Lex Julia et Papia Poppæa on those who were married and had no children. He was Magister Epistolarum to Hadrian, but lost his office at the same time that Septitius Clarusi who was Præfectus Prætorii, and many others, were dismissed by Hadrian on the ground, which is very obscurely stated, that they had, without the emperor's permission, conducted themselves towards his wife, Sabina, with more familiarity than was consistent with the respect due to the Imperial family. (Ael. Spart., 'Hadrian,' ii.)

Nothing more is known of Suetonius. His friend Pliny calls him a most upright and learned man, whose character rose in his estimation the better he became acquainted with him. Suetonius was a voluminous writer; a list of his works is given by Suidas (v. Τράγκυλλος) as follows: one book on sports or pastimes among the Greeks; two books on Roman games and shows; one book on the Roman year; one book on the notes or marks used in writing; one book on the 'Respublica' of Cicero; a treatise on proper names, and the forms of garments, shoes, and other articles of dress; a treatise on words of bad omen; two books on Rome and its institutions and manners; a work in eight books on the Cæsars from Julius Cæsar to Domitian, which is still extant; and a Stemma or Genealogy of illustrious Romans. He also wrote a work on kings, in three books; a work entitled 'De Institutione Officiorum;' a work on the Prætors, the eighth book of which is quoted by Priscian; and a work 'De Variis Rebus.'

The only complete work of Suetonius, which is extant, is the 'Lives of the Twelve Cæsars,' now printed in twelve books or parts, but sometimes distributed into eight books, as appears from Suidas, and from several manuscripts. This work comprehends, as already observed, the Cæsars from C. Julius Cæsar, the Dictator, to Domitian, both included. It has been conjectured that the first part of the Life of C. J. Cæsar is wanting, because it begins rather abruptly with the events of his sixteenth year; but the conjecture has nothing else to support it. The biographies of Suetonius are peculiar in their construction. He does not strictly follow the chronological order of events. There is no attempt at rhetorical ornament or effect: the style is characterised by correctness, brevity, precision, perspicuity, and simplicity; there are no idle words. There is an air of impartiality about the whole work, from which a reader derives greater confidence in the truth of the narrative, than from the laboured pictures of Tacitus. Vopiscus calls him a faultless and most impartial writer, and a lover of brevity. The vices of the Cæsars are stated circumstantially and drily, as facts well ascertained. These biographies abound in facts. Indeed their chief merit consists in being a most copious source of materials. Accordingly the style has been appropriately called by La Harpe anecdotical. That Suetonius was a learned Roman, as his friend Pliny states, is apparent from his work. He seems to have had a competent knowledge of the antiquities and the constitutions of his country. Like Tacitus, he frequently mentions the legislative enactments (Senatus Consulta) which were passed under the Cæsars, but neither is he nor any other Roman historian always a safe guide in such matters. The work of Suetonius does not affect to be historical, yet it comprehends a brief notice of all the public events which happened in the life of each Cæsar. It is a valuable work for the early Imperial times, and if used judiciously with the other authorities, it might form the basis of something like a satisfactory history of this period. He consulted official documents, and availed himself of sources of information which are now entirely lost.

The editions of the 'Lives of the Cæsars' are very numerous. About fifteen editions were printed before 1500. The oldest edition that bears a date is that of Rome, 1470, fol., by G. A. Campani. One of the best editions is that of Isaac Casaubon, fol., Paris, 1610. There is a small useful edition, with a selection of notes, by J. Schild, 8vo, Lugd. Bat., 1647, &c. Among the other editions of Suetonius are those of J. G. Grævius, Oudendorp, and Ernesti. A list of the editions is given in Schweigger's 'Handbuch der Classischen Bibliographie,' Leipzig, 1831; see also Bahr's 'Geschichte der Römischen Literatur,' 1845. The 'History of the Twelve Cæsars' was translated

into English by Philemon Holland, fol., London, 1606; and there are four or five other English translations. There are French, Dutch, German, Danish, Italian, and Spanish translations. There is also extant a small treatise 'On Distinguished Grammarians' by Suetonius; and another 'On Distinguished Rhetoricians,' consisting at present of only six chapters. Neither of these works is included in the catalogue of Suidas, unless they belonged to the work 'On the Stemma of Illustrious Romans,' which however, if we may judge from its title, would be a different kind of work. It has been conjectured that they formed part of a work 'De Viris Illustribus' (not the work extant under that title, which belongs to Aurelius Victor), on the model of which, Jerome says, in an epistle to Desiderius, that he himself wrote a treatise. There are also extant the following Lives by Suetonius: the Lives of Terence, Juvenal, Persius, Horace, Lucan, and the elder Pliny; the last is only a few lines. These Lives are conjectured to have been part of a larger work 'On Poets.' But the Life of the older Pliny would not properly belong to such a treatise.

SUEUR, EUSTACHE LE, one of the most celebrated of the French painters, was born in 1617. His father was an obscure sculptor of Mont Didier. After he had learnt from his father the first rudiments of design, he was placed in the school of Simon Vouet at Paris, then very famous, where he was the fellow-scholar of Le Brun and Mignard. Le Sueur soon surpassed his master, and forsook his manner, and by assiduously studying the antique, and some of Raffaelle's pictures and the prints after him by Marcantonio, he adopted a style, which for its simplicity and severity contrasted greatly with that of Vouet and the French school of the time, and at length placed the name of Le Sueur above that of any of his rivals. He has been termed by his admirers the French Raffaelle; but he was far behind that great master in every respect.

The celebrated series of St. Bruno, of twenty-two large pictures, painted on wood, in the cloister of the Carthusians at Paris, was executed by Le Sueur before his thirtieth year; he completed it in three years, and was assisted only by his brother-in-law and scholar Goussé, or Goulai, in the figures, and by Patel in the landscapes. In 1766 these pictures were transferred to canvas, and are now in the Louvre. The character and the composition of several of them are very pleasing, but in chiaroscuro they are very indifferent, and the colouring is monotonous: they have been engraved by Chauveau and Le Clerc. In his thirty-second year, in 1649, he painted his celebrated picture of St. Paul preaching at Ephesus, and the Gentiles burning their proscribed Books, for the guild of the goldsmiths, to be presented to the cathedral of Notre Dame; it is a grand composition of many figures, the heads and the draperies are much in the style of Raffaelle; it has been engraved by Stephen Picart and R. U. Massard. Paul Healing the Sick, engraved by Bauzo and the elder Massard, and the Martyrdoms of St. Laurence and of St. Protais, both engraved by Gerard Audran, are also compositions, conspicuous for their simplicity and severity. Le Sueur painted many other celebrated pictures, as, Christ scourged; Christ with Martha and Mary; and the Presentation in the Temple; the histories of St. Martin and St. Benedict: and others—all of which have been engraved by the best French artists. His most extensive works however, by some considered his best, and which occupied him the last nine years of his life, were the mythological paintings of the Hôtel du Châtelet, executed for the President Lambert de Thorigny; they were removed to the Louvre in 1795. The palace was decorated by Le Sueur and Le Brun conjointly; three apartments were painted by Le Sueur, the 'Salon de l'Amour,' the 'Cabinet des Muses,' and 'l'Appartment des Bains.' In these paintings Le Sueur has still adhered to his great model, and has imitated the style of the celebrated series of the story of Cupid and Psyche, painted by Raffaelle, in the Farnesina at Rome. In the first apartment, he painted several beautiful compositions from the life of Cupid; in the second, the Muses, and a grand composition of many figures, of Phæton entreating Apollo to allow him to drive the chariot of the Sun; in the third, Diana, surprised by Actæon, Diana detecting the pregnancy of Calisto, and the triumphs of Neptune and of Amphitrite. These works have been universally preferred to those of Le Brun; they have been engraved by Bernard Picart and others, in nineteen plates, and were published in Paris, in 1640, in folio, under the title 'Les Peintures de Charles Le Brun et d'Eustache Le Sueur qui sont dans l'Hôtel du Chastelet, cy devant la Maison du Président Lambert, dessinées par Bernard Picart, et gravées taut par lui que par differens Graveurs.'

In 1655 Le Sueur's labours were terminated by his death, in the thirty-eighth year of his age; a constant excitement and an excessive application proved too much for a constitution naturally weak. Though he is reported to have been of a gentle and an amiable disposition, he had many enemies, but the report of his having been poisoned is without foundation. That Le Sueur's great talents engendered an active jealousy among his rivals, is generally allowed, especially upon the part of Le Brun, who is said to have openly expressed his satisfaction at the death of Le Sueur, saying, that he had been relieved of a great thorn from his foot. It cannot be doubted, that if Le Sueur had lived, the rising influence of Le Brun would have been seriously checked, and the French school of painting might have taken ultimately a totally different course from that which it pursued from the time of Louis XIV. until the last quarter of a century. Le Sueur never left Paris. He married very young, and being very badly paid for his works, he never had the means of travelling, or improving his taste by visiting Italy and studying the great works of its famous schools. The defects of his style are, a deficiency in a thorough mastery of the naked figure, a feeble chiaroscuro, and a heavy and monotonous tone of colouring; some of his figures also want life, and appear to want purpose; in composition however, in character, and in the casting of draperies, he has seldom been surpassed; qualities foremost among the properties requisite to constitute a great painter.

When the Royal Academy of the Fine Arts was established in Paris, in 1648, Le Sueur was appointed one of the twelve ancients or professors; he had been previously elected a member of the Academy of St. Luke at Rome. His style had little influence upon the arts in Paris; his only scholars were his three brothers, Pierre, Philippe, and Antoine Le Sueur, Le Fevre, and Nicolas Colombel. His own portrait, painted by himself, has been engraved by C. N. Cochin. In Landon's 'Ouvres de Le Sueur' there are 110 prints from his works.

(Felibien, *Entretiens sur les Ouvrages des plus excellens Peintres, &c.*; D'Argenville, *Abrégé de la Vie des plus fameux Peintres*; Réveil and Duchesne, *Musée de Peinture et de Sculpture.*)

SUHM, PETER FREDERIK, one of the most learned and industrious writers that Denmark has produced, was the son of Admiral Suhm, and was born at Copenhagen on the 18th of October 1728. Such was his extraordinary application to study, that he is said to have read not only the chief classic authors but other works to the amount of fifteen hundred volumes, in his father's library at Plessen, when he was not more than sixteen—a report no doubt greatly exaggerated. In 1746 he entered the university of Copenhagen, and, in compliance with his father's wishes, studied jurisprudence; but though he received, two years afterwards, an appointment in the supreme court of justice at Copenhagen, and though the most brilliant career both at the bar and in public affairs opened itself to him, he soon renounced it, devoting himself entirely to his literary pursuits, more especially to the study of northern history and antiquities. In order to acquire authentic information and materials relative to these subjects, he not only visited Norway in 1751, but remained there till 1765, when he returned to Copenhagen, where he continued to reside until his death.

Shortly after his return he began to publish the fruits of his laborious researches in a succession of historical works, all relating to northern and Gothic annals, mythology, and archæology, and no less remarkable for the vast erudition displayed in them than for the prodigious literary industry of which they are a monument. One of the most valuable of them is that entitled 'Odin, or the Mythology of Northern Paganism,' 1771. His 'Critical History of Denmark,' 4 vols. 4to, 1774-81, and his 'History of Denmark,' 7 vols., 1782, &c., likewise afford a mass of information relative to the more obscure periods and antiquities of that and the other countries of Scandinavia. His industry with his own pen was equalled only by the munificence with which he patronised similar undertakings. He caused, for instance, the last two volumes of the 'Scriptores Rerum Danicarum' to be printed at his own expense; and bore the cost of publishing the Islandic 'Landnamabok,' &c., and the edition of the 'Annales Abulfedæ,' by Adler, 5 vols., 1789-94.

In addition to his various and vast labours as an historian, Suhm distinguished himself also in several other branches of literature, including poetry. His 'Idyls,' indeed, although not without merit, have little interest at the present day; but his prose 'Tales,' founded upon northern legends and traditions, are deservedly popular. Those and his other miscellaneous productions form the collection of his 'Samlede Skrifter,' in 16 vols., 1788-99.

Suhm not only formed at great expense a most valuable collection of books, amounting to upwards of 100,000 volumes, but freely opened it to the public, librarians and attendants being kept by him for that purpose; and he continued to augment it—appropriating to that purpose the yearly sum of 5000 dollars—until he consented that it should be incorporated with the royal library in 1796, on conditions which sufficiently attest that noble-minded disinterestedness which, after literary enthusiasm, formed the leading trait of his character. His death, which was occasioned by gout, took place September 7th, 1798.

SUICER (SCHWEITZER), JOHN GASPAR, or CASPAR, was born at Zürich in 1620, and after studying at Montauban, returned to Switzerland, and became the pastor of a country commune in 1643. In 1660 he became professor of Hebrew and Greek in the University of Zurich, and devoted himself especially to the study of the Greek fathers. He resigned his chair in 1683, and died on the 29th of December 1684.

His chief work, the reputation of which is still great, was his 'Thesaurus Ecclesiasticus, e Patribus Græcis, ordine alphabetico, exhibens quæcunque Phrases, Ritus, Dogmata, Haereses, et hujusmodi alia huc spectant,' 2 vols. fol., Amst., 1682; best edition, 2 vols. fol., Amst., 1728, with a supplement by his son. He is said to have been engaged upon this work for twenty years.

Suicer wrote three other works, on the Nicene Creed and other points of Oriental Church history, besides a Greek Syntax and a Greek and Latin Lexicon.

SUICER, JOHN HENRY, son of the above, was born at Zürich on the 6th of April 1644, and received a learned education from his father, to whose profession he also devoted himself. After travelling over part of Switzerland and Germany with a pupil, he was recalled to Zürich, and received an appointment to the gymnasium of that town. In 1683 he succeeded his father in his professorship, and in 1700 he was appointed to the chair of theology in the University of Heidelberg, but fell ill shortly after his arrival in that town, and died there on the 23rd of September 1705.

Besides the Notes to his father's 'Thesaurus,' he wrote—1, 'Compendium Physicæ Aristotelico-Cartesianæ,' Amst., 1685; 12mo, Bâle, 1691; 2, 'A Commentary on the Epistle of Paul to the Colossians,' 4to, Zürich, 1699, to which are added, in the same volume, three discourses, 'De Fortunis Græciæ Antiquæ,' 'De Græcia Christiana,' and 'De internis Ecclesiæ reformatæ Terroribus;' 3, 'Specimen Commentarii in Epistolam ad Ephesios,' in the 'Miscellanea Duisbergensia.'

J. H. Suicer is sometimes confounded with an ancestor of the same name, who wrote 'Chronologia Helvetica, res gestas Helvetiorum ad nostra usque tempora complectens,' 4to, Hanau, 1607; reprinted in 1735 in the 'Thesaurus Helveticus' of Fueslin. He places the foundation of Zürich in A.M. 1980, but he is a trustworthy historian of modern times. He also wrote a history of Switzerland down to the year 1532, which is preserved in manuscript in various libraries.

(*Life of J. H. Suicer*, by J. R. Wolff, Zurich, 1745.)

SUIDAS (Σουίδας), a Greek lexicographer. Strabo (p. 329, Casaub.) speaks of a Suidas who wrote an historical work on Thessaly, which is also cited by the scholiast on Apollonius Rhodius, and by Stephanus of Byzantium; but it seems very unlikely that this Suidas was the author of the Lexicon which goes under the name of Suidas. Eustathius, in his 'Commentary on Homer,' occasionally quotes Suidas the lexicographer; and as Eustathius lived about the end of the 12th century and the beginning of the 13th, we may conclude that the lexicographer Suidas was at least prior to this time. There appears to be no certain indication in the Lexicon of Suidas which will show who he was or what was his country. There are indeed passages in the work from which it appears that he lived during or after the reign of Alexius Comnenus, for he quotes Michael Psellus (v. Γηώρας; v. Δέρτρου; v. Ἡγήτορες); and if these passages were inserted by Suidas he must have lived not earlier than the close of the 11th century. (But see Gaisford's edition.) In the article 'Adam,' he gives a chronological epitome, which he closes with the death of the Emperor John Zimisces, who died in 974; and in another place (v. Κωνσταντινούπολις) he speaks of Basil II., and his brother Constantine, who succeeded John Zimisces. There are other passages in Suidas, from which some inference as to his age might be derived, but it is often difficult to know when the lexicographer is quoting others or speaking himself. Whatever may be the age of the compiler of the Lexicon, the work has the appearance of having received additions from a variety of hands.

The work of Suidas is a Dictionary arranged alphabetically, but with some deviations from the strict alphabetical order. It contains both proper names, as names of persons and places, and words which belong to a dictionary of a language in the modern acceptation of that term. Among his names of persons there are names both from profane history and from sacred history, such as Abimelech and Adam. The work is exceedingly imperfect in all the classes of names, and appears to have been formed on no plan. Some of the articles are long and tolerably complete; others are very short and contain no information. Thus, for instance, 'Adam' is a long article; but of 'Aaron' we are told nothing more than that it is a proper name. The work is compiled from numerous writers, some of whom are mentioned in a list prefixed to the Lexicon, comprising twelve names, among which are Eudemus and Cassius Longinus. It may however be doubted if this list was made by the compiler of the Lexicon. A much more copious catalogue is contained in the edition of Küster. Among the old scholiasts, none was used by the compiler more freely than the scholiast on Aristophanes; but the work of Suidas contains some passages which are not in the extant scholia on Aristophanes. The work is not only deficient in plan, but is often defective and inaccurate in the execution. Numerous corrupt and base words have been introduced from bad authorities or bad manuscripts; sometimes under one name of a person we find events belonging to the lives of various persons of the same name, placed without any discrimination (v. Σεβῆρος); and under one name there are frequently events and extracts from writers which belong to other names (v. Μαξιμῖνος; v. Ἀλυάττης; v. Πῶρος). The Lexicon contains a great number of extracts from Greek writers, and frequently without mention of their names; but these extracts have often no reference to the title of the article, and add nothing towards explaining or illustrating it. This is partly owing to many marginal additions having been introduced into the text by ignorant transcribers.

With all these defects, the Lexicon of Suidas is a very useful work, and is of great assistance for the literary history of antiquity. It is also useful for illustrating the meanings of many words. It also contains numerous passages of ancient writers that are lost. As to the biographical notices, it has been conjectured that they have all been taken from one work, which is further conjectured to be the 'Onomatologon' of Hesychius. The 'Onomatologon' was a list or catalogue of men distinguished for knowledge, and it is stated in the Lexicon (v. Ἡσύχιος) that it is an epitome of the work of Hesychius of Miletus, who lived in the time of the Emperor Anastasius; but we may allow this assertion to have its full weight, without admitting that it is the only source from which Suidas derived even his literary notices. (See the notes of Küster and Naeke.)

There is an unpublished epitome of Suidas by Thomas of Crete: Robert Grostete, bishop of Lincoln, who died in 1253, is said to have made a Latin translation of Suidas (Fabricius, 'Bibl. Med. et Inf. Lat.'); but see the note in Fabricius ('Biblioth. Græca,' vi. 402, ed. Harles).

The first edition of Suidas was by Demetrius Chalcondylas; it was printed at Milan, fol., 1499, without a translation. This edition is defective in some places. The second was the Aldine edition of Venice, fol., 1514, also without a translation: this edition differs in some passages from that of Chalcondylas, whence it seems probable that it was printed from a different manuscript. The edition of Aldus was reprinted by Froben, at Basel, fol., 1544, also without a translation, but with the correction of some typographical errors. H. Wolf made the first Latin translation of Suidas, which was published at Basel, fol., 1564, without the Greek text; and the revised translation was printed again at Basel, 1584. The first edition of the Greek text with a Latin translation was by Æmilius Portus, 2 vols. fol., Geneva, 1619: the Latin version was new. In 1705 the edition of Küster appeared at Cambridge, in 3 vols. fol, with the improved version of Portus and numerous notes. The foundation of this edition is the text of Portus, which was corrected with the help of manuscripts. The preface of Küster contains a dissertation on Suidas, and on the previous editions, and more particularly on that of Portus. A far superior edition of Suidas is that by Gaisford, 3 vols. fol., Oxford, 1834: the first two volumes contain the text, and the third the indexes. Gaisford states in his preface that Küster used pretty nearly the same manuscripts as himself, but that he has been very careless in noting the readings, and that his edition, though useful in other respects, is consequently of very little critical value. Gaisford has noted all the various readings of the best manuscripts, and also the readings of the Milan edition. He has also generally noted the emendations of Portus, many of which Kuster adopted without any remark; indeed Küster is accused, and justly, of taking the notes also of other scholars without any acknowledgment. Gaisford has carefully indicated the sources from which Suidas derived his information; and he has reprinted most of Kuster's notes. The third volume of Gaisford contains the 'Index Küsterianus Rerum et Nominum Propriorum quæ extra seriem suam in Suidæ Lexico occurrunt,' and two new indexes. One of these two new indexes contains all the words in Suidas arranged in alphabetical order, which is useful, because the Lexicon does not always follow the usual alphabetical order; and it also contains other words which do not appear in the alphabetical order of the Lexicon. The other of these two indexes is an index of the writers who are cited by Suidas. This edition is a splendid and valuable work. G. Bernhardy published an edition of Suidas founded on that of Gaisford, with a Latin version, Halle, 1834, of which another edition in 2 vols. 4to was published at Brunswick in 1853. There is also an edition by Bekker, Berlin, 1854.

Various critics have laboured on the text of Suidas, among whom Toup is perhaps the most conspicuous for acuteness and diligence.

(Fabricius, *Biblioth. Græca*, vi. 389, ed. Harles; Ludolphi Küsteri, *Præfatio; Præfatio Editoris Oxoniensis*.)

SUISSET, R., lived about the middle of the 14th century, and was educated at the University of Oxford. He is principally known as the author of a work printed at Venice in 1505, and again in 1520: the latter edition, the only one we have met with, is entitled 'Subtilissimi Ricardi Suiseth Anglici Calculationes noviter emendatæ atque revisæ.' A complete analysis of a new philosophic theory developed in this work is given in Bruckeri ('Hist. Phil.,' tom. iii., pp. 580-583). Among its contents may be particularly mentioned the chapters 'De intentione et remissione,' 'De loco elementi,' 'De maximo et minimo,' 'De luminosis,' 'De motu locali,' and 'De medio non resistente.' Pits mentions other works by this writer, which do not appear to have been preserved: Tanner altogether omits him. We have placed the initial only of his Christian name at the head of this article, because, although he is called Richard in the title of the work just given, yet the colophon of the very same book writes "Calculationum Liber Magistri *Raymundi* Suiseth;" and a contemporary manuscript note in one of the two copies of the book in the British Museum corrects the former appellation to Roger; while Vossius ('De Scient. Mat.,' c. 18) calls him John Suiseth.

SULEYMAN. [SOLIMAN.]

SULLA is the cognomen of a branch of the Patrician gens Cornelia. This branch originally had the name of Rufus or Rufinus, which appears to have fallen into disuse, and to have given way to the new cognomen Sulla, which had the same meaning as Rufus, and was first borne by the Flamen Dialis.

1, PUBLIUS CORNELIUS SULLA (Gellius, i. 12, § 16), who was Prætor Urbanus, in 212 B.C., and, in accordance with an oracle of the Sibylline books, conducted the first celebration of the Ludi Apollinares. Hence he is said to have received the surname of Sibylla,

which was subsequently contracted into Sylla or Sulla. (Macrob., 'Sat.,' i. 17.) This account however is fabulous, for as Rufus and Sulla have the same meaning, it is more probable that the change of the one name for the other was only an arbitrary alteration. Plutarch ('Sulla,' 2) states that the dictator Sulla was the first who bore this surname, from which it is evident that Plutarch had read the memoirs of the dictator, or at least that part in which this point was explained, very carelessly.

2. P. CORNELIUS SULLA, a son of the former (1), was prætor in Sicily in the year B.C. 186. (Liv., xxxix. 6, 8.)

3. SERVIUS CORNELIUS SULLA, a brother of P. Cornelius Sulla (2). In the year B.C. 167 he was one of the ten Roman commissioners who, after the death of Perseus, were sent to Macedonia to arrange the affairs of that country. (Liv, xlv. 17.)

4. L. CORNELIUS SULLA, the father of the dictator Sulla, of whom nothing is known, except that he was not a man of any great property. (Plut., 'Sulla,' 1.)

5. L. CORNELIUS SULLA FELIX, the son of L. Cornelius Sulla (4), was born in B.C. 138, in the consulship of P. Cornelius Scipio Nasica Serapio and D. Junius Brutus Gallaicus. When a young man he lived for a considerable time at Rome in lodgings, and in the same house with a freedman, which was looked upon as a proof of his limited means. But he appears nevertheless to have received an education as good as any of the illustrious young Romans of that time. (Sallust, 'Jug.,' 95.) He indulged however in all kinds of debauchery; and women, actors, mimes, and buffoons were his favourite companions to the last years of his life. He appears to have been foremost among the fashionable young nobles of the time, and was always an especial favourite of the women. His stepmother loved him like her own son, and when she died he came into the possession of all her property. Nicopolis, one of his mistresses, who possessed considerable property, also bequeathed it all to him. His fortune being thus improved, he was enabled to enter into competition with others for the honours of the republic. In B.C. 107 he was appointed quæstor, and was sent with a detachment of horse to join the army of Marius, who was then carrying on the war against Jugurtha. The stern warrior was at first somewhat indignant that such an apparently effeminate young nobleman was sent to him as quæstor in such an important campaign. But Sulla, although he had hitherto appeared totally ignorant of military affairs, soon showed himself to be the most active and skilful officer in the Roman camp, and gained the confidence and admiration of Marius. He also possessed in the highest degree the art of winning the affection of his soldiers. (Sallust, 'Jug,' 96.) In the battle of Cirta, Sulla commanded the horse, and greatly contributed towards the victory over Jugurtha and Bocchus. (Sallust, 'Jug.,' 101.) After this victory Bocchus began his treacherous negociations with the Romans, and Marius sent Sulla and A. Manlius as ambassadors to the king. By his duplicity Sulla induced Bocchus to take a decided course, the consequence of which was that Jugurtha was treacherously delivered up into the hands of the Romans. (Sallust, 'Jug.,' 102-13.) Sulla was so proud of having outdone the Numidian king, so famous for his cunning and his prudence, that he had a seal-ring made, on which Bocchus was represented in the act of delivering Jugurtha into the hands of Sulla; and this seal he used to the end of his life. (Plut., 'Sull.,' 3; Plin., 'Hist. Nat.,' xxxvii. 4; Val. Max., viii. 14, 4.)

When Marius, in his second consulship (B.C. 104), undertook the war against the Cimbri and Teutones, he made Sulla his legate, who distinguished himself by making Copillus, a chieftain of the Tectosagi, his prisoner. The year following Sulla remained in the camp of Marius as tribunus militum, and again distinguished himself. But in the third year, B.C. 102, he left Marius and joined the army of Lutatius Catulus, the colleague of Marius, who was stationed with a force in the north of Italy. Plutarch ascribes this step of Sulla to the jealousy of Marius, who, he says, feared lest his own fame might be eclipsed by that of his tribune. But the real cause of this movement was in the actual state of things. Sulla must have been aware that in the army of Catulus, who, although a good man, was not an able general, his services would be much more useful; and that there was a much greater sphere of activity for his talents as an officer in the army of Catulus than in that of Marius. If there existed an ill-feeling at all, it is much more likely that the aristocratic Sulla felt indignant at a plebeian being elected consul uninterruptedly one year after the other. Sulla, while in the army of Catulus, was the soul of all undertakings, and he made several successful expeditions against the Alpine tribes. On one occasion, when the army of Catulus began to suffer severely from want of provisions, Sulla contrived to obtain such plentiful supplies, that Catulus was enabled to send some to the army of Marius.

After the defeat of the Cimbri (B.C. 101) Sulla returned to Rome, where he resumed his old course of life. He did not come forward as a candidate for any public office until the year B.C. 94, when he was a candidate for the prætorship. But he was not elected, because the people, as he himself stated in his Memoirs, wished him first to hold the office of ædile, as they expected that on entering on the ædileship he would amuse them with magnificent games and exhibit African beasts in the Circus, as it was known that he was a friend of Bocchus, who would easily procure for him rare and beautiful animals. (Plut., 'Sull.,' 5.) In the year B.C. 93 however he gained his object by canvassing and bribing: he was made prætor urbanus (στρατηγία πολιτική, Plut.; comp. Aurel. Vict., 'De Vir. Illustr.,' 75), and exhibited to the people the games which they had expected from his ædileship. (Plin., 'Hist. Nat.,' viii. 20.) The year after his prætorship he went as proprætor to Cilicia with a commission to restore King Ariobarzanes to his kingdom of Cappadocia, from which he had been driven through the influence of Mithridates. This object was soon accomplished; and this bold and successful undertaking excited the attention of Arsaces, king of the Parthians, who, while Sulla was staying somewhere near the Euphrates, sent a messenger to him soliciting the friendship of the Roman people. The request was granted, though Sulla, who felt the honour of being the first Roman to whom such an application was made by a Parthian king, treated the ambassador with haughtiness and arrogance. In B.C. 91, when Sulla returned to Rome, Caius Censorinus brought against him the charge of repetundæ or malversation, in his office of proprætor, but did not follow it up. In this year the Marsic or Social War commenced, and for a time delayed the outbreak of the furious hostility between Marius and Sulla, which was kindled by apparently trivial circumstances. (Plut., 'Sull.,' 6.) Both Marius and Sulla commanded separate divisions of the Roman army, and the latter distinguished himself much more than Marius, who perhaps already began to incline towards the cause of the Italians. In B.C. 89 Sulla was legate of the consul L. Cato, and destroyed the Campanian town of Stabiæ. (Plin., 'Hist. Nat.,' iii. 9.) He also defeated L. Cluentius near Pompeii, pursued him as far as Nola and compelled the Hirpini to submit. In Samnium he surprised and routed the army of Motilus, and took Bovianum by storm after a siege of three hours. (Appian, 'De Bell. Civ.,' i. 50.) During this war Sulla left nothing untried to gain the goodwill of the soldiers; and he even connived at their gross excesses. Thus when the soldiers beat to death with sticks his own legate Albinus, a man who had filled the office of prætor, Sulla not only did not punish this outrage, but rather boasted of it, saying that his men would fight all the better for it. (Plut., 'Sull.,' 6.) When the time approached for electing the consuls for the year following, Sulla went to Rome to offer himself as a candidate. His successful campaigns had gained him such popularity, that he was almost unanimously elected consul for the year B.C. 88. (Vellei. Pat., ii. 17.) He was now in the forty-ninth year of his age. His colleague was Q. Pompeius Rufus, who obtained Italy as his province. Sulla had Asia and the command in the war against Mithridates. The Social War was still going on, and Marius was not only exasperated because his former quæstor was now his equal, but was at the same time anxious to get the command in the war against Mithridates, and with this view he persuaded the tribune P. Sulpicius to give him his assistance in depriving Sulla of the power intrusted to him. A direct attempt to this effect would have been imprudent. Marius and Sulpicius therefore first tried to gain the interest of the Italian allies, and to identify the popular cause, represented by Marius, with that of the allies. With this view Sulpicius proposed two measures, first, to recall those who had been exiled on account of the support they had given to the allies; and, secondly, to distribute those Italians who had obtained the franchise, but had been formed into new tribes, among the thirty-five old tribes, the object of which was to increase the weight of their suffrage. (Liv., 'Epit.,' 77; Appian, 'De Bell. Civ.,' i. 55.) These proposals met with the most determinate opposition from the old citizens, and the Forum became the scene of terrible violence. The popular party, by far the most numerous, would have carried the day, but Sulla, who was with his army in the neighbourhood of Nola, returned to Rome, and in order to put an end to the violent proceedings in the Forum, he and his colleague proclaimed a justicium for several days. But Sulpicius and his party, armed with daggers, appeared in the Forum, declared the proclamation of the consuls to be unlawful, and endeavoured to compel them to repeal the justitium. This again increased the tumult, and Pompeius was obliged to take to flight, and his son who had married a daughter of Sulla, was murdered. Sulla himself, who had escaped into the house of Marius, was dragged forth and compelled to repeal the justitium, after which he returned to his army at Nola. In the meantime the rogations of Sulpicius were carried, and the command in the war against Mithridates was given to Marius. When the messengers from Rome came to the camp of Sulla with orders for him to surrender the command, the soldiers, who loved Sulla, and who were of opinion that Marius would not lead them to Asia, where they expected a rich harvest of booty, called on Sulla to lead them to Rome. Several officers of the camp, who were opposed to civil war, retired to the city, while numbers of other persons flocked from the city to the camp of Sulla. All signs and omens, to which Sulla pretended to attribute great importance, were in his favour, and with the declaration that he was going to deliver Rome from its tyrants, he marched with six legions against the city, which he took by storm. A battle followed within the walls, in which Marius and his party were defeated. Marius escaped to Africa, and Sulpicius, betrayed by one of his slaves, was put to death. Sulla and his colleague on this occasion prevented the soldiers as much as possible from committing any outrage upon the citizens. Besides the two leaders of the popular party, ten others were declared enemies of the republic, their property was confiscated, and agents were sent in all directions

to discover them, and either to put them to death or to deliver them up to the consuls. (Appian, 'De Bell. Civ.,' i. 60; Plut., 'Sull.,' 10.)

After this defeat of the Marian party, Sulla repealed the laws of Sulpicius, but he had no leisure for a thorough reform of the constitution, which he appears to have conceived about this time, as his soldiers were anxious to be led to Asia. Appian indeed ascribes some of the most important regulations of Sulla to this time, and it is not improbable that the law which enacted that no measure should be brought before the people which had not previously obtained the sanction of the senate, and another (lex unciaria; Fest, s. v. 'unciaria lex'), by which some disputes between debtors and creditors respecting the rate of interest were settled, belong to this period. The other measures, also mentioned by Appian, may have been discussed at the time, but they were not carried into effect until the dictatorship of Sulla. He remained at Rome until the consuls for the year following were elected. The consuls for the year B.C. 87 were Cn. Octavius and L. Cinna. The latter was a man of the popular party, and Sulla, pretending to be glad to see that the people made use of their freedom in the elections, contented himself with making Cinna promise with an oath that he would not disturb the actual order of things. Sulla in the meanwhile felt that his life was not quite safe at Rome, and was therefore constantly accompanied by a strong body-guard. A short time after, the tribune M. Virginius, instigated by Cinna, prosecuted Sulla, who however, without any concern about it, went to Capua to undertake the command of his army, and to proceed with it to Greece, where he intended to commence operations against Mithridates. He landed at Dyrrachium, collected the Roman troops stationed in Greece, and marched towards Athens, which Archelaus, the general of Mithridates, had made his head-quarters. After a long siege and a desperate defence, Athens was taken by storm (B.C. 86), and the garrison of the Acropolis was soon compelled, by want of water and provisions, to surrender at discretion. Piræus also fell into the hands of the victor. (Plut. 'Sull.,' 11, &c.; Appian. 'Mithrid.,' 28-45.) Sulla, who received no supplies from Italy, did not scruple to make use of the rich treasures of the Greek temples, and treated with scorn those who exhorted him not to provoke the anger of the gods. Athens suffered severely, and many of its most magnificent buildings and works of art perished on this occasion, for Sulla's anger had been provoked during the siege by the insulting conduct of Aristion, then tyrant of Athens. Archelaus collected all his forces in Greece, and after having received great reinforcements from Asia, he was determined to dispute with Sulla the possession of Greece. Though the Roman army was far inferior to that of Archelaus, Sulla gained two victories, one at Chæronea (B.C. 86), and the other at Orchomenos in Bœotia (B.C. 85), after which he destroyed the towns of Anthedon, Larymna, and Halæae. (Plut. 'Sull.,' 26.)

Although Sulla might now consider himself master of Greece, and might have carried on the war against Mithridates with the best hopes of success, he thought it advisable not to drive Mithridates to extremities, and therefore consented, soon after his landing in Asia, to conclude a peace with him (B.C. 84) [MITHRIDATES]. There were however other reasons for wishing to put an end to the war. During his absence from Italy the popular party had recovered its ascendancy, and his own party was almost annihilated: his institutions were abolished, his house was destroyed, and his property confiscated, and he himself was declared an enemy of the republic. The most distinguished senators had been obliged to take refuge in his camp in Greece, and they, together with his wife Cæcilia Metella, who had likewise fled from Rome, urged and entreated him not to forsake them. Two years before the peace with Mithridates, the consul L. Valerius Flaccus, who was of the popular party, had appeared with a fleet and an army in the Ionian Sea, under the pretext of carrying on the war against Mithridates, but perhaps with the secret intention of attacking Sulla. This plan however had not been realised, for Valerius Flaccus was murdered (B.C. 85) by his own legate C. Fimbria, who placed himself at the head of the troops, and was successful in several engagements with the army of Mithridates. After Sulla had concluded a peace with the king in the plains of Troas, he set out against Fimbria, who was stationed with his army in the neighbourhood of Thyatira in Lydia. Fimbria, being betrayed by his own soldiers, put an end to his life. (Plut., 'Sull.,' 25.)

Sulla was now at liberty to return with his army from Asia to Italy, but he had still to satisfy the demands of his soldiers, who had expected to enrich themselves in the war against Mithridates. To raise the necessary money, Sulla resorted to the most oppressive measures. Every provincial was obliged to give to every soldier quartered in his house every day a fixed sum of money, and to provide him and as many as he might choose to invite with a daily meal. Besides this, a heavy contribution of 20,000 talents was raised; in short, Sulla treated the country, which he pretended to have delivered, like that of an enemy. (Plut., 'Sull.,' 25.) After he had thus secured the attachment of his soldiers, he left the province of Asia, intrusted the two legions of Fimbria to his legate L. Licinius Murena (Appian, 'Mithrid.,' 64), and sailed with his fleet and the remainder of his army, about 30,000 men, from Ephesus to Piræus. After a voyage of three days he reached Athens. He took the library of Apellicon, the father of Aristion, which according to Athenæus (v. p. 211, &c.), belonged to Athenion, and which contained most of the works of Theophrastus and Aristotle. Sulla, who was well able to appreciate such a treasure, carried it with him to Rome. [ARISTOTLE.] While in Greece, Sulla had an attack of the gout, of which he was cured by the use of the warm baths of Ædepsus in Eubœa. During his short stay there he indulged in his usual diversions, and spent the greater part of his time in the company of actors and dancers. He then marched with his army towards the north, through Thessaly and Macedonia to Dyrrachium, and carried his army over to Brundusium in 1200, or, according to Appian ('De Bell. Civ.,' i. 79), in 1600 ships. This passage probably took place in the spring of the year B.C. 83.

The forces of the hostile party in Italy amounted to 200,000 men. (Vell. 'Pat.,' ii. 24.) Cinna had increased his preparations as soon as he heard that Sulla was on his way to Italy. In consequence of a letter which Sulla while yet in Asia had addressed to the senate, it had been decreed that negociations should be entered into in order to effect a reconciliation between Sulla and his enemies, and that Cinna and Carbo, then consuls, should make no further preparations for war. But the consuls paid no attention to this decree, and made preparations for carrying an army into Dalmatia, in order to bring the war to a close in Greece. But when a part of the army was already transported to Dalmatia, a mutiny broke out among the soldiers, and Cinna was murdered, 84 B.C. (Appian, 'De Bell. Civ.,' i. 78; Liv. 'Epit.,' 83.) The popular party, deprived of their leader, had no alternative but to continue their resistance or to fall victims to the vengeance of Sulla, who declared that he would pardon none of his enemies. The Italians had made common cause with the democratic party, for they had reason to think that Sulla would be the last man to leave them in the enjoyment of the rights which they had lately acquired. But Sulla endeavoured to deprive his enemies of this support, and while he led his army from Brundusium through Calabria and Apulia in Campania, he carefully prevented his soldiers from doing any injury either to the fields or the towns of the Italians; and he even entered into negociations with some of them, and assured them that he would not attempt to deprive them of their newly-acquired rights. (Liv., 'Epit.,' 86). Many Romans of distinction also, who had formerly shown themselves rather neutral, such as Pompey, joined his army, and increased his forces considerably. In the first battle which Sulla fought with the consul Narbanus in the neighbourhood of Capua, he was successful, and while a truce was concluded with this conquered enemy, the army of the other consul, L. Scipio, was persuaded to abandon their general. In the following year (B.C. 82), when young Marius and Cn. Papirius Carbo were consuls, the war assumed a more serious aspect. Marius undertook the protection of Rome and Latium, and Carbo that of Etruria and Umbria. Marius however was defeated by Sulla in the battle of Sacriportus, upon which he fled to Præneste, and Rome was taken by the conqueror, after the prætor L. Damasippus, at the request of Marius, had put to death a great number of nobles, and among them even a pontifex maximus, who were suspected of secretly supporting the cause of Sulla. Carbo, who was successfully attacked by Metellus Pius, Pompey, and Sulla himself, was compelled to seek refuge in Africa, after he had made a useless attempt to rescue Marius, who was besieged in Præneste by Q. Lucretius Ofella. The Samnites and Lucanians, who, under the command of Pontius Telesinus and M. Lamponius, likewise made a fruitless attempt to relieve Præneste, and then marched against Rome, were defeated in a great battle at the Colline gate, in which both armies fought desperately (B.C. 82). The number of the slain on that day is stated to have been 50,000. Sulla, in his inveterate hatred of the Samnites, on the third day after this victory, ordered several thousands of them, who had been made prisoners, to be cut down in the Campus Martius. During the time that this slaughter was going on, Sulla held a meeting of the senate near the scene of horror, and when the senators became uneasy at the groans of the dying prisoners, he told them to listen to what he was proposing, and not to mind what was doing outside. (Appian, 'De Bell. Civ.,' i. 84-94; Liv., 'Epit.,' 88; Plut., 'Sull.,' 30.) This victory was soon followed by the taking of Præneste. The Romans who were found there among his enemies were pardoned, but the Samnites and Prænestines, amounting, according to Plutarch, to 12,000, were put to the sword. Marius persuaded a slave to put an end to his life.

Sulla's victory was now complete, although some towns of Italy still continued to offer resistance, and although the war was continued in Africa by Carbo and in Spain by Sertorius. Sulla gratified his vengeance by proscriptions, an invention of his own, by which he was enabled to get rid of those whom he had to fear, and to reward his friends and his soldiers. Many thousands were proscribed, that is, were declared out of the protection of the law and any one was authorised to kill them; and those who killed a proscribed person or gave notice of his place of concealment, received two talents as a reward, and those who gave shelter to one forfeited their own lives. Lists containing the names of the proscribed were put up in public and new names were constantly added. The property of the proscribed was seized and publicly sold or given away. The consequences were according to the will of the tyrant, to extend to the descendants of the proscribed, inasmuch as they were to be excluded from all honours and public offices. Rome was in a state of utter consternation. But the vengeance of Sulla was not confined to the city. All the Italians who

had in any way opposed the party of Sulla were punished in the same manner, and numbers of them were murdered and their property confiscated. Whole cities were punished by the imposition of heavy fines, or by the demolition of their fortifications. Sulla moreover, according to Appian, sent twenty-three, or according to Livy, forty-seven legions to be distributed as garrisons among the towns of Italy, and granted to them the Roman franchise, together with the lands and houses which he had taken from their former owners. In the same manner as he thus secured for himself a strong party in the towns of Italy he formed at Rome for the security of his own person a body-guard consisting of ten thousand slaves, to whom he gave their freedom and their franchise, and who were called after their patron, Cornelii. The people were thus silenced by fear, and all the acts committed by the tyrant were ratified by a decree of the people (Appian, 'De Bel. Civ.,' 97), and a gilt equestrian statue was erected to him in front of the rostra, with the inscription 'Cornelius Sulla, Imperator Felix.'

Sulla now caused the senate to name an interrex, and Valerius Flaccus being appointed, Sulla made him propose to the senate to appoint a dictator to regulate the affairs of Rome and Italy. In accordance with his own expressed wish, Sulla was made dictator (B.C. 82), an office which had not existed for the last 120 years, and which he was permitted to hold as long as he pleased. In order however to leave to the people some appearance of liberty, he permitted them to elect consuls as usual, and he himself in B.C. 80, held the office of consul in addition to that of dictator. In the year B.C. 81 he enjoyed a triumph for his victories in the war against Mithridates, and his splendid games and feastings, which lasted for several days, made the people forget for a time their wretched condition. (Appian, 'De Bel. Civ.,' 101.) After his triumph he claimed the surname of Felix, and pretended that all his success against his enemies was owing to the favour of the gods, especially of Venus, which he had enjoyed from his early youth. Hence he also called himself Epaphroditus. But although he sometimes affected gratitude towards the gods, in reality he cared little about them, and he did not scruple to plunder their temples and to treat with scorn and contempt the signs which appeared to deter him from his sacrilegious actions. (Plut., 'Sull.,' 12.)

After Sulla had completely annihilated the popular party, he began to direct his attention to a reform in the constitution and in the administration of justice. Zachariae, a great admirer of the political wisdom of Sulla, divides all his laws which are known under the name of 'Leges Corneliae,' into three great classes:—1. constitutional regulations; 2. criminal laws; and 3. those that were intended to improve public morals.

The constitutional laws of Sulla were intended to restore the old aristocratic form of the republic, but such a restoration could only be a matter of form, as it had no longer its hold in the hearts and minds of the Romans. As a politician, Sulla was one of those short-sighted men who believe that old institutions can be revived or preserved by the mere letter of the law, though that which formerly alone gave stability to them, the spirit of the nation, has become entirely altered. The consequence was that the constitution of Sulla did not survive him many years. The principal part of his reform consisted in depriving the comitia tributa of their legislative and judicial powers, and of the right to elect the members of the great colleges of priests, which the people had exercised for some time. He left to the comitia of the tribes only the power to elect the inferior magistrates, as tribunes, ædiles, and quæstors. The power of the tribunes of the people thus received a fatal blow. Some writers are of opinion that Sulla abolished the assemblies of the tribes altogether. The whole of the legislative power was given to the Comitia Centuriata, but in such a manner that no legislative measure could be brought before them without having previously received the sanction of the senate. He also allowed no appeal to the people from the sentence of a magistrate. The vacancies which had occurred in the senate through the late calamities were filled up by the admission of 300 of the most distinguished equites (Appian, 'De Bell. Civ.,' i. 100). He increased the number of pontiffs and augurs to fifteen.

Sulla appears greatest in his laws relating to the administration of justice. All the Roman writers agree that Sulla gave the judicia (either the publica and privata, or the former alone) to the senate. We cannot enter here into an account of the various laws relating to criminal and civil jurisdiction; but before the time of Sulla, the criminal legislation of Rome was extremely imperfect, and he was the first who brought order and system into this important branch of administration; and this part of his reform was not abolished after his death, but most of his laws continued in force down to the latest times of the empire. His legislation embraced a great variety of subjects. The laws which Sulla enacted with a view to improve the state of public morals, related chiefly to marriage and luxury (leges sumtuariæ). But Sulla though apparently anxious to improve the moral condition of the people, himself utterly licentious, was the last man to observe any laws of the kind. (Plut., 'Sull.,' 35; 'Comparat. Lysand. c. Sulla.')

After the annihilation of all his enemies, and the establishment of a new order of things, Sulla once more felt a desire to enjoy those sensual pleasures to which he had been addicted from his early youth, and without the interruption necessarily arising from being at the head of the republic. Accordingly he did not accept the consulship for the year B.C. 79, and soon after declared to the assembled people that he resigned his power and dignity of dictator, and that he was ready to render an account to them of the manner in which he had exercised his power. As might have been expected, no one ventured to take him at his word; only one young man is said to have dared to accuse him, and to have followed the ex-dictator on his way home with bitter invectives, to which Sulla only made the remark: "This youth will prevent any one in future, after having once acquired great power, from being inclined to lay it down." The abdication of Sulla in the height of his power has called forth the admiration of ancient and modern writers; but an accurate examination of the state of affairs in Rome and Italy, and a consideration of the sensual disposition of Sulla, deprive this act of much of its apparent magnanimity. As regards his own inclination, it can only be said that his love of pleasure unincumbered by public affairs was greater than his love of power. The 10,000 Cornelii remained after his abdication as attached to him as they had been before, and they were ready to take up arms for their patron at any moment, as their own safety depended upon his. The party of Sulla was in possession of all the power at Rome, and in Italy his numerous legions were as ready to take up arms in his defence as the Cornelii. He could therefore withdraw without any danger or fear, and how well he had calculated is clear from Plutarch ('Sull.,' 37), for even during his retirement to private life his will was regarded as law. Soon after his abdication he retired to his villa near Puteoli, where he spent his time partly in literary occupations, partly in hunting and fishing, and partly giving himself up to the pleasures of the table, and of women, actors, and dancers. (Plut., 'Sull.,' 36.) He died in the year B.C. 78, at the age of sixty. The cause of his death is not quite certain. Appian ('De Bell. Civ.,' i. 105) says he died of an attack of fever, while others inform us that the loathsome disease called phthiriasis was the cause of his death. (Plut., 'Sull.,' 36; Plin., 'Hist. Nat.,' xxvi. 86; xi. 39; vii. 44; Aurel. Vict., 'De Vir. Illustr.,' 75; Paus., i. 20, 4.) Two days before his death Sulla had finished the twenty-second book of his 'Memoirs,' of which we probably possess a considerable part in his Life by Plutarch. His body was carried to Rome with great pomp, and burnt in the Campus Martius according to his own request. A monument was also erected to his memory in the Campus Martius, with an inscription said to have been written by Sulla himself. (Plut. 'Sull.,' 38.)

Sulla was married five times, and left two children, Faustus Cornelius Sulla and Fausta, who were twins by his fourth wife Cæcilia Metella. One daughter was born, after his death, by his fifth wife Valeria.

6. Faustus Cornelius Sulla, son of the dictator Sulla, (5) and of Cæcilia Metella (Plut., 'Sull.,' 34), was born in B.C. 89. After the death of his father he was under the guardianship of L. Lucullus. He was several times in danger of being compelled to restore the money which his father had unlawfully appropriated to himself. The senate however always prevented an inquiry being instituted, as some of the body would have been compromised by it. In B.C. 66 a tribune of the people renewed the attempt, but Sulla again escaped, chiefly through the influence of Cicero, who spoke for him. (Ascon., in 'Cic. Cornel.,' p. 72, Orelli; Cic., 'Pro Cluent.,' 34; 'De Leg. Agr.' i. 4.) He served under Pompey in Asia, and in B.C. 63 he was the first who scaled the walls of the temple of Jerusalem, for which act of bravery he was richly rewarded. (Joseph., 'Ant. Jud.,' xiv. 4; 'Bell. Jud.,' i. 7, 4.) In B.C. 60 he gave to the people the gladiatorial games which he had been requested to give by his father in his last will, and on this occasion he treated the people most munificently; he made them donations of money, and allowed them the use of the baths without any payment. (Dion Cass., xxxvii. 25; Cic., 'Pro Sulla,' 19.) In the same year B.C. 54 he obtained the quæstorship, after he had some years before been made a member of the college of augurs. (Dion Cass., xxxix. 17.) After the murder of Clodius, Faustus was requested by the senate to restore the Curia Hostilia, and it was decreed that after its restoration it should be called Curia Cornelia. (Dion Cass., xl. 50.) Faustus Sulla did not obtain any higher office than the quæstorship; his dissolute mode of life had ruined his fortune. As regards his political views, he had joined the party of Pompey, whose daughter he married. In B.C. 49 Pompey wished him to be sent as proprætor to Mauritania, but it was prevented by the tribune Philippus. (Cæs., 'De Bell. Civ.,' i. 6.) During the troubles of the civil war between Pompey and Cæsar, Sulla's only object appears to have been to enrich himself. He was present in the battle of Pharsalus, and thence fled to Africa, where his fate was decided in the battle of Thapsus (B.C. 46). He attempted to escape to Spain, but was taken prisoner and delivered to Cæsar, in whose camp he was murdered during a mutiny of the soldiers. His wife and children however were set at liberty. (Cæs., 'De Bell. Afr.,' 95; Appian, 'De Bell. Civ.,' ii. 100.) Of his twin-sister Fausta nothing is known, except that she married twice, and each time was guilty of adultery. (Ascon., in 'Cic. pro Scaur.,' p. 29.)

7. P. Cornelius Sulla, a son of Servius Cornelius Sulla, was a brother of the dictator, and enriched himself considerably during the proscriptions. (Dion Cass., xxxvii. 27; Cic. 'De Off.,' ii. 8.) In B.C. 66, P. Cornelius Sulla and P. Autronius Pætus were elected consuls; but both were found guilty of ambitus (bribery), and deprived of their

dignity. (Cic., 'Pro Sulla.') He is also believed to have been an accomplice of Catiline in his first conspiracy, and in B.C. 62 he was accused by L. Torquatus of having taken part in both the conspiracies of Catiline. Several men of distinction lent him their protection, and Hortensius and Cicero spoke for him. The speech of the latter is still extant. Sulla was acquitted, but there is every reason for believing that he was guilty of the crime with which he was charged. Cicero's defence was evidently not made without some apprehension and embarrassment. (See also Sallust, 'Cat.,' 17.) Cicero subsequently fell out with Sulla, as the latter was to some extent involved in the crimes of Clodius. (Cic., 'Ad Att.,' iv. 3.) In the civil war between Pompey and Cæsar, Sulla served as legate in the army of Cæsar during the battle of Pharsalus. (Appian, 'De Bell. Civ.,' ii. 76; Cæs., 'De Bell. Civ.,' iii. 51, 89.) In B.C. 47, when he was commanded to transport the legions destined for Africa from Italy to Sicily, he was pelted with stones by the soldiers of the twelfth legion, and driven away, for before embarking for Sicily they claimed the money and lands which they had been promised during the campaign in Thessaly, (Cic., 'Ad Att.,' xi. 21, &c.) During the confiscations and sales of property in the dictatorship of Cæsar, Sulla acquired considerable wealth by the purchase of such property. (Cic., 'De Off.,' ii. 8; 'Ad Fam.,' xv. 19.) In the year B.C. 45 he died on a journey: some said that he had been murdered by robbers, others that he died by over-eating himself; but the people appear to have rejoiced at having got rid of such a worthless person. (Cic., 'Ad Att.,' ix. 10; xv. 17.) He left behind him a son, P. Sulla, and a son-in-law of the name of Memmius, of whom nothing worth mentioning is known. (Cic., 'Ad Fam.,' xv. 17; 'Ad Q. Frat.,' iii. 3; 'Pro Sulla,' 31.)

8. SERVIUS CORNELIUS SULLA, a brother of P. Cornelius Sulla (7). He took part in the conspiracy of Catiline (Sallust, 'Cat.,' 17, 47); but he was not condemned to death, although his guilt was so manifest, that no one would undertake his defence. (Cic., 'Pro Sull.,' 2.)

The last person of any note bearing the name of Sulla in the history of Rome occurs in the reigns of Claudius and Nero. He was a son-in-law of the Emperor Claudius (Suetonius, 'Claud.,' 27; Tacitus, 'Annal.,' xiii. 23), and was consul in A.D. 52. According to the information of one Pætus, Pallas and Burrhus intended to raise him to the imperial power. This charge was found to be false; but Nero nevertheless dreaded Sulla, believing him to be a cunning and crafty person. Some false report subsequently increased this fear of Nero, who, in A.D. 59, sent him into exile to Massilia. (Tacit., 'Annal.,' xiii. 47.) But as the emperor apprehended that Sulla might here induce the German legions to revolt, he ordered him to be put to death, which took place in A.D. 63. (Tacit., 'Annal.,' xiv. 57.)

(Respecting the history of the family of the Sullas, see Orelli, *Onomasticon Tullianum*, ii. p. 192, &c.; Drumann, *Geschichte Roms in seinem Uebergange, &c.*, ii. p. 426, &c.; Pauly's *Real-Encyclopæd. der Alterthumswissenschaft*, ii. p. 668, &c. For the history of the dictator Sulla, and his legislation in particular, see Zachariæ, *L. Cornelius Sulla, genannt der Glückliche, als Ordner des Römischen Freystaates*, Heidelberg, 2 vols. 8vo, 1834; Vockestært, *Dissertatio Historico-Juridica de L. Cornelio Sulla legislatore*, Lugd. Bat., 8vo, 1816; A. Wittich, *De Rei Publicæ Romanæ ea forma, qua L. Cornelius Sulla dictator totam rem Romanam ordinibus, magistratibus, comitiis commutavit*, Lipsiæ, 8vo, 1834; and a Latin dissertation by C. Ramshorn, which bears the same title as that by Wittich, and was published at Leipzig, 8vo, in 1835.)

SULLY, MAXIMILIEN DE BETHUNE, DUC DE, born at Rosny on the 18th of December 1560, was descended from a younger branch of the family of Bethune, in the Netherlands. His ancestors had by their own exertions and wealthy marriages raised themselves to importance in their adopted country of France; but the grandfather of Maximilien had squandered away his inheritance, and left to his son nothing but a proud name and his mother's dowry. François de Bethune, baron of Rosny, was a sagacious man, but not possessed of sufficient talent to re-establish the family fortune; and his adoption of the Protestant religion, by alienating him from his relations, forbade all hopes of improving his inheritance. His eldest son was feeble in mind and body, and the cherished wish to see prosperity return to his house rested upon the second—the more energetic Maximilien. His expectations from this quarter were strengthened by the predictions of astrologers. The first lesson impressed upon the boy's mind was the duty of devoting himself to the aggrandisement of the family. The moral and religious tenets of the Huguenots were at the same time sedulously instilled into him. These early impressions moulded a strong, fearless, and enterprising character, and decided his career in life.

In 1572 François de Bethune carried his son to the court of Henri, the young king of Navarre, then in his twentieth year, having previously commanded the boy in a solemn and impressive manner to live and die with the master he gave him. Young Rosny accompanied the king of Navarre, who was at that time on his way to Paris to conclude his matrimonial engagement with the king's sister. In Paris he paid his court daily to Henri, but resided at some distance, in the quarter where most of the colleges were situated, with a governor, and attended the classes of the College of Burgundy. By the assistance of the principal of that institution he escaped the massacre of St. Bartholomew, though the horrors of that night left a lasting impression on his mind. At the command of his father he continued to reside in Paris, but his literary studies were abruptly closed. His governor perished in the massacre; and his preceptor was too terrified to remain in Paris. The king of Navarre however supplied the place of the tutor with one who gave Rosny instructions in history and mathematics, and the rest of the boy's time was spent, according to his own account, in learning to read and write well. He continued occupied with these pursuits till the beginning of 1575, when he accompanied Henri in his escape from the state of confinement in which he was kept by the French court.

The Protestants had by this time recovered from the dismay into which the massacre of St. Bartholomew had thrown them, had made common cause with their Roman Catholic fellow-subjects in remonstrating against fiscal grievances, and had at last ventured to take up arms again. The king of Navarre and the prince of Condé were in a great measure identified with the Protestant cause; and the Duke of Anjou, who had at this time some cause of quarrel with the court, formed an alliance with them. Immediately after the escape of Henri these three princes found themselves at the head of a mixed army of Roman Catholics and Protestants, amounting to 35,000 men. The civil war which immediately broke out was continued with a few brief intervals of hollow truce till 1594. The studies of Rosny, who accompanied Henri in his flight from Paris, were finally broken off by that event. In his fifteenth year he was immersed in the toils and cares of active life: the death of his father about the same time left him entirely his own master. It was in nineteen years of civil war that he developed and cultivated without guide or master the character and talents which he displayed as minister of France.

At first Rosny accepted an ensigncy in the regiment of foot of which his relation Lavardin was colonel. In the first skirmishes in which he was engaged he evinced so much temerity, that Henri was more than once obliged to rebuke him. It was only in battle however that he showed any degree of boyish thoughtlessness: in the management of his pecuniary affairs he displayed a prudence beyond his years. The rents of his property and the booty he obtained in the storming of several towns, enabled him to maintain a small company of men-at-arms; and with these, resigning his ensigncy, he attached himself exclusively to the person of the king of Navarre. The courage and enterprise of so young a lad, the enthusiasm with which he sought to make himself master of the art of gunnery, and above all the prudence which he manifested in his domestic arrangements, led Henri to cherish so promising a servant. Rosny was made a councillor of Navarre in his twentieth year, with a salary of 2000 livres.

It was soon after this promotion that he was induced to make one in the retinue of the Duke of Anjou, who had been invited to assume the sovereignty of the Low Countries. The bait which attracted Rosny was the promise of having his claims to the inheritance of the Viscount of Ghent supported by the new king, and the opportunity of reconciling himself to his Flemish relations. He found himself disappointed in both, and returned in 1583 to the king of Navarre, no otherwise benefited by his excursion to the Netherlands than by the acquisition of more knowledge of the world and greater experience in war. He was almost immediately despatched to Paris to keep an eye upon the intrigues there going forward.

In December 1583, he married Anne de Courtney, and spent the whole of 1584 with his young wife upon his estate at Rosny. Though retired from public life, he was not idle: he had been obliged on several occasions to deal extensively in horses for the purpose of mounting his troop; and during the year he resided in the country he extended his dealings, sending out agents, who purchased horses in Spain and other countries at mere nominal prices, and sold them at a high rate in the provinces which were the seat of hostilities. His husbandry was so good, that when he rejoined Henri in 1585, he carried not only himself and his troop, but a good round sum of money to assist his master in prosecuting the war. Rosny's devotion to the cause of Henri was deep and unalterable. It was a mixture of personal attachment, of a sense of duty, on account of the solemn injunction of his father, and of a steady belief, resting partly upon the conclusions of his own shrewd judgment and partly upon belief in the predictions of astrologers, that his master was destined to be one day king of France, and himself to rise to eminence in his service. Henri was at the moment in need of such an able and devoted servant. As presumptive heir to the crown of France, he had an interest apart from that of the Protestants; and at the same time the leaders of the Protestant party were anxious to make of France a federation of inde- [illegible]

the crown. His Roman Catholic retainers were even less to be depended upon than the Protestants, for their aversion to his heresy naturally rendered them lukewarm in his service. In the course of some conferences of the Protestant leaders, Rosny zealously opposed the specious pretexts by which they sought to cloak their efforts for personal aggrandisement, and maintained the necessity of concentrating their forces under one leader. At the close of one of these discussions the king of Navarre told him that now was the time for acting as well as arguing boldly: asked whether he was willing to put all to the hazard in his service, and pledged his honour that, should he succeed, Rosny should share in his prosperity. Rosny promised that all his means should be at Henri's disposal; and was from that moment one

of his master's most valued counsellors, as he was one of his bravest soldiers. He was employed in many delicate and difficult negociations; and at the battle of Coutras (20th of October 1587), where he commanded the small park of artillery, he contributed mainly by his skilful employment of it, to the gaining the victory.

That victory was thrown away in consequence of the disunion of the Protestant leaders; and the ensuing year was wasted in skirmishes which led to nothing. The death of the queen-mother, in January 1589, followed in rapid succession by the assassination of the Duke of Guise and the insurrection of the Parisians, forced on an alliance between Henri III. and his heir presumptivé. Rosny was not in a condition to take an active part in the operations which ensued. The death of his wife kept him fettered for some time in hopeless gloom, and when he rejoined the army before Paris, it was in the mood of a man who braved death as a relief from painful thoughts. He was startled out of his despondency by the assassination of the king of France (2nd of August 1589), and the succession of the king of Navarre as Henri IV. The services of Rosny from this time till the entry of Henri into Paris (21st of March 1594) were many and weighty. He fought at the battle of Arque; he was dangerously wounded at the battle of Ivry; he detected the intrigues on foot among the Roman Catholics with the view of forming a 'tiers parti,' which those who distrusted the League might be induced to join, and which should be equally hostile to Henri. This last discovery opened the eyes of Sully to the impossibility of a Protestant obtaining secure possession of the throne of France; and from that moment his part was taken. He urged upon Henri the necessity of re-entering the Roman Catholic Church, and ultimately succeeded in overcoming his not very strong reluctance to the step. Rosny was thus the main instrument in opening the gates of Paris to his master; and to this obligation he added, about the same time, that of gaining for him the services of the Grand-Admiral Villars and the possession of Rouen. Amid all these occupations he found time to marry again, in May 1594: his second wife was Rachel Cochefilot, widow of the Sieur de Châteaupers.

Long before Henri, by changing his religion and obtaining possession of Paris, had established himself securely on the throne of France, he had felt severely the dilapidated state of the national finances. One of his first wishes, on finding himself in a state of comparative tranquillity, was to secure the services of Rosny, in whose fidelity and talents he had the greatest confidence, in this important department of the state. Two difficulties prevented the immediate gratification of this wish; the danger of exciting jealousy by advancing a Protestant, and the reluctance of the professional financiers to admit one not of their class into a knowledge of its secrets. The king hesitated for two years before he could gather courage to beat down these obstacles; but the malversations continued to increase so shamelessly, that in 1596 Rosny was formally installed a member of the great council of finance.

His first step was to obtain from the king the appointment of a commission of inquiry into the state of the revenue and its collection in all the districts into which the kingdom was divided for financial purposes. Four of the principal districts were reserved for his own inspection. In the course of a tour he made through them he detected the various means by which money was diverted from the treasury, and the king kept poor at the same time that over-exactions were levied upon the people. He collected arrears of taxes which had been allowed to lie over, and returned to Paris not only with evidence of abuses in the management of the finances, but with a considerable sum of money in hand. An assembly of notables was held at Rouen soon after his return. The king left Rosny to deal with the representatives of the states, and succeeded in obtaining a grant of some new imposts for the king, and frustrating in a manner that gave no umbrage an attempt made by the assembly to establish a board of control over the royal treasury. He was now promoted to be superintendant of finance, and entered upon the discharge of his duties with a zeal that amounted almost to a passion. He was indefatigable in his examination of the state records, with a view to make himself familiar with the origin and actual character of the different branches of revenue, and the methods of levying them and securing the money they yielded. Having mastered this knowledge, he availed himself of it to organise thoroughly the financial establishment; and he superintended with unremitting vigilance the working of the machine which he constructed. Soon after he commenced operations, he induced the king to order that the surplus receipts of each year should at its close be deposited, in money, in the Bastile. When he undertook the management of the finances, in 1597, the treasury was empty and in debt; after the death of Henri IV., in 1610, 42,000,000 of livres were found in it.

The method and regularity which Rosny had introduced into the finances, suggested a wish that he should lend his assistance towards bringing the other departments of government into similar order. He was appointed in succession to be grand-master of the artillery, director of the marine, master of works, and director of bridges and highways. He became in fact sole minister of France. Six days of the week councils were held every morning and evening. On the Mondays, Thursdays, and Saturdays, the council of state and finances sat both in the forenoon and the evening; on the other three days special councils were held—of war, commerce, &c. Rosny attended all, and presided in all when the king was absent, which was frequently the case.

In addition to these duties of routine, he was frequently engaged in important negociations. In 1601 he was delegated to meet Queen Elizabeth at Dover, where arrangements were made for an alliance against the house of Austria. In 1603 he was sent as ambassador to James I. on his succession. Honours and emoluments flowed in upon him. The grand-mastership of the artillery produced him an annual income of 24,000 livres; his office of counsellor of state as much; he held several governments, the appointment of a counsellor of Navarre, the command of a troop, to all of which considerable pensions were attached, and he received from time to time considerable presents from Henri. In 1606 he was created Duc de Sully and a peer of France. And his advice was taken and his services employed by the king in his most delicate family arrangements, as well as in the affairs of the state.

The murder of Henri IV. in 1610 terminated the career of Sully as minister. He stood alone after the death of him to whom alone he had devoted himself; obnoxious to envy and intrigue on account of his power and wealth, doubly obnoxious as a Protestant. He continued for some time to attend the council as usual, but finding himself systematically thwarted by the favourites of the new court, he made preparations for resigning in the commencement of 1611, and early in that year formally gave up the offices of superintendent of finance and governor of the Bastile.

From that time the château of Villebon became his principal residence. In the spring and autumn of every year he visited Sully and Rosny. He had retained his government of Poitou, and the direction of the artillery, the fortifications, and the roads and bridges; so, though retired from court, his life was neither private nor inactive. He attended at least one conference of the Protestants; but refused to take part in any of their armaments. He retained the respect of the court, and was appointed a marshal of France by Louis XIII., in 1634. The favourite amusement of his declining years consisted in preparing his Memoirs "of the great and royal economies of Henri IV." for publication. He took a keen interest in the management of his estates. The prodigality of his son (who died before him) involved him in some disagreeable embarrassments; and the decision against him of a suit which his grandson had been instigated to commence is supposed to have hastened his death. He died at Villebon, December 22, 1641.

Sully was essentially a man of action; except for history, and those branches of knowledge which are useful to the soldier and practical statesman, he seems to have had little literary taste. He was fearless, enterprising, and persevering. His appetites were not inordinate, and were held in constant control by his powerful will. He had a clear and just perception of character. He had naturally a love of order and despatch, which were strengthened by habit. His theoretical views of society and political economy do not evince much profundity; and the strange and cumbrous arrangements of his Memoirs would seem to indicate that he laboured under the same inability to tell a plain story briefly and intelligibly, which has been observed in others eminent for the clearness of apprehension displayed in their actions. His moral creed seems to have closely resembled that of the contemporary Puritans of England. It is more difficult to conjecture what were his religious opinions. With great temptations to abjure the Protestant faith, he continued to profess it to the last. Yet he advised Henri IV. to reconcile himself to the Roman Catholic Church, and his affection for that king is beyond a doubt. Nor can his adherence to Protestantism be explained upon the assumption that he was influenced by a partisan point of honour; for he was more a Frenchman than a Protestant, and invariably sacrificed the party interests of the Huguenots to the broad interests of the nation. His devotion to Henri was not without a tinge of superstition; it was long affected by the predictions of astrologers, if it was ever entirely cleared of them. His love of state, and display in his apparel, household, and attendants, is another indication of something imaginative peeping out from under his stern practical character; as is also the fragment of a romance of the Scudery school found among his papers after his death. Yet he had no tolerance for what weaklings call sentiment, as may be gathered from his own account of his first marriage; and from his sturdy and fearless opposition to the follies into which that weakness frequently led his master. Sully was not a person exactly to be loved, but he was one to be reverenced and implicitly trusted. He was perhaps a servant such as no king but Henri IV. ever had; as Henri on his part was qualified to win the affectionate devotion of such a servant beyond any king who ever existed. The administration of Sully is an important chapter in the history of France: the subsequent fortunes of that nation cannot be thoroughly understood unless by one who has studied attentively his operations.

(The principal authority for the facts stated in this sketch is Sully's own work; but some assistance has been derived from De Thou and other contemporary writers.)

SULPI'CIA, a Roman poetess, of whose productions we possess only one Satire, consisting of seventy verses, which is usually called 'De Edicto Domitiani, quo Philosophos Urbe exegit.' She is generally supposed to be the same as the Sulpicia mentioned by Martial

(x. 35 and 38), and to have been the wife of Calenus: she was accordingly a contemporary of Domitian and of Martial. The poem of Sulpicia is on the whole stiff, and shows little imagination. It is usually annexed to the editions of Persius and Juvenal; the best separate edition is that by J. Gurlitt, 'Cum Commentariis C. G. Schwartzii,' 2 parts, 4to, Hamburg, 1819. It is also printed in the 'Anthologia Latina' of Burmann, and Wernsdorf, 'Poetæ Latini Minores.'

(Burmann, 'Antholog. Lat.,' ii. p. 408, &c.; Wernsdorf, 'Poet. Lat. Min.,' iii. p. lx., &c., and p. 83, &c.)

In the fourth book of the 'Elegies' of Tibullus there are several letters written in the name of Sulpicia, which in their character and diction present some slight differences from the other poems of Tibullus. Some modern critics, as Barth ('Adversaria,' liv. 16) and Brouckhuis (ad Tibull., p. 384), have therefore supposed that they were written by the Sulpicia above-mentioned. This opinion however cannot be reconciled with several historical allusions in these letters, which clearly point to the age of Augustus. For this reason Heyne (ad Tibull., iv. 2, p. 350, &c.) conjectured that they were the work of a Sulpicia who lived in the time of Tibullus. But this opinion too rests on very weak grounds, and we cannot indeed see any sufficient reason for supposing that these letters, notwithstanding their slight peculiarities, were not written by Tibullus himself.

(Compare Bähr, *Geschichte der Röm. Literatur*, p. 250 and 279.)

SULPICIUS RUFUS. P. Sulpicius Rufus was born in the year B.C. 124, and was ten years older than the orator Hortensius. In the year B.C. 94 he prosecuted C. Norbanus for the offence of majestas, under the provisions of the Lex Apuleia, a circumstance which brought him into notice. (Cic., 'Off.,' ii. 14.) In the following year he was quæstor, and he served in the Social war as legate of Cn. Pompeius Strabo. He was tribunus plebis in the year B.C. 88, and supported the faction of Marius. Cicero heard many of his speeches during his tribunate, and thoroughly studied his style of oratory: "He was," says Cicero, "of all the orators that I ever heard, the most dignified, and, if one may use the expression, the most tragic: his voice was powerful, sweet, and clear; his gesture and every movement graceful; and yet he seemed as if he were trained for the forum, and not for the stage: his language was rapid and flowing, and yet not redundant or diffuse." (Cic., 'Brut.,' 55; comp. Cic., 'De Orat.,' iii. 8.) Among other measures of his tribunate, Sulpicius brought forward and carried a rogatio, by which the command of the Mithridatic war was transferred from Sulla to Marius. Sulla, who was then at Nola with his army, marched to Rome, of which he took possession. [SULLA.] Twelve persons were proscribed, among whom were Marius and Sulpicius. Marius escaped, but Sulpicius was betrayed by his slave, and murdered in a villa near Rome.

Sulpicius left no writings, and Cicero states that he had often heard him say that he was not accustomed to write, and that he could not write. ('Brut.,' 56.) There were however orations attributed to him, but they were supposed to be the work of P. Canutius. P. Sulpicius is one of the interlocutors in Cicero's dialogue 'De Oratore.'

It does not appear how P. Sulpicius was related to Servius Sulpicius Rufus. As he was a tribune, he must have been of a plebeian family, or at least must have been adopted into a plebeian family, and it may be that he was of a different family from Servius Sulpicius.

SULPICIUS LEMONIA RUFUS, SERVIUS, the friend and contemporary of Cicero, was nearly about the same age as Cicero ('Brut.,' 40), and consequently was born about B.C. 106. He was of a patrician family, and yet Cicero says that his father was only an eques. He began his career as an orator, and might have attained the first place or have been only inferior to Cicero, if he had not directed his energies to the study of the law. It is said that on one occasion he applied to Q. Mucius Scævola the Pontifex for his advice on a question of law, and that Scævola, perceiving Servius did not understand what he said, reproached him for his presumption in undertaking the conduct of causes, when he was ignorant of the law which was necessarily involved in them. This determined him to devote himself to the law. The time at which Servius began his legal studies does not appear. He accompanied Cicero to Rhodes, B.C. 78 ('Brut.,' 41), and it may be inferred from the passage of the 'Brutus' that he commenced his legal studies after his return, or perhaps it was after his return that he devoted himself exclusively to the law. His object in visiting Rhodes was to improve himself.

Servius filled several public offices. He was quæstor of the district of Ostia (Cic., 'Pro Muren.,' 8), curule ædile, and prætor for Quæstiones Peculatus. The first time that he was a candidate for the consulship he was rejected, and L. Murena was elected, whom Servius prosecuted for ambitus (bribery): Murena was defended by Hortensius, M. Crassus, and Cicero. In the year B.C. 51 he was elected consul with M. Claudius Marcellus, in preference to Cato, who was rejected. In the year preceding his consulship he had been interrex, in which capacity he returned Cn. Pompeius as sole consul. In the war between Cæsar and Pompey he does not appear to have taken any decided part, though it seems probable that he most inclined to Cæsar's side; at least, after the defeat of Pompey at Pharsalia, Cæsar made him governor of Achæa, where he was at the time when Cicero addressed to him one of his extant letters. ('Ad Div.,' iv. 3.) During the residence of Sulpicius at Athens his former colleague Marcellus was assassinated in Piræus; Sulpicius had him honourably buried in the gymnasium of the Academia, where a marble monument was erected to his memory. This tragical event is communicated by Sulpicius to Cicero in an extant letter, which is characterised by great simplicity. After the death of Cæsar he was sent by the senate, with L. Philippus and L. Piso, on a mission to Antony, who was then besieging D. Brutus in Mutina, for the purpose of negociating with Antony before the senate declared him an enemy to the state. He was then in bad health, and only just lived to reach the camp of Antony, where he died, B.C. 43. Cicero pronounced an eulogy on his friend in the senate, and on his motion a bronze statue was erected to the memory of Servius, which existed for some time. (Cic., 'Phil.,' ix.; 'Dig.,' i., tit. 1, s. 2, § 43.) The terms of the senatus consultum, which was drawn up by Cicero ('Phil.,' ix. 7), included the honours of a public funeral. He left a son Servius, who is mentioned by Cicero. His wife's name was Postumia. (Cic., 'Ad Div.,' iv. 2.) The fourth book of Cicero's letters ('Ad Diversos') contains his letters to Sulpicius and two letters from Sulpicius to Cicero.

Servius was an accomplished man, as well as a distinguished orator; but as a lawyer he was, in the opinion of Cicero, pre-eminent and unrivalled. His teachers were L. Lucilius Balbus and C. Aquilius Gallus. Cicero ('Brut.,' 41) attributes his excellence as a lawyer to the philosophical discipline which he had undergone. He observes that others possessed a knowledge of the law, but Servius alone possessed it as an art. This art, he adds, he could never have derived from mere knowledge of the law; but he had acquired that dialectic skill, the greatest of all arts, which enabled him to dispel the obscurity that characterised the responsa and speeches of other lawyers. "He distributed the matter of a thing into its parts; he developed by definition what was latent; he cleared up what was obscure by correct interpretation: he first ascertained and then separated what was ambiguous; lastly, he had a measure by which to estimate truth and falsehood, and to determine what consequences followed and what did not follow from premises." To these requirements, and to a profound knowledge of the law, he added an acquaintance with letters and an elegant diction. Such a combination of talent seldom appears.

Servius was a voluminous writer. Cicero speaks of his works as being unequalled. We may judge of his style from his letter of consolation to Cicero on the death of his daughter Tullia. (Cic., 'Ad Div.,' iv. 5.) He wrote nearly a hundred and eighty treatises on law, many of which existed in the time of Pomponius, that is, in the time of Antoninus Pius. He probably wrote a commentary on the Twelve Tables: he was also the author of a treatise on the Edict, and notes on a work on the civil law by Q. Mucius Scævola the Pontifex (Gell., iv. 1); of a book 'De Dotibus,' and several books 'De Sacris detestandis' (adoption, probably). There are extant various fragments of his belonging to treatises the titles of which are not known. He is often mentioned in the 'Digest,' particularly by Alfenus, but there is no excerpt from his works in that collection. It seems a probable conjecture that when Alfenus quotes another person without mentioning a name, his master Servius Sulpicius is meant. (Bynkershoek, 'Observ.,' viii. 1.)

Servius founded a numerous school of lawyers, but we are only acquainted with the names of those who were known as writers. His most celebrated pupils were Alfenus Varus and Aulus Ofilius: there were also among others Aufidius Tucca, C. Ateius Pacuvius, and Antistius Labeo, the father of a more distinguished son.

Our information about Servius Sulpicius is mainly derived from his friend Cicero, who gives him a high character for integrity. He is said to have written some erotic poems. (Ovid., 'Trist.,' ii. 1, 141; Plin., 'Ep.,' v. 3.)

SULPI'CIUS SEVE'RUS, a Christian writer belonging to the end of the fourth and the beginning of the fifth century of our æra. He is generally supposed to have been born about the year A.D. 366, in Aquitaine, and was descended from a distinguished family. He first followed the legal profession and gained great reputation as an orator; but after the death of his wife who belonged to a consular family and died at an early age, Sulpicius withdrew himself entirely from the world, and with a few friends led a retired and monastic life as a presbyter in Aquitaine. He commenced this life about 392, at the same time that his intimate friend Paulinus adopted the same mode of life, who in his letters commends Sulpicius for his conduct, and the more as the father of Sulpicius had disinherited his son for the step he had taken. (Paulin., 'Epist.,' v. 1; xi. 5; xxiii. 3, &c.) But what Sulpicius thus lost through the anger of his father, was amply made up by the munificent liberality of his father-in-law. Sulpicius made several journeys to Tours, the bishop of which place Martinus inspired him with such admiration, that Sulpicius who gradually formed an intimate friendship with him, resolved to become his biographer. Further particulars respecting the life of Sulpicius are not known, except that during his last years he abstained altogether from speaking, as he considered his former habits to have been rather loquacious, for which he meant to atone by perfect silence. (Gennadius, 'De Viris Illustr.,' 19.) The time of his death is very uncertain: some assign it to 420, others to 422, and others again to 432; but the most probable opinion is that he died about A.D. 410, or soon after.

We possess of Sulpicius Severus four different works: 1. 'Vita Sancti Martini Turonensis,' which is written in the panegyrical style,

and is full of miraculous events in the life of his hero. It was however not published till after the death of Martinus about 400. The work is preceded by an epistle 'Ad Desiderium Fratrem,' and at the end of it there are three letters describing the death, burial, and those virtues of Martinus which were not sufficiently set forth in the biography itself. 2. 'Historia Sacra,' or 'Chronica Sacra,' in two books. This is a brief history of religion from the creation down to the consulship of Stilicho and Aurelian (A.D. 400). The first book and the first twenty-six chapters of the second treat of the history of the Jews; and the remaining portion chiefly contains accounts of the life of Christ, the persecutions of Nero, the history of Constantine, and in general of the most important events in the early history of Christianity. Here too, as in his life of Martinus, the author shows a great partiality for what is marvellous. 3. 'Dialogi Tres,' or it should rather be 'Dialogi Duo,' as the second dialogue is only part of the first: the principal object of these dialogues is to describe the merits and virtues of the monks and hermits of the East. 4. 'Epistolæ,' the genuineness of some of which is very doubtful.

Notwithstanding the superstitious tone which pervades all the works of Sulpicius, they have a charm arising from their purity of diction which scarcely any other writer of this age possesses. His language is clear and concise, and he seems to have taken Sallust as his model in this respect. Some writers have therefore called him the Christian Sallust.

His 'Vita Martini' has often been printed. The editio princeps of his 'Historia Sacra' appeared at Basel, 1556, 8vo.; it was followed by the editions of Signonius with a commentary, 8vo, Bononiæ, 1581; and of J. Drusius, 8vo, Arnhemii, 1607. A collection of his works appeared under the title 'Severi Opera emendata et illustrata à V. Giselino,' 8vo, Antwerp, 1574, and fol., Paris, 1575. The latter however only contains his 'Vita Martini' and the 'Historia Sacra.' Other editions of all the works of Severus are those by G. Hornius, 8vo, Lugdun. Bat., 1647, 1654, 1665; by J. Vorstius, 12mo, Berolini, 1668, 8vo, Lipsiæ, 1703, 1709. The best edition is that by Hieronymus de Prato, 4to, Veronæ, 1741 and 1754, which however does not contain the letters. His works are also printed in the 'Bibliotheca Patrum Max.' Lugdun., vol. vi. p. 324, &c., and in Galland's 'Bibliotheca Patrum,' vol viii., p. 355, &c.

(G. Vossius, *De Historicis Latinis*, p. 209, &c.; Bahr, *Geschichte der Röm. Lit.*, 2te abtheil, *Die Christlich-Römische Theologie*, p. 219, &c.)

SULZER, JOHANN GEORG, the youngest of a family of twenty-five children, was born October 16th, 1720, at Winthurthur, in the canton of Zurich, where his father held the office of 'Seckelmeister,' or registrar of public accounts. Losing his parents, both of whom died on the same day, while he was yet in early youth, it was with difficulty that he was enabled to pursue his education for the church, according to their wishes, but with little inclination on his own part. In 1736 he was placed at the gymnasium at Zurich, and immediately on quitting it, three years afterwards, was ordained and became curate to the pastor of Maschwanden. Ill health however soon compelled him to resign his clerical duties, nor did he ever re-assume them. He now returned to his first and favourite studies of natural history, mathematics, and philosophy, and after residing about four years at Magdeburg as private tutor in the family of a wealthy merchant, received the appointment of professor of mathematics at the Joachimsthal gymnasium at Berlin, in 1747, and so recommended himself both by his ability as a teacher and by his attainments, that in 1750 he was admitted into the Academy of Sciences. The same year was that of his marriage with an amiable woman, whom he had the misfortune to lose in 1760; in consequence of which bereavement he quitted Berlin, and made a visit to his native country, where he recovered his wonted health and spirits, and where he first conceived the plan of his great work, the 'Theory of the Fine Arts.' He would have gladly remained in Switzerland, and he made application to that effect, but instead of listening to it, the king made him a professor at the newly-established 'Ritter-Academie,' or military college, with a very considerable pension, and also bestowed on him a piece of ground in the immediate environs of Berlin, where he afterwards built himself a villa and laid out a botanical garden. He accordingly returned to Prussia in 1763, where he remained till 1775, when he was advised to travel for the benefit of his health, then greatly impaired. He visited the south of France, Switzerland, and Lombardy, of which tour he kept a journal that was published shortly after his death. On his return to Berlin, his health, which had been considerably improved, again declined. He died February 25, 1779.

Great as was the distinction he acquired among his contemporaries in other and far different branches of knowledge, Sulzer's fame now rests chiefly upon his 'Allgemeine Theorie der Schönen Kunste,' a cyclopædia of literature and the fine arts; and, as Herder says of it, "one that is in itself an entire academy." Although this work was announced by its author in 1760, it did not appear till 1771-74, for Sulzer had not calculated upon the time it would take to render its execution satisfactory to himself as well as the public. The second edition, in four volumes 8vo, with a supplement containing additions and corrections, was published in 1792-94; and in 1799 came out an appendix to it, forming a complete Index of all the writers, artists, &c. referred to in it. There are also distinct works intended as accompaniments to the 'Allgemeine Theorie'—one by Blankenburg, entitled 'Literary Additions,' &c., 3 vols. 8vo, 1796-98; the other 'Nachträge' (supplementary articles), by Schatz and Dyck, 8 vols. 8vo, 1792-1808. Of Sulzer's other writings the principal are—'Moral Reflections on the Works of Nature,' Berlin, 1741; and 'Philosophical Pieces,' 1773-86.

SUMAROKOV, ALEXANDER PETROVITCH, whose name was after that of his contemporary and literary rival Lomonosov, almost the only one that, until of late years, was known in this country as that of a Russian poet, was born at St. Petersburg in 1718, and was the son of a general officer. He was educated first at home, and afterwards in the Land Cadet Corps, where he soon distinguished himself by his ability. The study of Corneille and Racine inspired him with a taste for dramatic composition; and at about the age of twenty-five he began to attempt it. His tragedies were at first performed at court before the Empress Elizabeth, for there was then no public theatre, and as they satisfied the principal person, they were loudly applauded by the rest of the audience. This success encouraged Sumarokov, who was naturally of a vain disposition, and he determined to establish a permanent theatre in the capital; an attempt in which he was greatly aided by the influence of his father (Peter Pankratievich), who, besides being a person of some consequence in other respects, held a post near the person of the grandduke Peter. The result was, that the theatre was opened in 1756, under the immediate patronage of the court, and Sumarokov appointed its director; whence he has been generally considered the founder both of the Russian theatre and the Russian drama. But dramatic entertainments were not totally unknown to his countrymen before his time, for they had been introduced at court at the close of the preceding century, and the scriptural pieces of Demetrius, bishop of Rostov (b. 1651, d. 1709), had been performed. At the very time too that Sumarokov was organising his plans, there was not only a small theatre at Yaroslav, but it was thence that he obtained his chief performers, including the celebrated Volkov [VOLKOV, P. G.] and Dmitrevsky, who afterwards obtained the appellation of the Russian Garrick.

Still, if not literally the originator, Sumarokov may be regarded as the founder of the drama in Russia: he brought it at once to comparative perfection; and frequently approached and perhaps would have surpassed his models, if he had not allowed himself to be trammelled by them, and if he had not, while aiming at the merits, adopted all the defects, the conventionalities, and rigorous poetical etiquette of the French stage and its rhymed Alexandrine versification. Among his tragedies, his 'Semira,' and 'Sinov and Truvor,' are his best and most original productions, notwithstanding they are not, like his 'Demetrius,' on the list of acting pieces. As a comic writer, he hardly deserves mention, for his dramas of that class are little more than farces, occasionally coarse in expression, but less gross and less immoral than many comedies that, being less indelicate, are tolerated as decent. They have one merit, that of setting the example of prose dialogue as the most suitable for the drama of ordinary life: but their language is now become quite antiquated: a disadvantage more sensibly felt in Sumarokov's prose than in his poetry. There are indeed many exceedingly beautiful passages in his tragedies; so poetical in sentiment, and so felicitously turned, that they hardly suffer at all by comparison with any specimens of Russian poetry at the present day. Sumarokov attempted not only every species of the drama, including operas, but almost every form of poetical composition. He versified the 'Psalms' in ten books, and wrote a vast number of odes, satires, epistles, fables, eclogues, elegies, sonnets, epigrams, songs, and other pieces, besides several in prose, including some historical and didactic ones, and his 'Dialogues of the Dead,' &c. The first complete edition of his works was published in ten volumes, 8vo, in 1787, ten years after his death, which happened at Moscow, October 1, 1777.

*SUMNER, JOHN BIRD, D.D., Archbishop of Canterbury, was born in 1780, at Kenilworth, Warwickshire. His father, the Rev. Robert Sumner, vicar of Kenilworth and Stoneleigh, was the son of Dr. John Sumner, provost of King's College, Cambridge. He was educated at Eton and at King's College; and obtained university honours as Browne's Medallist, and Hulse's Prizeman. In 1815 he published his first work, entitled 'Apostolical Preaching.' In 1816 appeared his 'Records of Creation.' To this remarkable work was awarded the second prize of 400*l.*, under the will of a Scotch gentleman, named Burnett. All his numerous theological works are distinguished by their earnest piety, their depth of thought, and elegance of language. When a Fellow of Eton College he addressed a series of discourses to the scholars, and the effect of his winning and impressive eloquence was a marked improvement in the moral habits of the whole school. Dr. Sumner, who was a canon of Durham in 1820, was consecrated bishop of Chester in 1828. In this district he gave a most remarkable impetus to the building of churches, and the foundation of schools, especially of infant schools. In 1848 he was translated to the archbishopric of Canterbury.

SUMNER, CHARLES RICHARD, D.D., Bishop of Winchester, younger brother of the archbishop, was born at Kenilworth in 1790. He was educated at Eton, and at Trinity College, Cambridge. In 1824, being then librarian and historiographer to King George IV., he was chosen to superintend the publication of Milton's Latin Treatise on Christian Doctrine, which was discovered in the State Paper Office; of which work he made a translation, which was published in 1825. Dr. Sumner was then a prebendary of Canterbury. He was promoted

to the see of Llandaff in 1826, with which he held the deanery of St. Paul's. In 1827 he was translated to the bishopric of Winchester.

SUNDERLAND, HENRY SPENCER, FIRST EARL OF (of that name), was born in 1623, and was the eldest son of Henry, second Baron Spencer of Wormleighton, which title he inherited on his father's death in December 1636. While still a minor he married the beautiful lady Dorothy Sidney, daughter of the earl of Leicester, and sister of Algernon Sidney, the Sacharissa of the poet Waller; but on the breaking out of the civil war, and the erection of the royal standard at Nottingham in August 1642, Lord Spencer conceived himself bound in honour to repair thither, although like many others who took the same course, by no means desirous of setting the prerogative above the law, but rather siding with the king against the parliament as only the least unhappy alternative offered by the crisis. Some confidential and affectionate letters to his wife, which are printed in Collins's 'Sidney State Papers,' show the position in which he found himself, and the feelings with which he regarded the royal cause. In one dated Shrewsbury, 21st September 1642, he says: "How much I am unsatisfied with the proceedings here, I have at large expressed in several letters. Neither is there wanting, daily, handsome occasion to retire, were it not for grinning honour. For let occasion be never so handsome, unless a man were resolved to fight on the parliament side, which for my part I had rather be hanged, it will be said without doubt that a man is afraid to fight. If there could be an expedient found to salve the punctilio of honour, I would not continue here an hour. The discontent that I and other honest men receive daily is beyond expression." Very much of the discontent here spoken of seems to have arisen from the influence in the royal councils possessed by the popish party, already strong in the support of the queen. Lord Spencer however, although he did not accept any military commission, drew his sword with the rest, and distinguished himself by his gallantry when the two armies joined battle for the first time at Edgehill, 23rd October 1642. The following year on the 8th of June, he was raised (it has been said, as a reward for accommodating the king with the loan of 15,000*l.*) to the title of Earl of Sunderland, a title which had become extinct about three years before by the death of Scrope, Earl of Sunderland (previously Lord Scrope), upon whom Charles had conferred it in the beginning of his reign. But on the 19th of September thereafter, the new-made earl fell at the (first) battle of Newbury, the same fatal fight which deprived the king of the Earl of Carnarvon, and Clarendon's great hero Lord Falkland. The royalist historian describes the Earl of Sunderland as "a lord of great fortune, tender years (being not above three and twenty years of age), and an early judgment; who having no command in the army, attended upon the king's person under the obligation of honour; and putting himself that day in the king's troop a volunteer, before they came to charge was taken away by a cannon bullet." By his wife who afterwards married Robert Smythe, Esq., he left a son who succeeded him in the peerage, a daughter Dorothy, who became the wife of Charles II.'s famous minister, the first Marquis of Halifax, and another daughter Penelope, who died unmarried.

SUNDERLAND, ROBERT SPENCER, SECOND EARL OF, the only son of Henry, the first earl, was probably born in 1641 or 1642. His first entrance into public life appears to have been in 1671, in the latter end of which year he was nominated ambassador to Spain. In 1672 he went to Paris in the same capacity, and he was one of the three plenipotentiaries appointed to proceed to Cologne in the following year when England and France were engaged in a war with the Emperor, Spain, and Holland, to open negociations for a general peace, which however proved abortive. He had already evinced a remarkable talent in the conduct of affairs. "Lord Sunderland," says Burnet, in mentioning this appointment "was a man of a clear and ready apprehension, and a quick decision in business. He had too much heat both of imagination and passion, and was apt to speak very freely both of persons and things. His own notions were always good [the bishop seems to mean correct or judicious]; but he was a man of great expense..... He had indeed the superior genius to all the men of business that I have yet known." In 1678, on the recall of Mr. Ralph Montague from Paris, at the instigation of the Duchess of Portsmouth, whose enmity and vengeance he had incurred by being detected in making love at the same time to herself and her daughter, Sunderland was again sent ambassador to France; but on the change of government at home in the beginning of the following year, he was recalled and made secretary of state in the room of Sir Joseph Williamson. From this time at least, if not from an earlier date, Sunderland especially attached himself to the Duchess of Portsmouth, availing himself of her patronage or instrumentality as one of the principal props of his ambition. At first he and lords Essex and Halifax united in opposing Shaftesbury on the question of excluding the Duke of York, and keeping the chief direction of the state in their hands they were popularly styled the triumvirate. "Lord Sunderland," says his friend and admirer Burnet, "managed foreign affairs, and had the greatest credit with the Duchess of Portsmouth." This original triumvirate however did not last long: before the end of the year Sunderland had shaken off both the others; and the kingdom was now governed by a new junta, consisting of himself, Lord Hyde, and Godolphin. To this date is to be assigned the commencement of Sunderland's relation to the prince of Orange, afterwards King William. Burnet states that he entered into a particular confidence with the prince, "which he managed by his uncle Mr. Sidney, who was sent envoy to Holland." He and Godolphin now also followed the Duchess of Portsmouth in declaring openly for the exclusion. But immediately after the dissolution of the last of the exclusion parliaments, in March 1681, another change of government suddenly threw Sunderland, with the rest of the popular members of administration, out of office. Evelyn has a notice of him immediately after this, which is interesting:—"16 May (1681). Came my Lady Sunderland to desire that I would propose a match to Sir Stephen Fox for her son Lord Spencer to marry Mrs. Jane, Sir Stephen's daughter. I excused myself all I was able. She was now his only daughter, well bred, and likely to receive a large share of her father's opulence. Lord Sunderland was much sunk in his estate by gaming and other prodigalities, and was now no longer secretary of state, having fallen into displeasure of the king for siding with the Commons about the succession; but this I am assured he did not do out of his own inclination, or for the preservation of the Protestant religion, but by mistaking the ability of the party to carry it." Evelyn pressed by the lady, went through the form of executing her commission; but his interview with Sir Stephen merely ended in an understanding between them that nothing more should be done in the matter, and that he should "put it off" as civilly as he could. Sunderland's fortunes however soon brightened again. In January 1682, he was recalled to office: "the king," says Burnet, "had so entire a confidence in him, and Lady Portsmouth was so much in his interests, that upon great submissions made to the duke, he was again restored to be secretary." Hyde, now created Viscount Rochester, was, it seems, the person who prevailed upon the duke to accept the said submissions, for which he incurred the implacable enmity of Halifax, who, Burnet tells us, "hated Lord Sunderland beyond expression, though he had married a sister;" but this did not prevent Sunderland from, a few years after, becoming Rochester's rival and enemy. He remained in power during the rest of this reign; and notwithstanding that he had again been detected towards its close in intriguing, along with the Duchess of Portsmouth, Godolphin, and the French ambassador Barillon, for the exclusion of James from the throne, when that prince became king he was not only retained in office, but acquired a greater ascendancy in the administration than ever. This extraordinary fortune he owed in part to his admirable talents for business, which made him almost indispensable; in part to his equally unrivalled skill in the art of insinuation, a skill moreover which he practised with the great advantage of being utterly unrestrained either by principle (at least as commonly understood) or by any attempt to preserve the appearance of consistency.

He now found a new patron in the queen, to whom he professed to give himself entirely up. When the Marquis of Halifax was turned out for refusing to vote for the repeal of the Test Act, Sunderland was, in the beginning of December 1685, declared president of the council, still retaining his place of secretary. "Lord Sunderland," writes Evelyn, in February following, "was now secretary of state, president of the council, and premier minister." And again, on the 12th of May 1687—"Lord Sunderland, being lord president and secretary of state, was made knight of the garter and prime favourite." It is worthy of notice that all this success in political life was achieved by Sunderland without the faculty of public speaking: he scarcely ever opened his lips to express more than a simple assent or dissent either in parliament or at the meetings of the cabinet. There is a curious account of his drawling, affected mode of utterance, when he did say a few words, in North's 'Examen,' p. 77. One of his methods of despatching business also was sufficiently singular, if we may believe Lord Dartmouth, who, in a note upon Burnet's 'History,' tell us, on the authority of one of Sunderland's clerks, that "he never came to the secretary's office, but they carried the papers to him at his house, where he was usually at cards, and he would sign them without reading, and seldom asked what they were about."

Throughout James's unhappy reign the principal direction of affairs was in the hands of Sunderland and Father Petre (whom he made use of with his usual dexterity), they two constituting what was called the secret council. At last Sunderland, about the end of the year 1687, fairly turned Roman Catholic. "He made the step to popery," says Burnet, "all of a sudden, without any previous instruction or conference; so that the change he made looked too like a man who, having no religion, took up one rather for to serve a turn than that he was truly changed from one religion to another." To make matters even however Lady Sunderland took to professing a hotter Protestantism than ever. The Princess (afterwards queen) Anne writes to her sister the Princess of Orange, 13th March 1688: "This worthy lord does not go publicly to mass, but hears it privately at a priest's chamber, and never lets anybody be there but a servant of his. His lady too is as extraordinary in her kind; for she is a flattering, dissembling, false woman; but she has so fawning and endearing a way that she will deceive anybody at first, and it is not possible to find out all her ways in a little time. She cares not at what rate she lives, but never pays anybody. She will cheat, though it be for a little. Then she has had her gallants, though maybe not so many as some ladies here; and, with all these good qualities, she is a constant churchwoman: so that to outward appearance one would take her for a saint, and, to hear her talk, you would think she

were a very good Protestant; but she is as much one as the other; for it is certain that her lord does nothing without her." And again, under date of the 20th:—"I can't end my letter without telling you that Rogers's wife (i.e. Lady Sunderland) plays the hypocrite more than ever: for she goes to St. Martin's morning and afternoon, because there are not people enough to see her at Whitehall chapel, and is half an hour before other people come, and half an hour after everybody is gone, at her private devotions. She runs from church to church after the famousest preachers, and keeps such a clatter with her devotions that it really turns one's stomach. Sure there never was a couple so well matched as she and her good husband; for as she is throughout in all her actions the greatest jade that ever was, so he is the subtilest working villain that is on the face of the earth." (Dalrymple's 'Memoirs,' Append., part. i., pp. 299-301.) Against all this indeed, Lady Sunderland, who was undoubtedly a woman of remarkable talents, ought to have the benefit of the high character given of her by Evelyn, who, after telling us that she is one whom, for her distinguished esteem of him, he must ever honour and celebrate, adds, "I wish from my soul the lord her husband, whose parts and abilities are otherwise conspicuous, was as worthy of her as, by a fatal apostacy and court ambition, he has made himself unworthy. This is what she deplores, and it renders her as much affliction as a lady of great soul and much prudence is capable of." ('Diary,' 18 July 1688.) It is known now however that if Lady Sunderland professed to Evelyn to be opposed to the courses her husband pursued, she must have been imposing upon him; for she was certainly his confidant and associate in the darkest of his political intrigues and duplicities. As for Sunderland, one excuse that has been made on probable grounds for the worst things he did during his administration of affairs under James is, that he was all the while in secret league with the Prince of Orange and doing his best to drive matters to a revolution. "After the revolution," says Lord Dartmouth, "he and his friends for him pleaded that he turned Papist for the good of the Protestant religion;" and Burnet, in the passage to which this note is appended, admits that his change of religion had since been imputed to his desire "to gain the more credit, that so he might the more effectually ruin the king." James however at last either came to suspect him or thought to lighten the crazy vessel of the state by throwing the unpopular minister overboard. He was dismissed on the 28th of October 1688. "This change," says the 'History of the Desertion,' "pleased all men, but it came too late."

On the arrival of the Prince of Orange, Sunderland went over to Amsterdam, whence however he and his wife wrote to the prince, claiming his protection on the ground that they had all along been in his interest. (See their Letters, in Dalrymple, Append., part ii. pp. 3-5.) On the 23rd of March 1689, also, Sunderland published at London a defence of his conduct in the form of a letter to a friend, which is printed in the 'History of the Desertion,' pp. 28-33, and in Cogan's 'Tracts,' vol. iii. Here he professes, but does not support his assertions by any evidence, to have all along done his utmost, though unsuccessfully, to check James's illegal and headlong course, only taking blame to himself for consenting to remain in office when his advice was so entirely disregarded. The statement contains also some very thickly laid on flattery of King William. "Sometime after," he says in one place, "came the first news of the prince's designs, which were not then looked on as they have proved, nobody foreseeing the miracles he has done by his wonderful prudence, conduct, and courage; for the greatest thing which has been undertaken these thousand years, or perhaps ever, could not be effected without virtues hardly to be imagined till seen nearer hand." The conclusion of this precious effusion is rich:—"I lie," says his lordship, "under many other misfortunes and afflictions extreme heavy, but I hope they have brought me to reflect on the occasion of them, the loose, negligent, unthinking life I have hitherto led, having been perpetually hurried away from all good thoughts by pleasure, idleness, the vanity of the court, or by business; I hope, I say, that I shall overcome all the disorders my former life had brought upon me, and that I shall spend the remaining part of it in begging of Almighty God that he will please either to put an end to my sufferings or to give me strength to bear them; one of which he will certainly grant to such as rely on him, which I hope I do, with the submission that becomes a good Christian." Sunderland, who had of course been excepted out of the act of indemnity, remained abroad about two years, and then, not a little to the surprise of the general public, returned to be taken into favour by the new king. Under date of the 24th of April 1691, Evelyn writes: "I visited the Earl and Countess of Sunderland, now come to kiss the king's hand, after his (the Earl's) return from Holland. This is a mystery." For some years he did not take any public office, but it was well understood that he was nevertheless William's principal adviser. The admission of the Whigs to a share in the government, which took place in 1693, when Trenchard was made secretary of state and Somers keeper of the great seal, was well known to be his doing.

In the course of a progress through the northern counties, in November 1695, his majesty spent seven or eight days at Sunderland's magnificent house at Althorpe, "which," says Burnet, "was the first public mark of the high favour he was in." On the 1st of December following, Evelyn records, "I dined at Lord Sunderland's (in London), now the great favourite and underhand politician, but not adventuring on any character, being obnoxious to the people for having twice changed his religion." Immediately after this he was made lord chamberlain: Lord Dartmouth asserts that the king gave the Earl of Dorset 10,000*l.* to resign in his favour; "upon which," he adds, "Lord Norris fell very violently upon him in the House of Commons, as a man whose actions had been so scandalous during his whole life, that he never had any way to excuse one crime but by accusing himself of another; therefore hoped they would address his majesty to remove him from his presence and councils, which, though not seconded, was universally well received." In a note on the same passage of Burnet's 'History,' Lord Hardwicke says, "I have always been persuaded, from the signal confidence which King William reposed in this lord through the whole course of his reign, that he had received some particular services from him at the time of the Revolution which no one else could have performed." According to the usage of that day, Sunderland, as lord chamberlain, took his seat at the council-table; and he continued to direct affairs as the acknowledged head of the government for about two years longer. At last, in the end of the year 1697, he thought proper suddenly to resign his office, and to retire into private life. "He was often named," says Burnet, "in the House of Commons with many severe reflections, for which there had been but too much occasion given during the two former reigns. The Tories pressed hard upon him, and the Whigs were so jealous of him, that he, apprehending that, while the former would attack him, the others would defend him faintly, resolved to prevent a public affront, and to retire from the court and from business; not only against the entreaties of his friends, but even the king's earnest desire that he would continue about him: indeed, upon this occasion his majesty expressed such a concern and value for him, that the jealousies were increased by the confidence the court saw the king had in him. During the time of his credit things had been carried on with more spirit and better success than before; he had gained such an ascendant over the king, that he brought him to agree to some things that few expected he would have yielded to; he managed the public affairs, in both Houses, with so much steadiness and so good a conduct, that he had procured to himself a greater measure of esteem than he had in any of the former parts of his life; and the feebleness and disjointed state we fell into after he withdrew contributed not a little to establish the character which his administration had gained him." A note of Speaker Onslow's upon this passage, which is too long to be extracted, records some curious particulars which show the panic precipitation with which Sunderland fled from what his fears represented to him as impending destruction. He never returned to court, but spent the remainder of his life at Althorpe, where he died on the 28th of September 1702.

It is said that when Edmund Smith was applied to by Addison, at the instance of the Whig ministry of Queen Anne's time, to write the history of the Revolution, he started an objection to which no reply could be made, by asking "what shall I do with the character of Lord Sunderland?" The best thing perhaps that can be done in the case, is to allow the facts of his history to speak for themselves—which they do plainly enough.

Lord Sunderland's wife was Anne, daughter of George Digby, second earl of Bristol. Of the children of Lord and Lady Sunderland, the eldest son, Robert, died unmarried, in France, before his father, so that the title fell to the second son, Charles. Evelyn, who knew all the family well, speaks very unfavourably of the elder brother. Of several daughters, one, Elizabeth, was married to the Earl of Clancarty, in Ireland; another, the Lady Anne, described by Evelyn as "a young lady of admirable accomplishments and virtue," to James Lord Arran, the eldest son of the Duke of Hamilton, but she died in 1690, before her husband succeeded to the title.

SUNDERLAND, CHARLES SPENCER, THIRD EARL OF, the second son of Robert, second earl, was born in 1674. Evelyn mentions him in 1688 as 'a youth of extraordinary hopes, very learned for his age, and ingenious, and under a governor of great worth.' From Swift's 'History of the Last Four Years of Queen Anne,' this governor or tutor appears to have been Dr. Trimnell, afterwards bishop of Winchester. He was returned to the House of Commons for Tiverton at the general election in 1695; and he sat for the same place in three succeeding parliaments, which met in December 1698, in February 1701, and in December 1701. The death of his father made him a peer about six months after the accession of Anne, and before her first parliament met. He had become Lord Spencer, by the death of his elder brother, before 1690; "but in his father's lifetime," says Swift, "while he was a member of the House of Commons, he would often, among his familiar friends, refuse the title of Lord (as he had done to myself), swear he would never be called otherwise than Charles Spencer, and hoped to see the day when there should not be a peer in England." It is remarkable that in the lists of members given in the 'Parliamentary History' he is always called 'Charles Spencer,' without any title. Afterwards however it was noted that he had "much fallen from the height of those republican principles with which he had begun."

His first public employment was his appointment as envoy extraordinary and plenipotentiary to the court of Vienna in 1705, on the accession of the Emperor Joseph. Some years before this he had married (for his second wife) a daughter of the Duke of Marlborough;

and this connection led to his being selected by the Whig section of the ministry to displace Sir Charles Hedges, when, in December 1707, they found themselves strong enough to force the queen to give them a person of their own politics as one of the secretaries of state, their opponent Harley still continuing to be the other, which he did however only for a few months. The history of this movement is told at great length by the Duchess of Marlborough, in her 'Account of her Conduct,' p. 172, &c. Its result was to produce a completely Whig government, in which Sunderland retained his office of secretary till June 1710, when his dismissal, without any reason being assigned, was the first intimation of the complete break-up of the ministry, which immediately followed. It is said that Anne, who never liked the notion of taking away a man's income, even when she wished to deprive him of power, offered to compensate Sunderland when thus turned off by a pension of 3000*l.* a year, to which he replied, that "he was glad her majesty was satisfied he had done his duty; but if he could not have the honour to serve his country, he would not plunder it." He remained out of office for the rest of this reign; but the ability he had shown during the short time he was a member of the government, and the prominent part he continued to take in the debates of the House of Lords, made him be generally regarded as the head of the Whig party, and the man most likely to be placed at the head of affairs when the Hanover family should come to the throne. When George I. came over, in September 1714, Sunderland was received with distinguished marks of regard by his majesty; such indeed as could not be omitted to one who had always been looked upon as the most devoted friend of the Hanoverian succession: but it had already excited some surprise that he had not been nominated one of the lords justices to whom the government was committed on the death of the queen, and it soon appeared that there was another interest more powerful than his at the new court. His rival was Lord Townshend, the friend of Walpole, who had obtained the first place in the favour of Bothmar, the Hanoverian resident, and who, on his recommendation, was now appointed secretary of state, while Sunderland was obliged to put up with the lord-lieutenancy of Ireland, which he considered a kind of exclusion and banishment. "Though he did not openly show his disgust," says Coxe, "yet he scarcely took any active part in defending the measures of government. He, who was before accustomed to make a conspicuous figure in every debate, seems to have remained almost uniformly silent; and from the accession of George I. till the beginning of 1717 his name seldom occurs in the proceedings of the House of Lords." It is probable that his relationship to the Duke of Marlborough, who was personally disliked by George I., had much to do with his being thus kept in the background. In August 1715, soon after the death of the Marquis of Wharton, he was made lord privy seal; but this place still gave him little or no share in the direction of affairs, and did not remove his disgust. Nor did he remain inactive. On the contrary, he sought support for himself, and the means of annoying and weakening his opponents, from all quarters. He, "increased his party," says Coxe, "with a number of disaffected persons. He particularly gained among the Whigs Carleton, Cadogan, Lechmere, and Hampden; courted the Tories; entered into cabals against his colleagues; and was prepared to use all his efforts and employ any opportunities which might offer to prejudice the king against them." His majesty had gone over to Hanover, attended by secretary Stanhope, in July 1716. "One of the principal charges," says Coxe, "which Stanhope had received from his friends in England was to be on his guard against the intrigues of Sunderland, who had, under pretence of ill health, obtained the king's permission to go to Aix-la-Chapelle. Although at the time of his departure he had given the most positive assurances of repentance and concern for his late endeavours to remove his colleagues, and, after the most solemn professions of friendship and union, had condescended to ask their advice for the regulation of his conduct at Hanover, to which place he intended to apply for leave to proceed, Townshend and Walpole suspected his sincerity: they had experienced his abilities; they knew his ambition; and they dreaded the ascendancy which he might obtain, through the channel of the Hanoverians, over the king. But they implicitly trusted in the sagacity and integrity of Stanhope, either to prevent his appearance at Hanover, or, if he came, to counteract his views. Stanhope however did not follow their directions; for when Sunderland demanded access to the king, instead of opposing, he promoted the request with all his influence." This statement is however undoubtedly overcharged. It is certain that Walpole and Townshend wished Stanhope to place no obstacle in the way of Sunderland's visit to Hanover, however desirous they may have been that his proceedings should be watched whilst there. The result was that Sunderland, who had arrived at Hanover in the latter part of October, soon acquired the complete confidence both of the king and of Stanhope. Lord Townshend, after much complicated manœuvring and intriguing by the faction in whose hands the king was, and much indecision on the part of his majesty himself, was removed; Sunderland was in the first instance appointed treasurer of Ireland for life, resigning his office of lord privy seal to the Duke of Kingston; and finally, in April 1717, a complete reconstruction of the ministry was effected by the resignation of Walpole, Devonshire, Pulteney, and others of their friends, and by the appointment of Sunderland and his friend Addison as secretaries of state (the former also holding for some months the presidency of the council, which he eventually resigned to the Duke of Kingston), with Stanhope as first lord of the treasury and chancellor of the exchequer—an arrangement which about a year after was modified by Stanhope (now a peer) taking the office of secretary, and Sunderland who had all along been the head of the government, going himself to the treasury, the chancellorship of the exchequer being given to Mr. Aislabie. [STANHOPE, JAMES, EARL.] About the same time the opportunity was taken of substituting Craggs for Addison as the other secretary.

On the 5th of March, 1719, the famous bill for limiting the number of peerages was first brought into the House of Lords. "This bill," says Coxe, "was projected by Sunderland: his views were to restrain the power of the Prince of Wales when he came to the throne, whom he had offended beyond all hopes of forgiveness, and to extend and perpetuate his own influence by the creation [of course the reverend historian must mean before the measure should pass] of many new peers." The bill was abandoned that session; but it was brought forward again in the next, the first of a new parliament, when it was passed by the Lords, 30th November, 1719, apparently without a division, and was only defeated in the Commons, after it had been read a second time, on the motion for its committal, principally by the strenuous exertions of Walpole. Coxe asserts that before the new parliament met no means had been left unemployed by Sunderland to secure the success of this measure; "bribes were profusely lavished; promises and threats were alternately employed, in every shape which his sanguine and overbearing temper could suggest." Now that he found himself signally beaten however—for Walpole's eloquence and influence had procured the triumphant majority of 269 to 177 against the ministerial project—he deemed it his best policy to enter into an alliance with the potent commoner; and accordingly, in the beginning of June 1720, Walpole and his friend Townshend were both reinstated in the government, the former being appointed paymaster of the forces, the latter president of the council. This proved a fortunate arrangement for Sunderland. In the beginning of the following year came the investigation by the House of Commons into the transactions connected with the South Sea scheme, in which Sunderland, with others of the ministers, had been deeply involved; the secret committee had reported that of the fictitious stock distributed by the directors of the company, with the object of influencing or bribing the government and the legislature, 50,000*l.* had been given to Sunderland: Lord Stanhope and Secretary Craggs, who were also implicated, had only escaped prosecution by having both suddenly died in the midst of the investigation, nor did even his death save the estate of the latter. Aislabie, the chancellor of the exchequer, had already been expelled and committed to the Tower; when, on the 8th of March, Walpole's earnest entreaties with difficulty prevailed upon the House to adjourn the consideration of the part of the committee's report relating to Lord Sunderland till the 15th. In the interval Walpole exerted himself privately to gain votes for an acquittal by representing to his Whig friends in strong colours the disgrace and possible ruin that would be brought upon their party by the conviction of the prime minister. "His personal weight," to adopt the language of Coxe, "his authoritative and persuasive eloquence, were effectually employed on this occasion, and aided by the influence of government, met with success. The minister was acquitted by a majority of 61 votes, 233 against 172." It is right to state however that the evidence in support of the charge was far from being perfectly satisfactory, coming as it did principally from one of the directors, himself convicted of gross fraud. "Although the public voice," Coxe adds in a note, "notwithstanding his acquittal by so large a majority, criminated Sunderland, yet several extenuations may be urged in his favour. For it appears from private documents which have casually fallen under my inspection, that so early as July he had refused to recommend to the directors any more lists for subscriptions: that he did not at least enrich himself or his friends; that he expressed great satisfaction that neither himself nor his friends had sold out any South Sea Stock, as he would not have profited of the public calamity." It is said that if he had sold out the stock he held at one time, he might have realised by it not less than 300,000*l.*

Notwithstanding his acquittal, it was found impossible to retain him in office; he was very reluctant to go out, and the king was equally averse to parting with him: in particular, it is said, he desired to be allowed to retain the disposal of the secret service money; but he was at last forced to give up everything, and on the 3rd of April Walpole was appointed both to his place of first lord of the treasury, and to that of chancellor of the exchequer, of which Aislabie had been deprived. Sunderland however still retained the most unbounded influence over the king; he even regulated the appointments to the highest offices in the government, carrying his nominations in several instances against the united efforts of Townshend and Walpole. Coxe asserts, on the evidence of private papers, that he not only set himself industriously to undermine the cabinet, but even intrigued with the Tories, and made overtures to Bishop Atterbury, the agent of the Pretender. He proposed to the king, according to Coxe, when the ferment of public indignation occasioned by the explosion of the South Sea scheme was at its height, to dissolve the parliament, with the view of bringing in a Tory majority, who under his conduct would quash all inquiry on the subject: the

project obtained his majesty's concurrence, but was defeated by the firmness and intrepidity of Walpole. "The Pretender and the Jacobites certainly at this time," Coxe adds, "entertained the most sanguine hopes. Sunderland became a great favourite with them and the Tories, his health was constantly drunk by them, and they affected to be secure of attaining, by his means, the accomplishment of their wishes." There are some strong assertions by Pope as to Sunderland's dealings with the Pretender, both at this and at an earlier period, in Spence's 'Anecdotes,' p. 313; but it is certain that the Pretender himself did not place any hope in Sunderland, and it seems probable that his negociations with the Jacobites were carried on as far as they went with the full knowledge and approval of the king. (Mahon's 'England,' vol. ii. c. 11.) Another assertion is, that he had contrived a plot for the political annihilation of Walpole by persuading the king to offer to make him postmaster-general for life, with a view that if Walpole accepted the office, it would take him out of parliament, or, if he refused it, that he would give offence to his majesty. The king however, when he found that Walpole had never expressed any desire for the place, nor was even acquainted with Sunderland's proposal, refused to allow the offer to be made to him. Sunderland nevertheless, by persevering, or shifting his mode of attack, might possibly have succeeded ere long in effecting the downfall of his rival; but in the midst of his intrigues he was suddenly arrested by death, on the 19th of April 1722, being as yet only in the forty-seventh year of his age. He had been thrice married: first, in 1695, to the Lady Arabella Cavendish, daughter of Henry, duke of Newcastle, by whom he had a daughter; secondly, in or before 1702, to the Lady Anne Churchill, second daughter of the Duke of Marlborough, by whom he had three sons, and who died 15th April 1716; thirdly, to Judith, daughter of Benjamin Tichbourne, Esq. (a younger brother of Viscount Tichbourne, in Ireland), by whom according to some of the peerages, he had no issue, but who is stated in other works of the kind to have borne him a son, who died three days after himself, a daughter who died in infancy, and a second son which came into the world five months after his death, and died at six months old. Of his three sons by his second wife, Robert, the eldest, succeeded to the earldom, and died unmarried, 27th of November 1729; Charles, the second, became Earl of Sunderland on the death of his elder brother, and on the death of his aunt, in 1733, became Duke of Marlborough; and John, the youngest, who then succeeded to the family estates, was the father of the first Earl Spencer.

Lord Sunderland, who associated much with the wits and literary men of his day, was one of the members of the famous Kit-Kat Club, and was also one of the set of noblemen who, about the beginning of the last century, used to make a weekly perambulation among the old book-shops in the metropolis in search of early-printed books, scarce pamphlets, manuscripts, and other rarities and curiosities of literature. To this fashion of collecting early literature, which then prevailed, we are undoubtedly indebted for the preservation of many things of more or less interest or value; and the great libraries of Althorpe, Devonshire House, Blenheim, and the Harleian collection of manuscripts, probably acquired in this way many of what are now accounted their most precious articles.

SURREY, HENRY HOWARD, EARL OF, son of Thomas Howard, third duke of Norfolk, by his second duchess Elizabeth Stafford, daughter of Edward duke of Buckingham, was born about the year 1516, but the exact time and place of his birth are uncertain. Nothing particular is known of his life until his marriage in 1532, at which time he could not have been more than sixteen. In that year he visited France in company with the Duke of Richmond, Henry VIII's natural son, and was present at the interview between Henry and the king of France. At Anne Boleyn's coronation (1533) he bore one of the swords in the procession, and soon after paid that visit to Windsor which he notices in one of his sweetest poems; this at least is the opinion of the author of his life prefixed to Pickering's edition of his poems, while Dr. Nott, his more learned but less judicious biographer, supposes the visit to have been made in his childhood. In 1536 his eldest son was born. We find him soon after assisting at Anne Boleyn's trial, and in the same year he lost by death his friend the Duke of Richmond. In 1540 he served his first campaign in France, and two years afterwards was elected a knight of the garter. The short remainder of his life appears to have been clouded by misfortunes, the first of which was his quarrel with John à Leigh, and consequent imprisonment in the Fleet. This was soon followed by a summons from the Privy Council for eating flesh in Lent, and for walking about the streets at night in a "lewd and unseemly manner," and breaking windows with a cross-bow. On the first charge he excused himself; the second he confessed, and on it he was again confined. Dr. Nott, with singular obtuseness, appears utterly to misunderstand a poem in which Surrey defends himself in a half jocose manner, and assumes the whole proceeding to have been one of sober purpose, not a mere freak of youthful folly. In the next October he made another campaign in France, and after his return took Hadrian Junius into his family as physician. In July 1546 he was again imprisoned for using bitter language against the Earl of Hertford, after which nothing further is worth note until his last imprisonment, the real grounds of which are doubtful; the king's suspicious temper and Surrey's haughty spirit would however supply ample means of accusation to an unprincipled enemy. He was arrested on the 12th of December. The charge was that of having quartered the royal arms with his own, which it appears he had a right to do, although the point is not quite clear. This however was taken as a proof of treasonable intentions, and by the joint testimony of his sister the duchess of Richmond and of his father's mistress he was condemned and executed January 21, 1547. His father, who was involved in the same charge, had the better fortune of a reprieve, which, by the king's death in the same week with Surrey's execution, was converted into a release.

Surrey seems to have been on bad terms with his mother, and as he was betrayed by his sister, he could not have been fortunate in family matters. The controversy respecting the existence of Geraldine, his supposed mistress, can hardly be said to be determined; it appears however that there was an Irish lady of that name, the daughter of Gerald Fitzgerald, Earl of Kildare, to whom the famous sonnet no doubt refers; but it is evident that Dr. Nott has understood other of Surrey's poems to refer to Geraldine, when they do not; and all the romantic incidents connected with his 'passion' for the lady, related by the earlier biographers, may be regarded as utterly exploded.

Surrey's works are principally remarkable as forming an important era in English literature. He was the first whose ear taught him to substitute the present method of poetical accent for that which we find in the writings of Chaucer and his followers. He is also the earliest writer of English blank verse, of which his translation of some parts of the 'Æneid' is a beautiful example. In addition to both these characteristics he is the leader of the second school of English poets who admired and followed the Italian models. As such, Spencer directly, and Milton indirectly, are indebted to Surrey, who, if for no other reason, for this at least deserves remembrance. His works went through four editions in two months, and through seven more in the thirty years after their appearance in 1557, besides appearing in garlands, broad-sheets, and miscellanies. Many people who could not afford to buy printed copies multiplied them in manuscript, which sufficiently proves their popularity. It is a curious fact however that the literary tyranny of Pope was so absolute, and the national taste so much altered, in the beginning of the 18th century, that the booksellers, who reprinted Surrey's poems about the year 1714, apologised for their audacity in thus restoring to notice a forgotten and antiquated poet by a reference to the authority of Mr. Pope.

SUSA'RION, son of Philinus, was a native of the ancient village of Tripodiscus, in the territory of Megara. He lived about the time of Solon (about Ol. 50), and the Parian Marbles ('Ep.' 39) call him the inventor of comedy, and seem also to indicate that he gained the prize of comedy then instituted, which consisted of a basket of figs and a jar of wine. But as regards Susarion's invention of comedy the matter is not quite clear. We know indeed that the Megarians were very fond of farcical entertainments, but it is also certain that the invention of real and written comedies belongs to a later time; and there is indeed, as Bentley ('A Dissert. on the Epist. of Phalaris,' p. 144) has shown, no evidence that the four iambic verses of Susarion still extant formed part of a play. It is further probable that he performed his extempore farces upon a waggon, as was customary at the country Dionysia in Attica. The place where he acted his farces was Icarius, a hamlet of Attica, whence some writers call him an Icarian. What is called his invention of comedy must therefore have consisted in introducing into Attica the Doric form of comedy, or he introduced some innovation into these farces, and constructed them on better dramatic principles, which seems to be implied in the statement that he employed a chorus, which had not been the case before. But whatever we may think of his improvements, a considerable time passed from the period in which he acted at Icarius, until comedy experienced real improvement, and was composed on artistic principles.

(Bentley, *A Dissertat. on the Epist. of Phalaris*, p. 144-152; Müller, *Dor.*, iv. 7, § 2; *Hist. of the Lit. of Ant. Greece*, chap. xxvii. § 3.)

SU'SRUTA, one of the earliest and most celebrated of the Hindoo writers on medicine, was the son of Viswamitra, and the pupil of Dhanwantari. Nothing is known of the events of his life, and his date is rather uncertain. His medical work is still extant, and was published in 2 vols. 8vo, Calcutta, 1835-36. It is unquestionably of some antiquity, but it is not easy to form any conjecture as to its real date, except that it cannot have the prodigious age which Hindoo fable assigns it; it is sufficient to know that it is perhaps the oldest work on the subject which the Hindoos possess, excepting that of Charaka. The only direct testimony that we have with respect to the dates of Charaka and of Susruta is that of Professor Wilson, who states that, from their being mentioned in the Puranas, the 9th or 10th century is the most modern limit of our conjecture; while the style of the authors, as well as their having become the heroes of fable, indicate a long anterior date. One commentary on the text of Susruta, made by Ubhatta, a Cashmirian, is probably as old as the 12th or 13th century, and his comment, it is believed, was preceded by others. The work is divided into six portions: the 'Sutra St'hana,' or Chirurgical Definitions; the 'Nidana St'hana,' or Section on Symptoms, or Diagnosis; 'Sarira St'hana,' Anatomy; 'Chikitsa St'hana,' the internal administration of Medicines; 'Kalpa St'hana,' Antidotes; 'Uttara St'hana,' or a supplementary section on various local diseases, or

affections of the eye, ear, &c. In all these divisions however surgery, and not general medicine, is the object of the book of Susruta; though, by an arrangement not uncommon with our own writers, he introduces occasionally the treatment of general diseases, and the management of women and children, when discussing those topics to which they bear relation. As this is the only Sanscrit medical work which (as far as the writer is aware) has been published, it will not be out of place here to give some account of the state of medicine among the Hindoos, extracted from two notices by Professor Wilson, published originally in the 'Oriental Magazine' (Calcutta, February and March, 1823), from which several passages are inserted by Professor Royle in his 'Essay on the Antiquity of Hindoo Medicine,' 8vo, London, 1837. The instrumental part of medical treatment was, according to the best authorities, of eight kinds—'Chhedana,' cutting or scission; 'Bhedana,' division or excision; 'Lek'hana,' which means 'drawing lines,' appears to be applied to scarification and inoculation; 'Vyadhana,' puncturing; 'Eshyam,' probing or sounding; 'Aharya,' extraction of solid bodies; 'Visravana,' extraction of fluids, including venesection; and 'Sevana,' or sewing. The mechanical means by which these operations were performed seem to have been sufficiently numerous: of these, the principal are the following:—"'Yantras,' properly 'machines,' in the present case 'instruments;' but to distinguish them from the next class, to which that title more particularly applies, we may call them 'implements;' 'Sastras,' weapons or instruments; 'Kshara,' alkaline solutions or caustics; 'Agni,' fire, the actual cautery; 'Salaka,' pins or tents; 'Sringa', horns, the horns of animals open at the extremities, and, as well as 'alabu,' or gourds, used as our cupping-glasses; the removal of the atmospheric pressure through the first being effected by suction, and in the second by rarifying the air by the application of a lamp. The next subsidiary means are 'Jalauka,' or leeches.

"Besides these, we have thread, leaves, bandages, pledgets, heated metallic plates for erubescents, and a variety of astringent or emollient applications."

The descriptions of the very numerous Hindoo instruments not being very minute or precise, Professor Wilson says we can only conjecture what they may have been from a consideration of the purport of their names, and the objects to which they were applied, in conjunction with the imperfect description given.

"The 'sastras,' or cutting instruments, were of metal, and should be always bright, handsome, polished, and sharp, sufficiently so indeed to divide a hair longitudinally.

"The means by which the young practitioner is to obtain dexterity in the use of his instruments are of a mixed character; and whilst some are striking specimens of the lame contrivances to which the want of the only effective vehicle of instruction, human dissection, compelled the Hindoos to have recourse, others surprise us by their supposed incompatibility with what we have been hitherto disposed to consider as insurmountable prejudices. Thus the different kinds of scission, longitudinal, transverse, inverted, and circular, are directed to be practised on flowers, bulbs, and gourds. Incision, on skins or bladders filled with paste and mire; scarification, on the fresh hides of animals from which the hair has not been removed; puncturing or lancing, on the hollow stalks of plants, or the vessels of dead animals; extraction, on the cavities of the same, or fruits with many large seeds, as the Jack and Bel; sutures, on skin and leather; and ligatures and bandages, on well-made models of the human limbs. The employment of leather, skin, and even of dead carcasses, thus enjoined, proves an exemption from notions of impurity we were little to expect, when adverting to their actual prevalence. Of course their use implies the absence of any objections to the similar employment of human subjects; and although they are not specified, they may possibly be implicated in the general direction which the author of the 'Susruta' gives, that the teacher shall seek to perfect his pupil by the application of all expedients which he may think calculated to effect his proficiency.

"Of the supplementary articles of Hindoo surgery, the first is 'Kshara,' alkaline or alkalescent salts. This is obtained by burning different vegetable substances, and boiling the ashes with five or six times their measure of water. In some cases the concentrated solution is used after straining, and is administered internally, as well as applied externally.

"Care is enjoined in their use, and emollient applications are to be applied, if the caustic occasions very great pain. At the same time these and the other substitutes for instrumental agents are only to be had recourse to where it is necessary to humour the weakness of the patient. They are especially found serviceable where the surgeon has to deal with princes and persons of rank, old men, women and children, and individuals of a timid and effeminate character.

"The cautery is applied by hot seeds, combustible substances inflamed, boiling fluids of a gelatinous or mucous consistence, and heated metallic bars, plates, and probes. The application is useful in many cases, as to the temples and forehead, for headaches; to the eyelids, for diseases of the eyes; to the part affected, for indurations in the skin; to the sides, for spleen and liver; and to the abdomen, for mesenteric enlargements. As amongst the Greeks, however, the chief use of the cautery was in the case of hemorrhages, bleeding being stopped by searing the wounded vessels.

"If leeches, when applied, are slow and sluggish, a little blood may be drawn from the part by a lancet, to excite their vivacity; when they fall off the bleeding may be maintained by the use of the horns and gourds, or the substitutes already mentioned for the cupping-glasses of our own practice."

The operations are rude, and very imperfectly described. They were evidently bold, and must have been hazardous: their being attempted at all is however very extraordinary, unless their obliteration from the knowledge, not to say the practice, of later times be considered as a still more remarkable circumstance. It would be an inquiry of some interest, to trace the period and causes of the disappearance of surgery from amongst the Hindoos; it is evidently of comparatively modern occurrence, as operative and instrumental practice forms so principal a part of those writings which are undeniably most ancient, and which, being regarded as the composition of inspired writers, are held of the highest authority.

Besides these sacred writings, there are many valuable professional tracts which correspond with, and are in fact commentaries on them. These are said to have been composed by prophets and holy men (Maha Rishis), to whom is generally given a divine origin.

The different nations of India have their respective medical authors, in the peninsula and the south of India, in Tamul; those of the Telingas, in Teloogoo; in Bengal and the northern provinces the works in use among the Hindoos are in Sanscrit; while among the Mohammedan population Persian works and translations from the Arabic are chiefly in use.

The work of Susruta was one of those ordered to be printed by the Indian government for the use of its native subjects; but the printing of this, as well as of many others, was stopped, when most of them were nearly completed—the first volume and three-fourths of the second of the Susruta having been printed. Fortunately, the Asiatic Society of Calcutta, with the spirit and zeal which has ever distinguished it, undertook at their own risk to complete the works. The treatise of Susruta was published by the society in 1836, in 2 vols. 4to. It has been translated into Latin by F. Hessler, 3 vols. 4to, Erl., 1846-50.

SUSSEX, DUKE OF. [AUGUSTUS FREDERICK.]

SUSTERMANS, JUSTUS, a distinguished Flemish painter, was born at Antwerp in 1597. He was the pupil of William de Vos. He is little known in Flanders; he lived chiefly in Florence, where he was appointed his court painter by the Grand-Duke Cosmo II. He was favoured also by Ferdinand II., whose portrait he painted, and who ennobled him. His master-piece is a large picture of the Florentine nobility swearing allegiance to Ferdinand upon his succession. He died at Florence in 1681. There are several portraits by him in the Pitti Palace at Florence. Rubens is said to have pronounced Sustermans an honour to his country. (Descamps, *La Vie de Peintres Flamands, &c.*; Lanzi, *Storia Pittorica, &c.*)

* SUTZOS, ALEXANDROS, one of two brothers who have taken a conspicuous share in the politics of Greece, and who are at the same time the Castor and Pollux of its modern poetical literature. Alexandros was born at Constantinople, in 1802: his mother, the sister of the Greek poet, Rizo Nerulos, was the wife of Constantine Sutzos, or Soutzo, of a Fanariote family, which has given many Hospodars to Wallachia and Moldavia. On the death of their father the children were adopted by their uncle, Alexandros, hospodar of Wallachia, who, in 1820, sent Alexandros and Panagiotes to Paris to be educated. Their elder brother, Demetrius, who remained at home, took part in the unsuccessful outbreak of Ypsilanti, encouraged by Michael Sutzos, hospodar of Moldavia, which commenced the Greek insurrection, became one of the chiefs of the 'Sacred Battalion,' and fell at Dragatsan, in 1821, fighting with the Turks. Alexandros returned to Greece to take part in the war, and in 1826 made his first appearance as a poet by the publication of five satires against the government, which at once established his reputation as the most conspicuous rising poet of Greece. At the close of the war he again visited Paris, and published in French an 'Histoire de la Révolution Grecque' (Paris, 1829), or 'History of the Greek Revolution, by an eye-witness of a great part of the events described.' The history is dedicated "to the manes" of his brother Demetrius; the style is animated, but more poetical than historical; and the French is so classical that it received the praise of Chateaubriand. The volume concludes with an anticipation of benefit to Greece from the government of Capodistria, which the writer soon thought he saw cause to abandon. One of his first productions, on his return to Greece in 1830, was a collection of satirical poems on Capodistria and his party entitled 'The Panorama;' and after the assassination of Capodistria, Sutzos was still more vehement against him in his 'Ἐξόριστος του 1831,' or 'Exile of 1831,' a political novel published at Athens in 1833. He greeted with a poetical epistle the arrival of King Otho in Greece, in 1833, and satirised those who deprecated the government of the Bavarians; but here again he saw reason to change his opinions, and was a few years after one of the most energetic opponents of the Bavarian ministry. The interference of foreigners in general with the affairs of Greece became the object of his denunciations, and "the wild English," and "the tame Russians" were stigmatised as equal enemies of Greek independence. His poem 'Ὁ Περιπλανώμενος,' 'The Wanderer' (1839), perhaps his finest work, is a mixture of a love-story, descriptive of the character of nations and countries in the

style of 'Childe Harold,' and of political diatribe, chiefly directed against the Bavarians. He seems in consequence to have found it expedient to quit the country, and his next volume appeared at Brussels, in 1843. "I draw out of my poetical portfolio," he says at the beginning of the preface, "two dramas, entitled 'The Prime Minister,' and 'The Unshaken Poet.' I sketched some scenes of the former in Greece; I composed the whole of the latter at a distance from her, seeking more inspiration in the land where Coray died, and on the shores where Byron was born." He concludes by saying that he shall return to Greece, where, he says, "full of the confidence given me by a good conscience I shall place myself between the nation and the government, between the law and violence." Soon after his return the establishment of the constitution of Greece took place on the 15th of September 1843, and this event, which fulfilled the poet's warmest wishes, led almost instantaneously to a fresh banishment. The publication of a series of miscellaneous prose and poetry on the subject 'The Revolution of the 3rd of September' (the Greeks retain the old calendar) excited the displeasure of the ministry. The house of Sutzos was assailed by a mob on the 30th of November, and he received, it is said, an intimation from the ministry that he could not in safety continue at Athens, which made him consider it expedient to disappear. His friends, and among others Spiridion Trikupis, the present Greek envoy to England, demanded explanations in the assembly from the ministry, which was supposed to have instigated the riot; and in reply Metaxa, the minister, disclaimed all knowledge of the transaction, and said that Sutzos had gone away to suit his own pleasure, and might return when he pleased. The poet however thought it advisable to continue for some time absent. In 1850 he published four cantos of an epic poem on the history of his country, entitled Ἡ Τουρχομάχος Ἑλλάς, but this is not considered equal to his former efforts. He is said to be now engaged in a great historical work, on the history of Greece from the 13th century to the year 1828.

His brother PANAGIOTES, born at Constantinople in 1806, was sent to Paris for his education and afterwards studied at Padua and Bologna. He was residing at Kronstadt in Transylvania when in 1828 he composed his first poem Ὁ Ὁδοιπόρος, or 'The Traveller,' a drama, but in its general character more lyrical than dramatic, and full of fine passages. His brother's subsequent poem of 'The Wanderer' bears some resemblance to it, and his brother's novel of 'The Exile of 1831,' was also preceded by a novel by Panagiotes intitled 'Leander,' which in many points suggests a comparison. 'The Traveller' was first published in 1831 at Nauplia as part of a volume of poems which includes among other things an elegy to the memory of the assassin of Capodistria, whose deed is described as that of an ardent and deserving patriot, a strong instance of the force of political prejudice. In 1839 Panagiotes who avowed in the preface that he had primarily been an unbeliever, celebrated his conversion to Christianity by a sacred drama entitled 'The Messiah.' He has also written some historical tragedies founded on some of the most striking events in modern Greek history, 'Euthymius Vlacavas,' 'Georgios Karaïskos,' and 'The Unknown.' He has been successively the editor of four political journals at Athens, 'The Sun' (in which he was assisted by his brother), 'Regenerated Greece,' 'The Union,' and 'The Age.' Much attention was excited by an article in 'The Age' at the outbreak of the Russo-Turkish war in 1853, in which he excited the Greeks to a denunciation against the Turks, and the Greek government was remonstrated with on the subject by the French and English ambassadors, but excused itself by alleging the liberty of the press. Sutzos is one of the most active agents in the philological revolution which is now going on in Greece, to purify the common language of its barbarisms and restore as much as possible the ancient Greek language, a measure which has had an astonishing degree of success, and which is one of the most interesting philological experiments it is possible to conceive. The two brothers though exhibiting some instability and much violence in their opinions and conduct, have both a reputation for their patriotism, and are considered to have deserved much of their country. Their poetical talents are unquestionable, and some of their productions are of a high order.

SUVO'ROV - RYMNIKSKI, ALEXANDER VASSILIVICH, COUNT, PRINCE ITALINSKI, field-marshal and generalissimo of the Russian forces, one of the most celebrated generals of the eighteenth century, was born in Finland on the 13th of November 1730. His family was of Swedish origin, and, before its settlement in Russia, was called Suvor. The father of Suvórov had distinguished himself in the army, and had been promoted to the rank of général-en chef in the reign of Catherine I. Upon his retiring from service he was made senator, and lived at his country-seat in the south of Russia, upon a moderate income which his services had procured him. The predilection he had for a military life induced him to put his son in the army at the age of thirteen years. Young Suvórov remained in the regiment of Semenov until 1754, when in the twenty-fifth year of his age, he obtained a lieutenancy in a regiment of the line, and distinguished himself so much, that three years after the date of his commission he was raised to the rank of first lieutenant, and in 1758, when the war with Prussia broke out, he was entrusted with the command of the garrison of Memel. But this situation was ill-suited to the active spirit of young Suvórov, whose energies demanded a far wider field of action. He begged to be sent on active service. His petition was granted, and in 1759 he was present at the battle of Kunnersdorf. He continued in the rank of first lieutenant until the death of the empress Elizabeth, when the Russian troops were recalled from Prussia. Suvórov, who during the war had received the approbation of his superior officers, was despatched in 1763 to announce to the court of St. Petersburg the return of the Russian army. A letter of introduction brought him before Catherine II., who named him colonel of the Astrakhan regiment of infantry. Five years afterwards he was commanding officer of a part of the Russian troops which were engaged in warfare with the confederation of Bary in Poland. Here he first showed how worthy he was of the command entrusted to him: in a time almost incredibly short he dispersed the armies of both Pulawskis, took Cracow by storm, and obtained so many advantages over the enemy, that the success of the campaign has chiefly been attributed to him. On his return he was made major-general, and such was the fame he had already acquired, that in 1773 he was sent against the Turks: field-marshal Rumyantsow was commander-in-chief. Three victories by Suvórov over the troops of Mustapha III., which were commanded by the khan of the Crimea, prepared for the complete defeat of the Turks, and having effected a junction with the army of General Kamenskoy, a fourth victory put an end to the contest. This battle, one of the most sanguinary in this war, was fought at Kasledgi, about the end of June 1774.

In the meantime Pugacheff, a Cossak of the Don, who pretended that he was Peter III., had assembled a numerous army. A formidable insurrection threatened to overthrow the throne of Catherine; the negociations with the Ottoman Porte had scarcely terminated when Suvórov was ordered to meet the insurgents. He settled the troubles and soon restored perfect tranquillity to the empire. In 1783 he subjugated the Cuban Tartars and those of Budziac, and having forced them to swear allegiance to the Russian crown, the empress raised him to the chief command, which he held throughout the second Turkish war, which broke out in 1787. He had now no superior to bear off the credit of his actions, and could show that his skill as a tactician was fully equal to his courage. Suvórov was well aware of the enormous responsibility which now lay upon him; his measures therefore were extreme, and although he is accused of having sacrificed too many lives, he cannot be charged with not exposing his own. It was in this war that he first made almost exclusive use of the bayonet, which afterwards so much distinguished the Russian troops. In the battle of Kinburn, in 1787, he ordered his regiments of infantry to throw away their knapsacks and to attack the enemy with the bayonet. The Turks, who occupied a position much stronger than he suspected, repelled the repeated attacks of the Russians; Suvórov himself was wounded, his cavalry fled, and the Cossaks retreated from the field of battle. In this critical moment, Suvórov, regardless of his wound, mounted his horse, overtook his flying horsemen, and, throwing himself in the midst of them, exclaimed, "Run, cowards, and leave your general to the mercy of the Turks." The effect was instantaneous, and notwithstanding the disadvantages he had to contend with, the battle was won. Nevertheless his courage frequently led him into difficulties which he could have avoided, as at the siege of Oczakow (December 17, 1788), where he would have been irretrievably lost, if Prince Repnin had not come to his assistance. The celebrated battle of Fokshany, which took place on the 1st of August 1789, between the Seraskier Mehmet Pasha and the Prince of Coburg, who commanded a part of the Russian army, was chiefly won through Suvórov's intrepidity. In September of the same year the Prince of Coburg was surrounded by the Turks; and the Russian army stationed on the river Rymnik was in imminent danger. Suvórov reached the spot with a comparatively small force; the armies met on the 22nd of September, and the Turks were completely defeated. It was for this victory that the Emperor Joseph II. raised him to the rank of count of the empire, and Catherine to the dignity of a Russian count with the name of Rymnikski (i.e. he of the Rymnik).

The fortress of Ismail had in the course of this war withstood repeated attacks from the Russian armies. Prince Potemkin at last gave orders to Suvórov for its reduction. Suvórov was determined to take the fortress; he promised his soldiers the plunder of the place, and ordered them to give no quarter. The evening before the storming, he said to his soldiers: "To-morrow morning, an hour before daylight, I shall rise, say my prayers, wash myself and dress, then crow like a cock, and you will storm according to my orders." The signal was given, and the army began the attack. The Russians were twice forced to give ground under the overwhelming fire of the enemy; at last they succeeded in scaling the walls. Thirty-three thousand Turks were killed or severely wounded, and ten thousand were made prisoners after the slaughter had ceased. Suvórov's report to the empress on this occasion is laconic. "Praise be to God, and praise be to you: the fortress is taken, and I am in it." Eight days were required to bury the dead. Suvórov took a horse to supply the place of the one he had lost in the action, and this was all the share he had in the booty.

In 1792, when peace was made between Russia and the Porte at Yassy in Moldavia (January 9), the Empress Catherine appointed Suvórov governor-general of the province of Yekaterinoslav, the Crimea, and the lately acquired provinces round the mouth of the Dniester. Kherson was the chief town in these districts, and there

Suvórov remained two years. In 1794, when the Poles revolted, Suvórov received the command of the regiments destined to repress the insurrection. He gained several victories over the insurgents, and the storming of Praga, which was taken after a desperate fight of four hours, and which opened to him the gates of Warsaw, on the 9th of November, reduced the Poles to obedience. On this occasion Catherine made him a field-marshal, and gave him a staff of command made of gold, with a wreath of jewels in the form of oak-leaves, the diamonds alone of which were valued at 60,000 roubles.

In 1795 Catherine died, but Suvórov did not lose any of his authority. In 1799 the Emperor Paul gave him the command of the troops which fought in Italy against the French. The Russian armies combined with those of Austria, and Suvórov was appointed to the chief command. His brilliant victories, as those of Piacenza, Novi, and Alessandria, and the activity with which he took from the French all the towns of Upper Italy, procured him the title of Prince Italinski. In consequence of a change in the plan of operations, he crossed the Alps and Mount St. Gothard, in order to help Prince Korsakov in the neighbourhood of Zürich. Through mismanagement on the part of the Austrians, Suvórov came too late, and Korsakov was defeated by Massena, and obliged to retreat over the Rhine. This mishap, as well as the want of energy shown by the Austrians, obliged Suvórov to retreat as far as the lake of Constance. His object was to join the army of Korsakov. The French general tried to prevent this junction. Suvórov was surrounded by them, and entirely enclosed in the valley of the Reuss. On the 28th of September he threw himself into the valley of Schlacken, and led his men, one by one, along a footpath, known only to chamois hunters, over steep rocks and bordered by deep abysses, into the village of Mulden, where Korsakov's troops were stationed. The extraordinary behaviour of the Austrian army and the apathy of the court of Vienna roused the indignation of Paul, and he recalled his forces. The protestations of Suvórov were in vain, and his representations regarding the necessity of the war being continued were rejected. Meanwhile the emperor had given orders for the reception of the generalissimo. He was to make a triumphal entry into St. Petersburg, and apartments were prepared for him in the Imperial palace. Scarcely however had Suvórov arrived in Russia, when a severe illness obliged him to stay at his country-seat in Lithuania. The emperor's own surgeon was despatched to him. Yet in the midst of the preparations for Suvórov's triumphal procession Paul changed his mind; and Suvórov learnt in Riga that he was in disgrace; nevertheless he continued his journey to St. Petersburg, and was received in the house of a niece. Sixteen days after his arrival at St. Petersburg, on the 18th of November 1800, Suvórov died, at the age of seventy.

His funeral was celebrated with great solemnity, and 15,000 of his soldiers accompanied his body to the grave. The Emperor Alexander erected in St. Petersburg, in 1801, a colossal statue of the first of Russian generals. Suvórov was an extraordinary man. Though thin and of a weak constitution, he maintained himself in good health by severe exercise and cold baths. He slept on a bed of straw or hay, under a light blanket, and his food was the same as that of his soldiers. Change in his fortune did not induce him to change his diet. His wardrobe consisted merely of his uniform and a sheepskin. Owing to his temperate mode of life, he preserved his youthful vigour even in his old age. He was very strict in performing all the duties of the Russian church, and compelled all who were under his command to observe them with the same strictness. He was equally firm in his resolves and true to his promises; and his quickness of decision showed itself in the short and laconic style of his orders. A studied conciseness was likewise observable in his conversation, where, as well as in his writings, he frequently used rhyme. His rough and uncouth manners made him the favourite of his soldiers, for whom he had peculiar terms of endearment. Although he used to say that the whole of his tactics consisted in the two magic words, 'Stupay i bey!' ('Advance and strike!') he showed in the course of his career great skill in the higher parts of the art of war. He has been accused of cruelty and blamed for want of deliberation; nevertheless he is one of the few generals who never lost a battle.

*SWAIN, CHARLES, known by the name of the 'Manchester Poet,' was born in Manchester in 1803; his father being an Englishman and his mother a native of France. His father dying when he was a child, he was taken charge of by his mother's brother, M. Tavaró, an intelligent and educated man, who was owner of extensive dye-works in Manchester. After receiving a good education at school, Mr. Swain entered his uncle's establishment at the age of fifteen, and remained in it fourteen years; when he exchanged the dyeing business for that of an engraver, in which he still continues. While yet with his uncle he began to write for periodicals, chiefly in verse; and in 1828 (having married in the preceding year), he published his first work, called 'Metrical Essays on Subjects of History and Imagination.' This was followed, in 1831, by 'Beauties of the Mind: a Poetical Sketch, with Lays Historical and Romantic.' These poems, and one entitled 'Dryburgh Abbey,' written in 1832, by way of elegy on Sir Walter Scott's death, obtained the author much reputation; and Southey, amongst others, predicted that Manchester would be proud of her poet. Mr. Swain's subsequent publications have been a 'Memoir of Henry Loversedge,' 1835; 'The Mind' and other Poems' (a re-publication), 1841; 'Rhymes for Childhood,' 1846; 'Dramatic Chapters, Poems, and Songs,' 1847; 'English Melodies,' 1849; and 'Letters of Laura d'Auverne,' 1853. Not long ago the people of Manchester showed their respect for Mr. Swain by presenting him with a testimonial.

*SWAINSON, WILLIAM, one of the most copious of living writers upon natural history. In early life he travelled much in various parts of the world, and made collections of natural history objects,—devoting especial attention to birds and insects. In 1820 he commenced the publication of a series of descriptions of animals with the title 'Zoological Illustrations, or Original Figures and Descriptions of New, Rare, or Interesting Animals.' In 1821 he commenced a work on the Mollusca, entitled 'Exotic Conchology,' 4to, London. Of this work a new edition by Mr. S. Hanley, appeared in 1841. In 1822 he published a work entitled 'The Naturalist's Guide for collecting and preserving all Subjects of Natural History and Botany, particularly Shells,' &c. From this time he published a large number of valuable papers in the 'Journal of the Royal Institution,' the 'Zoological Journal,' and the 'Magazine of Natural History,' descriptive of new birds and shells.

In 1834 he published the first of a series of volumes on natural history in Lardner's 'Cabinet Cyclopædia.' This work was entitled 'A Preliminary Discourse on the Study of Natural History.' In 1835, in the same series, appeared a treatise 'On the Geography and Classification of Animals.' In 1835, a treatise 'On the Natural History and Classification of Quadrupeds.' This was followed in 1836 by a treatise 'On the Natural History and Classification of Birds.' In 1838 and 1839 appeared 'The Natural History and Classification of Fishes, Amphibians and Reptiles, or Monocaudian Animals.' In 1838 also a volume in the same series on 'Animals in Menageries.' In 1840 a volume on the 'Habits and Instincts of Animals.' In those works Mr. Swainson advocated a special system of the classification of animals known as the Quinary Arrangement. Besides these works he published several other independent volumes, amongst which the following demand particular notice. Two volumes in 1837 on the 'Birds of Western Africa,' and in 1838 one volume on the 'Fly Catchers,' a group of birds, all in Jardine's 'Naturalist's Library.' In 1840 'A Treatise on Malacology, or the Natural Classification of Shells and Shell-fish.' From 1834 to 1841, a series of 'Ornithological Drawings,' being a selection of Birds from the Brazils and Mexico.

In 1831 Mr. John Richardson published the second part of his 'Fauna Boreali Americana,' which was devoted to the description of North American birds, and in which he was assisted by Mr. Swainson. In conjunction with Mr. Shuckard, Mr. Swainson published, in 1840, a volume on the 'History and Natural Arrangement of Insects.' About the year 1841 Mr. Swainson emigrated with his family to New Zealand, where he now resides.

SWAMMERDAM, JOHN, was born at Amsterdam in 1637. His father was an apothecary in that city, and was celebrated for a large collection of objects of natural history and other curiosities which he had formed. His grandfather first took the name of Swammerdam from the place of his birth, a village on the Rhine between Leyden and Woerden.

John Swammerdam was originally intended for the church, but he preferred medicine. During his preparatory studies, following the example of his father, he devoted himself with great ardour to the study of natural history, and especially that of insects, in which he is said to have obtained, even while a young man, far more knowledge than the writers of all preceding ages. In 1651 he went to Leyden, and studied under Van Horne and Francis Sylvius. He applied himself very diligently to minute dissections of the human body, and bringing with him the tact which he had acquired in the examination of insects, was eminently successful. After two years' residence at Leyden he went to Saumur in France, where he continued his observations upon insects, and in 1664 discovered the valves of the lymphatics, but lost the full credit of his industry by Ruysch having at the same time made similar observations, and published them before his were printed. From Saumur Swammerdam went to Paris, and lived with Nicolas Steno, with whom he had been a fellow-pupil and an intimate friend at Leyden. Here also he gained the acquaintance of M. Thevénot, who was afterwards his chief patron, and obtained leave for him, on his return to Amsterdam, to dissect the bodies of those who died in the hospital. In 1666 he went again to Leyden, and made numerous anatomical researches in company with Van Horne. Early in the following year he first employed the method of preparing the blood-vessels by means of waxen injections, and was soon after admitted doctor of medicine: his thesis was an essay on respiration. About this time also he invented the method of making dry preparations of hollow organs, which is now usually employed.

After receiving his diploma, Swammerdam devoted nearly all his time to the study of the anatomy and the natural history of insects; and in 1669 he first published his general history of them. In 1672 he communicated to the Royal Society of London some plates of the human uterus, together with an account of his injections of the spermatic vessels, and some specimens of the success of his invention. At this time also he was engaged in numerous dissections of fishes, especially of their glands; and made several useful investigations respecting the pancreatic fluid. In 1673 he discovered an important

error in the received opinions respecting hernia, and proved that when the intestine is protruded, the peritoneum is not torn, but stretched, so as to form a saccular prolongation from the lining of the abdomen; a fact which was first published, with several other results of Swammerdam's inquiries, in Schrader's observations. In the same year he published his treatise on the natural history of bees; "a work," says Boerhaave, "which all the ages from the commencement of natural history have produced nothing to equal--nothing to compare with." But the labour it had cost him, and the incessant fatigue to which he had been exposed in making microscopic observations for hours together under the heat of a burning sun, destroyed his health, which had always been delicate, and he determined to sell his museum, and renounce all his former pursuits for a religious life, for which his desire had been excited by Antoinette Bourignon, with whom he had long maintained a correspondence. But it was not easy to find a purchaser for so extensive a collection: his friend Steno, on the part of the Duke of Tuscany, offered him 12,000 florins for it if he would become a Roman Catholic; but this he angrily refused, and Thévénot tried in vain to dispose of it in France. While various negociations were pending, he completed the arrangement of his museum, and made catalogues of it; and in 1675 published his last work, on which he had been engaged for more than ten years—'The Anatomy of the Day-fly.' In 1676 he went to Copenhagen with another disciple of Antoinette Bourignon, to obtain from the king of Denmark leave for her to reside in his kingdom, the Lutheran divines of Holland having endeavoured to remove her from Holstein. His application however was unsuccessful; and on his return to Amsterdam he found his father enraged at him for his continued neglect of all profitable employment, and determined to allow him but an insufficient income for his maintenance. He was in utter despair what course to pursue consistently with his anxiety for a life of quietude and religion. In a few months his father died. Instead however of inheriting money enough for the purpose of his retirement, he found himself involved in a dispute with his sister respecting the division of the property, which, with his continued anxieties about the sale of his museum, brought on a severe illness, with melancholy, and he died early in 1681.

Swammerdam left all his manuscripts on insects to Thévénot, after whose death, having passed through several different hands, they were bought by Boerhaave, and published in one volume. His heirs endeavoured to obtain 5000 florins for his museum, but in vain; and it was at length broken up and sold in small portions to different purchasers. All the works of Swammerdam were translated from the Dutch into Latin by Gaubius, and most of them at different periods into English, French, and German. Boerhaave, with his edition, published a Life of the Author, which is added to the English translation of 'The Book of Nature, or the History of Insects,' by Thomas Floyd, folio, London.

SWANEVELT, HERMANN VAN, called the Hermit of Italy, one of the most eminent landscape painters of the Dutch school, was born in 1618 or 1620, at Woerden. It is generally supposed that he was at first a pupil of Gerard Douw; he however went, very young, to Italy, where, having chosen landscape painting as the branch of the art most conformable to his taste, he became a pupil of Claude Lorraine, and soon proved himself worthy of so great a master. He was unremitting in his study of nature, and his retired way of life, which was wholly devoted to his art, caused him to be called 'the hermit,' by which name he was soon generally known. All his works, his paintings, his drawings, and his etchings bear the stamp of a faithful imitation of nature. The scenes which he represents are diversified and picturesque; the perspective, light and shade, the tone of the sky, are admirable, and expressed with a firmness and decision that indicate the hand of a master. It is said that, in company with Claude, he was fond of observing the effect of the first faint tinge of the morning light on the surfaces of objects, and the changes that gradually take place as the sun rises higher in the heavens, and as he progressively declines from his meridian splendour.

Swanevelt's pictures have the sweetness and tenderness of Claude, but they want his warmth, and are less striking in their effect; but his figures both of men and animals are superior to those of Claude. His paintings are excessively rare, as well as his drawings. His etchings, 116 in number, have never been surpassed in the choice of the subjects, the judicious distribution of light and shade, the pleasing groups of figures with which they are adorned, and the spirit and perfection of the execution. To appreciate their merit, we must have good impressions, which usually have the master's name on them; for the plates have passed through many unskilful hands, and many can scarcely be recognised. His pictures were so much sought for, even in his life, that they were sold at excessively high prices. The time of his death, which took place at Rome, is rather uncertain; some say it was in 1690, others in 1680: the latter date appears to be the more correct.

SWARTZ, OLOF, a celebrated Swedish botanist, was born in the year 1760, at Norrköping in East Gothland, where his father was a considerable manufacturer. He commenced his studies at Upsal, in 1778, in the year that Linnæus died. Having acquired a taste for botany, he made several excursions in the years 1779, 1780, 1781, and 1782, through various districts of Sweden, for the purpose of studying their botany, and visited Lapponia, Finland, and Gothland. In 1781 he took his degree as doctor of medicine, having presented a thesis entitled 'Methodus Muscorum Illustrata.' In this work he gave a new arrangement of the mosses, and laid the foundation for a larger work, entitled 'Dispositio Systematica Muscorum Frondosorum Sueciæ,' which was published at Erlangen in 1799. This work was illustrated with plates and descriptions of many new mosses. In 1783 he made a voyage to the western coast of America, and visited Jamaica and other islands in the West Indies; and, loaded with botanical treasures, he visited England on his return home, in 1788. He remained in this country a year, during which time he was occupied in examining the herbaria of Sir Joseph Banks, Sloane, and other botanists. He returned to his own country in 1789, and was elected a member of the Royal Academy of Sciences of Stockholm in 1790, and was appointed professor of natural history in the Medico-chirurgical Institution at Stockholm. He was also honoured by being made a knight of the order of Vasa and of the Polar Star. In 1788 he published at Stockholm his 'Nova Genera et Species Plantarum;' this work contained a description of the plants which he had collected in the West Indies; most of them had never before been described. This work was succeeded by his 'Observationes Botanicæ,' containing remarks on the structure and affinities of the plants of the West Indies, in 1791. From 1794 to 1800 he published in folio the 'Icones Plantarum Incognitarum,' which contained drawings of the rarer plants which he had discovered in the West Indies. He completed his labours on the botany of this part of the world by the publication of his 'Flora Indiæ Occidentalis' in 1806, which appeared in 3 volumes, illustrated with plates. The above works on West Indian botany were entirely devoted to the phanerogamic or flowering plants; but he did not neglect cryptogamic plants, and in 1806 he published the 'Synopsis Filicum,' which contained a number of new genera and species of ferns. After these publications he turned his attention more particularly to the botany of his own country, and published anonymously at Stockholm, in 1814, a work entitled 'Summa Vegetabilium Scandinaviæ systematicè co-ordinatorum.' He also contributed the text from the 5th to the 8th volume of the 'Svensk Botanik,' a national work on the botany of Sweden, produced by several authors. In addition to the above works, he contributed a number of papers on botanical subjects to the Transactions of various societies; amongst others, to the 'Philosophical Transactions,' and to the 'Transactions of the Linnæan Society,' of which he was a foreign fellow. He also contributed several papers on zoology to various journals and Transactions. He died in the year 1818.

As a botanist Swartz ranked amongst the first of his day, and was a worthy disciple of the school of Linnæus. His principal labours were directed to descriptive botany, in which he was remarkable for acuteness without prolixity, purity of expression, and freedom from novel technicalities. He has contributed greatly to our knowledge of the vegetable kingdom, having added upwards of 50 genera and 850 species to the list of flowering plants, besides a great number to the class of Cryptogamia. A genus of Leguminous plants has been named after him Swartzia. A volume of his posthumous papers, with notices of his life and labours, by Sprengel and Agardh, was published at Stockholm in 1829, by J. E. Wickström, under the title 'Adnotationes Botanicæ quas reliquit O. Swartz.'

SWEDBERG, JESPER, a Swedish prelate and theological writer, was born on the 28th of August 1653, at Sveden, near Fahlun, the estate of his parents, Daniel Isaacson and Anne Bullernesia, who were members of a respectable family among the miners of Stora Kopparberg. Swedberg took his degree at Upsala in 1682, was appointed chaplain to the Royal Guards in 1684, chaplain to the court in 1685, and was promoted to the living of Vingåker in 1690. He was called to Upsala as professor of theology in 1692, and made primate and provost of the cathedral of that place in 1694. Charles XI. appointed him over the Swedish communities in Pennsylvania (America); and in 1702 Charles XII. created him bishop of Skara in Westrogothia. In 1705 he became Doctor of Theology at Upsala; and in the same year Charles XII. placed him over the Swedish communities in London. He procured for the city of Skara a privileged press, to which he gave employment by his numerous writings. In 1712 the episcopal palace was destroyed by fire, and the bishop lost his library and many manuscripts. In 1719 the whole town of Skara was burnt, but the gymnasium and cathedral were rebuilt in five years through his exertions. On the 3rd of May 1719 his family was ennobled by the name of Swedenborg. In 1730 another fire deprived him of nearly the whole of his property. He was vigorous and active to the end of his life, which terminated on the 26th of July 1735. He died at the age of eighty-two, and was buried in the convent-church of Varnhem. Bishop Swedberg was three times married: first, to Sarah Behm [SWEDENBORG, EMANUEL]; secondly, to Sarah Berghia; and thirdly, to Christina Urrhusia. He had seven children, four daughters and three sons, of whom the eldest was Emanuel Swedenborg, the subject of the following notice. (Gezelius, 'Försök til et Biographiskt Lexicon,' 8vo, Stockholm, 1778-80.)

The bishop's writings are voluminous, and they are not confined to theology, but take in a wide range of subjects. He was one of the earliest writers on Swedish orthography: his book on the subject drew down on him the censure of one Urban Hjaerne, who, in a violent pamphlet that he put forth in the form of a dialogue, accused

the worthy bishop of πολυπραγμοσύνη (in fact, of being a busybody in literature). A very complete list of Swedberg's extensive works may be seen in the 'Catalog. Libr. Impr. Biblioth. Reg. Acad. Upsal.,' 3 tom. 4to, Upsal., 1814.

Many particulars of his history are given in Lagerbring's 'Sammandrag af Swea-Rikes Historia,' 8vo, Stockholm, 1778-80; and a good biography of him is prefixed to Dr. Tafel's 'Swedenborg's Leben,' Tübingen, 1841, pp. 1-43. He left behind him in manuscript an autobiography in 1002 folio sheets, a copy of which he is said to have given to each of his children. The title of this document (which is written in Swedish, and still extant in Sweden) may be translated as follows:—"Manuscript: The Life of Jesper Swedberg, Bishop of Skara, written in detail by himself, in accordance with the truth; in order to remind him of the goodness of God and of his wonderful Providence; and to give to his children and posterity necessary instruction for passing through life happily; whereto may God grant them his grace:" Brunsbo, Nov. 15, 1728. (Warmholtz, 'Bibliotheca Sueo-Gothica,' 8vo, Upsal, 1782, et seqq.)

SWEDENBORG, EMANUEL, the second child and eldest son of Jesper Swedberg, bishop of Skara, the subject of the preceding article, and of his first wife, Sarah Behm, daughter of Albert Behm, assessor of the board of mines, was born at Stockholm, on the 29th of January 1688. Of his childhood and youth there is no record, except that his mind was early occupied by religious subjects. "From my fourth to my tenth year," says he, in a letter to Dr. Beyer, "my thoughts were constantly engrossed by reflecting on God, salvation, and the spiritual affections of man. From my sixth to my twelfth year, it was my greatest delight to converse with the clergy concerning faith, and I often observed to them that charity or love is the life of faith, and that this vivifying charity is no other than the love of one's neighbour."

Bishop Swedberg bestowed great care on the education of his son, which he received principally at the University of Upsala. He was uncommonly assiduous in the study of the learned languages, mathematics, and natural philosophy. At the age of twenty-two he took his degree of Doctor of Philosophy, and published his first essay—the academical dissertation which he had written for the degree. This essay is entitled 'L. Annæi Senecæ et Pub. Syri Mimi, forsan et aliorum selectæ sententiæ, cum annotationibus Erasmi et Græca Versione Jos. Scaligeri. Quas cum consensu Ampl. Fac. Philos. notis illustratas sub præsidio Viri amplissimi Mag. Fabiani Torner, Philos. Theoret. Prof. Reg. et ord. publico examini modeste submittit Emanuel Swedberg in audit. Gustav. maj. d. 1. Jun, 1709, Upsaliæ;' reprinted with his Latin poems, by Dr. J. F. I. Tafel, Tubingen, 1841.

In 1710 Swedberg came to London, just at the time the plague was raging in Sweden, when all Swedish vessels were commanded by proclamation to keep strict quarantine. He was persuaded to land (probably in ignorance of the regulation); and he has recorded, in his Itinerarium of these travels, that he narrowly escaped being hanged for the offence. He spent some time at Oxford, and lived afterwards for three years abroad, chiefly in Utrecht, Paris, and Greifswalde, returning to Sweden in 1714, through Stralsund, just as Charles XII. was commencing the siege of that city. His next productions were, a small volume of fables and allegories in Latin prose ('Camœna Borea, cum heroum et heroidum factis ludens, sive Fabellæ Ovidianis similes, sub variis nominibus scriptæ, ab E. S., Sueco, Liber i. Gryphiswaldiæ,' 1715) ('Act. Liter. Sueciæ,' vol, i. p. 589), and a collection of Latin poems ('Ludus Heliconius, seu Carmina Miscellanea quæ variis in locis cecinit Eman. Swedberg, Skara'). In 1716 Swedberg commenced his 'Dædalus Hyperboreus,' a periodical record of inventions and experiments by Polhem and others, and of mathematical and physical discoveries of his own. This work was published at Upsal in Swedish, in six parts (the fifth part with a Latin version); it is said to contain the lucubrations of a scientific society which was instituted by Berzelius among the professors of the university. ('Nov. Act. Reg. Soc. Scient.,' vol. v., Upsal, 1792.) In the course of 1716 Swedberg was invited by Polhem, the great Swedish engineer, to repair with him to Lund to meet Charles XII., on which occasion he was admitted to much intercourse with the king, who, without solicitation on Swedberg's part, and while he was yet at the university, appointed him assessor in the Royal Metallic College of Sweden. The diploma conferring the appointment, dated at Lund, the 18th of October, also stated "that the king had a particular regard to the knowledge possessed by Swedberg in the science of mechanics, and that the royal pleasure was that he should accompany and assist Polhem in constructing his mechanical works." These works were to consist of the formation of the basin of Carlscrona, and of locks between Lake Wener and Gottenburg, among the rapids and cataracts at Trolhatta. ('Hist. de Ch. XII. de Nordberg,' tom. iv., app. n. ccxxi.) The king also had the design of uniting his engineers by closer ties, for he recommended Polhem to give his daughter in marriage to Swedberg: the match was however prevented by the lady, who had a more favoured suitor.

The 'Dædalus Hyperboreus' was completed in 1718, in which year "Swedberg executed a work of the greatest importance during the memorable siege of Frederickshall, by transporting over mountains and valleys, on rolling machines of his own invention, two galleys, five large boats, and a sloop, from Stromstadt to Iderfjol, a distance of fourteen miles. Under cover of these vessels the king brought his heavy artillery, which it would have been impossible to have conveyed by land, under the very walls of Frederickshall." (Sandel's 'Eulog.') Swedberg's next literary works were, 1. 'The Art of the Rules' (an Introduction to Algebra, of which a full analysis may be seen in the 'Acta Literaria Sueciæ,' vol. i., pp. 126 to 134); only a part of this work was published: the manuscript portion, according to Lagerbring, contains the first account given in Sweden of the Differential and Integral Calculus; 2. 'Attempts to find the Longitude of places by means of the Moon.' (A. L. S., vol. i., pp. 27 and 315.) These treatises were both in Swedish, and were both published at Upsal in 1718.

In 1719 he was ennobled by Queen Ulrica Eleonora under the name of Swedenborg. From this time he took his seat with the nobles of the Equestrian order in the triennial assemblies of the states. His new rank conferred no title beyond the change of name, and he was not, as is commonly supposed, either a count or a baron: he is always spoken of, in his own country, as 'the assessor Swedenborg.' In this year he published three works in Swedish: 1. 'A Proposal for a Decimal Arrangement of Coinage and Measures, to facilitate Calculation and suppress Fractions' (Stockholm); 2. 'A Treatise on the Motion and Position of the Earth and Planets' (Skara); 3. 'Proofs derived from appearances in Sweden, of the depth of the Sea, and the great Force of the Tides in the earliest ages' (Stockholm). Occasional papers by him appeared in the 'Acta Lit. Suec.' for 1720-21. Two of these have been translated into English. (See 'Acta Germanica,' pp. 66 to 68, and pp. 122 to 124, vol. i., London, 1742.)

In the spring of 1721 he again went abroad through Denmark to Holland, and published the six following small works at Amsterdam: 1. 'A Specimen of Principles of Natural Philosophy, consisting of New Attempts to Explain the Phenomena of Chemistry and Physics by Geometry' (Prodromus Principiorum Rerum Naturalium, sive novorum tentaminum Chemiam et Physicam experimentalem Geometrice explicandi); 2, 'New Observations and Discoveries respecting Iron and Fire, with a new mode of constructing Stoves' (Nova Observata et Inventa circa ferrum et ignem; una cum nova camini inventione); 3, 'A new method of finding the Longitude of Places, on Land or at Sea, by Lunar Observations' (Methodus nova inveniendi Longitudines Locorum, Terra Marique, Ope Lunæ); 4, 'A mode of constructing Docks' (Modus construendi Receptacula Navalia); 5, 'A new way of making Dykes' (Nova Constructio Aggeris Aquatici); 6, 'A mechanical method for Testing the Powers of Vessels' (Modus Mechanice explorandi Virtutes Navigiorum). From Amsterdam he went to Aix-la-Chapelle, Liège, and Cologne, and visited the mines and smelting works near those places. He arrived at Leipzig in 1722, and there published in three parts, 'Miscellaneous Observations on Natural Objects, particularly Minerals, Fire, and Mountain strata' (Miscellanea Observata circa Res Naturales, præsertim mineralia, ignem et montium strata). At Hamburg, during the same year, he published a fourth part, 'On Minerals, Iron, and the Stalactites in Baumann's Cavern' (Precipue circa mineralia, ferrum, et stalactitas in Cavernis Baumannianis). ('Act. Eruditor. Lipsiens.,' 1723, p. 96 97.) This work, like those which precede it, shows a rare power both of accumulating facts and applying principles. We learn from it that Swedenborg, among his other employments, was officially appointed to visit, and to propose for selection the parts of the Swedish coast which were best fitted for the preparation of salt; on which subject the 'Miscellaneous Observations' contain an admirable business-like memoir. The fourth part gives the substance of several conversations between Charles XII. and Swedenborg, in which the king proposed a new 'sexagenarian calculus.' Swedenborg made the last-mentioned tour principally to gain a practical knowledge of mining. At Blankenburg he experienced great kindness from Louis Rudolph, duke of Brunswick, who defrayed the whole expense of his journey, and at his departure presented him with a golden medallion and a weighty silver goblet. After being abroad a year and three months, he returned home, and in the course of 1722 he published anonymously, at Stockholm, a work entitled 'Om Sweuska Myntets Fornedring och Förhöjning' ('On the Depreciation and Rise of the Swedish Currency'), ('Cat. Bibl. Upsal,' Upsal, 1814); and at the end of the same year he entered, for the first time, on the actual duties of the assessorship, the functions of which he had been unwilling to exercise before he had perfected his knowledge of metallurgy. For the next ten years he divided his time between the business of the Royal Board of Mines and his studies. In 1724 he was invited by the consistory of the university of Upsala to accept the professorship of pure mathematics, vacant by the death of Nils Celsius, because "his acceptance of the chair would be for the advantage of the students, and the ornament of the university;" but he declined the honour. In 1729 he was admitted a member of the Royal Academy of Sciences at Upsala. In 1733 he again travelled into Germany. It seems from his posthumous 'Itinerarium' (edited by Tafel, Tübingen, 1840), that he visited Berlin, Dresden, Prague, and Carlsbad, and, arriving at Leipzig at the end of the year, put to press a great work he had just completed. During the printing of this work he spent twelve months in visiting the Austrian and Hungarian mines.

Swedenborg's 'Opera Philosophica et Mineralia' were published in 1734, in 3 vols. folio, at Dresden and Leipzig; his patron, the Duke of Brunswick, at whose court he was a visitor, defrayed the cost of

the publication. This last work consists of three distinct treatises. The first volume is 'Principles of Natural Philosophy, consisting of new attempts to explain the phenomena of the elemental world in a philosophical manner' (Principia Rerum Naturalium, sive Novorum Tentaminum Phænomena Mundi Elementaris Philosophice explicandi). It is dedicated to the Duke of Brunswick, and has an engraved likeness of the author, but of very inferior execution. The 'Principia' is an attempt to construct a cosmology *à priori*. The second and third volumes are together called the 'Regnum Minerale;' the second is on iron, the third on copper and brass. They treat of the methods employed in all parts of Europe, and in America, in preparing and working these metals. Part of the second volume has been translated into French, and inserted in the 'Description des Arts et Metiers.' Each volume is subdivided into three parts, and illustrated by numerous copper engravings. In the same year, and at the same places, Swedenborg published 'An Introduction to the Philosophy of the Infinite, and the Final Cause of Creation; treating also of the Mechanism of the Operation between the Soul and the Body' (Prodromus Philosophiæ Ratiocinantis de Infinito, et Causa Finali Creationis; deque Mechanismo Operationis Animæ et Corporis). This work connects his cosmology with his physiology.

Swedenborg's reputation was now established throughout Europe, and Christopher Wolff and other foreign literati eagerly sought his correspondence. On December 17th, 1734, the Academy of Sciences of St. Petersburg appointed him a corresponding member. In 1736 he again travelled, and in 1738 visited Italy, and spent a year at Venice and Rome. The journal of his tour, from 1736 to 1739, is in manuscript in the Academy at Stockholm. At this time he no doubt applied himself particularly to anatomy and physiology, of a masterly acquaintance with which he gave evidence in his 'Œconomia Regni Animalis' (Economy of the Animal Kingdom), a large work in two parts, 4to, which he published at Amsterdam in 1740-41. The first part treats of the blood, the arteries, the veins, and the heart, concluding with an introduction to rational psychology. The second part treats of the coincidence between the motions of the brain and the lungs, of the cortical substance of the brain, and of the human soul. In 1741 he became a Fellow, by invitation, of the Royal Academy of Sciences of Stockholm, the 'Memoirs' of which he enriched with a paper on inlaying. ('Kongl. Swenska Wetens. Acad. Handlingar,' xxiv. 107-113.) He still continued earnest in the pursuit of physiology, and in 1744 published the 'Regnum Animale' (Animal Kingdom), parts i. and ii., 4to, at the Hague, and in 1745, part iii. in London. The first part of this work is an analysis of the abdominal viscera; the second, of the thoracic viscera; the last treats of the skin, of the senses of taste and touch, and of organised forms in general. The plan of both the foregoing works is peculiar to Swedenborg. Although he cultivated anatomy practically, he considered that the standard authorities of his time were more to be relied on than his own dissections ('Œcon. Reg. An.'), on which account he premised the descriptive statements of Heister, Winslow, Malpighi, Morgagni, Boerhaave, Leeuwenhoek, Swammerdam, &c., as his basis for induction. On the facts supplied by these authorities he built his own superstructure, which, if not strictly a physiological one in the modern meaning of the word, is at least an elevated and original system of animal geometry and mechanics. These great works were regarded by him as only the commencement of a work in which he designed to embrace the entire circle of physiology and psychology. ('Reg. Anim.,' n. 14.)

At the beginning of 1745 Swedenborg published in two parts, 4to, 'De Cultu et Amore Dei' (The Worship and Love of God): the first part, on the origin of the earth, on paradise, and the birth, infancy, and love of the first man; the second part, on the marriage of the first man, and on the soul, the intellectual mind, the state of integrity, and the image of God. This book is a sublimation of Swedenborg's scientific system, with a correlative statement of his psychical doctrines, in which both are blended, and clothed with the narrative form: it is the link between his physiology and a class of doctrines which was yet to come.

A number of unpublished scientific manuscripts, written by him previously to this period, and which are preserved in the Royal Academy of Sciences at Stockholm, manifest his industry and the largeness of his designs. The most important of these papers appear to be—'De Magnete,' p. 273, 4to; 'De Sale Communi,' p. 343; 'Principia Rerum Naturalium, ex priori et posteriori educta,' p. 569; 'De Sensatione,' cap. xiii.; 'De Actione,' cap. xxxv.; 'De Cerebro, Medulla Oblongata, et Spinali, de Nervis, analytice, physice, philosophice;' 'De Aure Humana;' 'Tractatus Partium Generationis utriusque Sexus, et de Processu Generationis.' ('Intellectual Repository,' January 1836; 'Rep. of London Printing Society,' 1841.)

We shall now endeavour to take a brief review of Swedenborg's scientific progress, with particular reference to method, principles, and doctrines. His proper career may be dated from the publication of the 'Prodromus Principiorum.' In this work he attempted to account for chemical combination by a theory of the forms and forces of the particles of bodies, and to resolve chemistry into natural geometry, that it might have the benefit of first principles, and the rank of a fixed science. Of these forms he gave many delineations. (Plates to 'Prodr. Princip.') He broached the ingenious doctrine that the particles of primary solids are moulded in the interstices of fluids, and take the shape of these interstices; and that particles so modelled, by undergoing fracture at their weakest points, give rise to new shapes, which become the initial particles of new substances. He anticipated Dr. Wollaston's suggestion of the spheroidal composition of crystals, as well as the atomic theory of Dalton, and even some of its details, as when, geometrically predicting the composite nature of water, he assigned to it the equivalent of 9. ('Prodromus Principiorum.')

The rules which he proposed for investigating the constitution of the magnetic, luminous, and atmospheric elements come next under our notice. "1. That we take for granted that nature acts by the simplest means, and that the particles of elements are of the simplest and least artificial forms. 2. That the beginning of nature is the same as the beginning of Geometry: that natural particles arise from mathematical points, precisely as lines, forms, and the whole of geometry; and this, because everything in nature is geometric; and vice versâ. 3. That all the above elements are capable of simultaneous motion, in one and the same place; and that each moves naturally without hindrance from the others. 4. That ascertained facts be the substratum of theory, and that no step be taken without their guidance." ('Miscell. Obs.,' part iii.)

From these rules we pass to their application, in the outset to which Swedenborg boldly averred that the records of science, accumulating as they had been for thousands of years, were sufficient for an examination of things on principles, and *à priori;* that a knowledge of natural philosophy does not presuppose the knowledge of innumerable phenomena, but only of principal facts which proceed directly, and not of those which result obliquely and remotely, from the world's mechanism and powers; and that the latter species of facts confuse and disturb, rather than inform the mind. Also, that the restless desire, from age to age, for more facts, is characteristic of those who are unable to reason from principles and causes, and that no abundance would ever be sufficient for such persons. ('Principia, de Mediis ad Ver. Philos.,' pp. 3, 4.) The following is a statement of the doctrine of the elemental world proposed in the 'Principia'—"1. In the simple (substance) there is an internal state and corresponding effort tending to a spiral motion. 2. In the first finite which arises from it there is a spiral motion of the parts; so also in all the other finites. 3. From this single cause there arises in every finite a progressive motion of the parts, a motion of the whole on its axis, and if there be no obstacle, a local motion also. 4. If a local motion ensues, an active arises; each active similar to the others. 5. From finites and actives arise elementaries, each so similar to the others, as to differ from them only in degree and dimension. Thus we presume the existence of only three kinds of entities—finites, actives, and their compounds, elementaries, of which the finites occupy the surface, the actives the interiors. With regard to the finites, one is generated from the other, and they are all exactly similar, except in degree and dimension: thus the fifth finite is similar to the fourth, the fourth to the third, the third to the second, the second to the first, and the first to the simple; so that when we know the nature of one finite, we know that of all. Precisely the same may be said of the actives and of the elementaries. In the same effort of the simple towards spiral motion lies the single cause and the first force of all subsequent existences." ('Principia,' p. 450-1.) Swedenborg first states these doctrines synthetically, and then educes the same from, and confirms them by, the phenomena of nature. We may here, with propriety, introduce a remark from Sandel:—"He thus formed to himself a system founded upon a certain species of mechanism, and supported by reasoning; a system, the arrangement of which is so solid, and the composition so serious, that it claims and merits all the attention of the learned; as for others, they may do better not to meddle with it."

In approaching the human body he again insisted on the necessity for principles and generalisation, without which, he said, "facts themselves would grow obsolete and perish;" adding that, "unless he were much mistaken, the destinies of the world were leading to this issue." A knowledge of the soul became the professed object of his inquiry, and he "entered the circus with a resolve to examine thoroughly the world, or microcosm, which the soul inhabits, in the assurance that she should be sought for nowhere but in her own kingdom." In this search he repudiated synthesis, and "resolved to approach the soul by the analytic way," adding, "that he believed himself to be the first investigator who had ever commenced with this intention;" a surmise in which he is probably correct. We shall here content ourselves with a brief illustration of one of those doctrines which, "with the most intense study," he elaborated for his guidance, we mean the "doctrine of series and degrees." Each organ, he observed, commences from certain unities or least parts which are peculiar to it, and derives its form from their gradual composition, and its general function from the sum of their particular functions. The mass is therefore the representative of its minute components, and its structure and functions indicate theirs. The vesicles or the smallest parts peculiar to the lungs are so many least lungs; the biliary radicles of the liver, so many least livers; the cellules of the spleen, so many least spleens; the tubuli of the kidneys, so many least kidneys; and the same function is predicable of these leasts, as of their entire respective organs, but with any modification which experience may declare to be proper to the minuter structures. This new method of analysis, in which the greatest things were presumed

to indicate the least, with just such reservation as our experience of the least necessitates, was designed to throw light on the intimate structure and occult offices of single organs—the same way indentified the higher with the lower groups of organs—the cranial with the thoracic, and both with the abdominal viscera. Whatever is manifested in the body is transferrible to the brain, as the source of all functions and structures. If the abdominal organs supply the blood with a terrestrial nourishment, the thoracic supply it with an aërial, and the brain with an ethereal food. If the first-mentioned organs, by the urinary and intestinal passages, eliminate excrements and impurities, so the lungs by the trachea, and the brain through the sinuses, reject a subtler defilement. If the hearth and blood-vessels are channels of a corporeal circulation, the brain and nerves, or spirit-vessels, are channels of a transcendent or spirituous circulation. If the contractility of the arteries and of muscular structures depends on the nervous system, it is because that system is itself eminently contractile, and impels forwards its contents in the most perfect manner. If the lungs have a respiratory rising and falling, and the heart a contraction and expansion, so the brain has an animatory movement, which embraces both the motions of the lower series. Thus every function is first to be traced to its essential form in the bosom of its own organ, and thence, through an ascending scale, to the brain, "which is eminently muscle, and eminently gland; in a word, which is eminently the microcosm, when the body is regarded as a macrocosm." ('Œcon. R. A.:' 'Regn. Anim.')

On the whole we may admit these works to be a grand consolidation of human knowledge;—an attempt to combine and re-organise the opinions of all the schools of medicine since the days of Hippocrates. The doctrines of the fluidists, of the mechanical and chemical physicians, and of the vitalists and solidists, as well as the methods of the dogmatists and empirics, and even the miscellaneous novelties of the present day, have each a proportion and a place in the catholic system of Swedenborg. His works however are a dead letter to the medical profession, or known only to its erudite members through the misstatements of Haller. (Haller's 'Bibliotheca Anatomica,' tom. ii. pp. 328, 329, Tiguri, 1777.)

Swedenborg was in his fifty-eighth year when he published the last of the foregoing volumes, and from this period he assumed a new character, of which he gave the following account:—"I have been called to a holy office by the Lord, who most graciously manifested himself in person to me, his servant, in the year 1745, and opened my sight into the spiritual world, endowing me with the gift of conversing with spirits and angels." However repulsive such statements are to the generality of mankind, they are not *à priori* objectionable to those who admit the inspiration of the seers and prophets of the Bible: after such an admission of the supernatural, each particular case of the kind becomes a simple question of evidence. The event above alluded to happened to Swedenborg in the middle of April 1745, at an inn in London. The manner of its occurrence is recorded by M. Robsahm, director of the bank of Stockholm, who was a trusted friend of Swedenborg, and had the narration from him personally. (See Robsahm's 'Memoiren,' in Tafel's 'Swedenborg's Leben,' pp. 8 to 10, Tubingen, 1842.) From this period, Swedenborg entirely forsook the pursuit of science, nor does he once allude, in his works on theology, to his former scientific labours. He still however took part in the proceedings of the Diet, and in that of 1761 he is stated by Count Hopken to have presented the best memorial on the subject of finance.

He returned from London to Sweden in August 1745, and immediately devoted himself to the study of Hebrew and the diligent perusal of the scriptures. He continued to discharge the duties of assessor of the Board of Mines till 1747, when he asked and obtained his majesty's permission to retire from it; adding also two other requests, which were granted—that he might enjoy as a pension the salary of the office; and that he might be allowed to decline the higher rank which was offered him on his retirement. The materials for the subsequent part of Swedenborg's biography are exceedingly scanty. He was now either actively engaged in writing his theological works, or was travelling in foreign countries to publish them. When he was at home he had a house in the environs of Stockholm, with a large garden, in which he took great delight. He frequently resided in Amsterdam and in London. The highest personages in Sweden testified to the consistency with which he maintained the assertion of his spiritual intercourse. On one or two occasions, they say, he gave proof of his professions. Baron Grimm, after describing him as "a [illegible] by [illegible] question is, how to believe it." ('Mém. Hist. Lit. et Anecdot., &c.,' par le Baron de Grimm, tom. iii. p. 56, ed. London, 1813.) Immanuel Kant sifted another of these stories to the bottom, and declared that "Professor Schlegel had informed him that it could by no means be doubted;" and added, "they set the assertion respecting Swedenborg's extraordinary gift beyond possibility of doubt." ('Darstellung des Lebens und Charakters Immanuel Kants,' Königsberg, 1804.) Swedenborg however laid no stress on such proofs, "because," said he, "they compel only an external belief, but do not convince the internal." During his latter years, Bishop Filenius and Dr. Ekebon instigated a prosecution against him in the consistory of Gottenburg, whence it was transferred to the Diet. Dr. Ekebon denounced his doctrines as "full of the most intolerable fundamental errors, seducing, heretical, and captious;" and stated furthermore, that he "did not know Assessor Swedenborg's religious system, and would take no pains to come at the knowledge of it." Swedenborg came out of these trials with safety, unaccused by the Diet, and protected by the king. Towards Christmas 1771, while in London, he had a stroke of the palsy, from which he never perfectly recovered. A report has been circulated that he recanted his claims during his last illness, but this is a mistake. M. Ferelius, minister of the Swedish Lutheran church in London, who visited him on his death-bed, and administered the sacrament to him, wrote as follows (31st March 1780) to Professor Trätgard of Greifswalde, "I asked him if he thought he was going to die, and he answered in the affirmative; upon which I requested him since many believed that he had invented his new theological system merely to acquire a great name (which he had certainly obtained), to take this opportunity of proclaiming the real truth to the world, and to recant either wholly or in part what he had advanced; especially as his pretensions could now be of no further use to him. Upon this Swedenborg raised himself up in bed, and, placing his hand upon his breast, said with earnestness, 'Everything that I have written is as true as that you now behold me: I might have said much more had it been permitted me. After death you will see all, and then we shall have much to say to each other on this subject.' (Ferelius, 'Ueber Swedenborg's Ende,' in Tafel's 'Leben.') Swedenborg died at London, in Great Bath Street, Coldbath Fields, on the 29th of March 1772, in the eighty fifth year of his age. His body was buried in the Swedish church in Ratcliff Highway.

The following is a list of his theological works:—1, 'Arcana Cœlestia,' 8 vols. 4to, London, 1749 to 1756; 2, 'An Account of the Last Judgment and the Destruction of Babylon;' 3, 'On Heaven and Hell;' 4, 'On the White Horse mentioned in the Apocalypse;' 5, 'On the Earths in the Universe;' 6, 'On the New Jerusalem and its Heavenly Doctrine,' 4to, London, 1758; 7, 'The Four leading Doctrines of the New Church—on the Lord, on the Holy Scriptures, on Life, and on Faith;' 8, 'A continuation of the Account of the Last Judgment;' 9, 'On the Divine Love and Wisdom,' 4to, Amsterdam, 1763; 10, 'On the Divine Providence,' 4to, Amsterdam, 1764; 11, 'Apocalypse Revealed,' 4to, Amsterdam, 1766; 12, 'Delights of Wisdom concerning Conjugial Love, and Pleasures of Insanity concerning Scortatory Love,' 4to, Amsterdam, 1768; 13, 'On the Intercourse between the Soul and Body,' 4to, London, 1769; 14, 'A brief Exposition of the Doctrine of the New Church,' 4to, Amsterdam, 1769; 15, 'True Christian Religion,' 4to, London, 1771. As a specimen of Swedenborg's interpretation of the Holy Scripture, the reader may consult the 'Apocalypse Revealed;' for a concise view of his alleged experiences, the 'Heaven and Hell' may be resorted to; for a view of that part of his system which relates to the creation and government of the universe, we recommend the perusal of the 'Divine Love' and 'Divine Providence;' for his doctrine concerning the relation of the sexes, and its eternal origin and perpetuity, and for his code of spiritual legislation on marriage and divorce, see the 'Conjugial Love,' one of the most remarkable of these works: finally, the student will find a compendium of the whole of the theology of the New Church in the 'True Christian Religion,' the last and perhaps the finest of the writings of Swedenborg. The whole of these works, originally published in Latin, have been translated into English, and some of them have passed through several editions both in England and in America. The translations are contained in about thirty octavo volumes.

Swedenborg's theological manuscripts, which are preserved in the Royal Academy at Stockholm, are very voluminous. The following have been published:—'Coronis ad veram Christianam Religionem,' 4to, Lond., 1780; 'Apocalypsis Explicata,' 4 tom. 4to, Lond., 1785,-86,-88,-89; 'Index Rerum in Apocalypsi Revelatarum,' 1813; 'Index Verborum, &c., in Arcanis Cœlestibus,' 1815; 'Doctrina de Charitate,' 8vo, Lond., 1840; 'De Domino,' 8vo, Lond., 1840; 'Canones Novæ Ecclesiæ,' 8vo, Lond., 1840; 'Adversaria in Libros Veteris Testamenti,' 7 vols.; and his 'Diarium Spirituale,' which is an unreserved record of his experiences, ranging over a period of sixteen years. Of this extensive work seven parts have been published in ten volumes, of which two volumes are a common index to the Memorabilia of both the 'Diarium' and 'Adversaria;' this is perhaps the most valuable of Swedenborg's works, as going far to supply data for a theological biography of the author.

Swedenborg did not lay claim to inspiration, but to an opening of his spiritual sight, and a rational instruction in spiritual things, which was granted, as he said, "not for any merit of his," but to enable him to convey to the world a real knowledge of the nature of heaven and hell, and thus of man's future existence. According to Swedenborg, heaven and hell are not in space, but they are internal and spiritual states, so that intromission into the spiritual world is only the opening of an interior consciousness. The outward face of the spiritual world resembles that of the natural world in every particular, and man's spiritual body appears precisely similar to his natural body; but the difference is that all the objects of the spiritual world represent and change with the spiritual states of its inhabitants; the magnificent

objects in the heavens being actually determined according to the good affections of the angels; and the terrible appearances in the hells being an outbirth of the evil and falsity of the infernals. Heaven and hell are from mankind, and all angels and devils have once been men, either on this or other planets; for all the planets are inhabited, since the human race, and the formation of heaven therefrom, is the final end of creation. The Satan and Devil of Holy Scripture is not a person, but a collective name of hell. The "last judgment mentioned in the Gospels" does not mean the destruction of the world, which, like every divine work, has respect to infinity and eternity, and will endure for ever, but "a judgment in the spiritual world, since all who die are gathered together there, and since it is man's *spirit* which is judged." This judgment commences for every individual immediately after death. Judgment is carried into effect on a church when its charity is extinct, and faith alone remains, and such judgment is attended by a plenary separation of the good from the evil, that is, by a formation of new heavens and new hells, and followed by the institution on earth of a new church. The judgment on the first Christian church took place in the year 1757 (so Swedenborg asserts), and was witnessed by him in the spiritual world, after which commenced the descent from the new heaven of the new church and its doctrine, signified by the Apocalyptic New Jerusalem. The particulars of the faith of this church on the part of man are—1. "That there is one God; that there is a Divine Trinity in Him, and that he is the Lord God and Saviour Jesus Christ. 2. That saving faith consists in believing on Him. 3. That evil actions ought not to be done, because they are of the devil, and from the devil. 4. That good actions ought to be done, because they are of God and from God. 5. And that they should be done by man, *as of himself;* nevertheless under the belief that they are from the Lord, operating in him and by him. The two first particulars have relation to faith; the two next, to charity; and the last, to the conjunction of charity and faith, and thereby of the Lord and man." Concerning the Word of God, Swedenborg taught that in its origin it is the divine truth itself, infinite in the Lord; that in proceeding through the three heavens it is accommodated to the recipiency of the angels by successive veilings; that in the highest heaven it puts on an appearance accommodated to angelic affections, and is there read in its celestial sense; in the middle and lower heavens it is clothed by forms adequate to the intelligence and knowledge of the angels there, and is read in its spiritual sense; and in the Church it is presented in a natural and historical form, which is adapted to the understandings of men on earth. This last form thus contains and corresponds to a spiritual and celestial form or meaning, which Swedenborg declares he was taught by the Lord in the spiritual world, and which he unfolded at length in his great work, the 'Arcana Cœlestia.' "The Books of the Word," says Swedenborg, "are all those that have the internal sense; but those which have not the internal sense are not the Word. The Books of the Word in the Old Testament are the five Books of Moses, the Book of Joshua, the Book of Judges, the two Books of Samuel, the two Books of Kings, the Psalms, the Prophets Isaiah and Jeremiah, the Lamentations, the Prophets Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, and Malachi. In the New Testament, Matthew, Mark, Luke, John, and the Apocalypse." Although the writings of Paul and the other apostles are not in this list, and are described by Swedenborg, in a letter to Dr. Beyer, to be "dogmatic (or doctrinal) writings merely, and not written in the style of the Word;" yet in the same letter he says, "Nevertheless, the writings of the Apostles are to be regarded as excellent books, and to be held in the highest esteem, for they insist on the two essential articles of charity and faith in the same manner as the Lord himself has done in the Gospels and in the Apocalypse."

Swedenborg was a methodical man, and laid down certain rules for the guidance of his life. These are found written in various parts of his manuscripts as follows:—"1. Often to read and meditate on the Word of God. 2. To submit everything to the will of Divine Providence. 3. To observe in everything a propriety of behaviour, and always to keep the conscience clear. 4. To discharge with fidelity the functions of his employment and the duties of his office, and to render himself in all things useful to society." On these precepts he formed his character. Count Hopken, prime minister of Sweden, says of him, "I have not only known Swedenborg these two-and-forty years, but some time since frequented his company daily: I do not recollect to have ever known any man of more uniformly virtuous character." Sandel says, "He was the sincere friend of mankind, and, in his examination of the character of others, he was particularly desirous to discover in them this virtue, which he regarded as an infallible proof of many more. As a public functionary he was upright and just: he discharged his duty with great exactness, and neglected nothing but his own advancement. He lived in the reigns of many princes, and enjoyed the particular favour and kindness of them all. He enjoyed most excellent health, having scarcely ever experienced the slightest indisposition. Content within himself, and with his situation, his life was in all respects one of the happiest that ever fell to the lot of man." Swedenborg was never married. He was about five feet nine inches high, rather thin, and of a brown complexion: his eyes were of a brownish-gray, nearly hazel, and somewhat small. He was never seen to laugh, but always had a cheerful smile on his countenance. "Many would suppose," says Ferelius, "that Assessor Swedenborg was a very eccentric person; but, on the contrary, he was very agreeable and easy in society, conversed on all the topics of the day, accommodated himself to his company, and never alluded to his principles unless he was questioned, in which case he answered freely, just as he wrote of them. But if he observed that any one put impertinent questions, or designed to trifle with him, he answered in such a manner that the querist was silenced without being satisfied."

(For further particulars the reader may consult Sandel's *Eulogium to the Memory of Swedenborg*, pronounced Oct. 7, 1772, translation, London, 1834; *Documents concerning the Life and Character of E. Swedenborg*, collected by Dr. I. F. I. Tafel, Tübingen, and edited in English by Rev. I. H. Smithson, London, 1841; Swedenborg, *Diarium Spirituale; Life of Swedenborg, with an Account of his Writings*, by Hobart, Boston, U.S., 1831; Tafel's *Swedenborg's Leben; The New Jerusalem Magazine*, 1790-91; F. Walden's *Assessor Swedenborg's Levnet, Adskillige Udtog af sammes skrivter nogle blandede Tanker, tilligemed Swedenborg's System i kort udfog*, Kiobenhaven, 1806 and 1820; Lagerbring, *Sammandrag af Swea-Rikes Historia*, 8vo, Stockholm, 1778-80; *Introduction, &c. to Swedenborg's Writings*, by J. J. Garth Wilkinson.)

THE SWEDENBORGIANS, as the people are called who believe in the mission of Emanuel Swedenborg to promulgate the doctrines of the New Church, signified by the New Jerusalem in the Apocalypse, may in this country be divided into two portions:—one of which forms the denomination known as such to the world; while the other portion remains without visible separation from the communion of the Established Church. The first public association of the Swedenborgians took place in 1788, in Great Eastcheap, London; since that time, societies have been formed in nearly all our large towns, until they now amount to about fifty, of which the greater number are in Lancashire and Yorkshire. On the Census Sunday, March 30, 1851, there were fifty places of worship belonging to the New Church in England and Wales, containing accommodation for 11,865 persons, and actually attended by 4652 persons in the morning and 2978 in the evening; but, as noted in the Census Report, it is maintained by members of the Church "that the mere number of their chapels gives a very inadequate idea of the prevalence of their opinions; as many, they say, ostensibly connected with other churches, entertain the prominent doctrines of the New Church." The societies send delegates to an annual conference. In the United States of America the members of the New Jerusalem Church are numerous and well organised: they have three distinct annual conventions, of which that for the Eastern States meets at Boston; that for the Southern at Philadelphia; and that for the Western, at Cincinnati In France the doctrines of Swedenborg have excited much attention, partly through the writings of his eloquent disciple Richer, of Nantes; and through the French translations of Swedenborg's works, which were executed by J. P. Moet, and published by John Augustus Tulk. In Germany, Swedenborg has long had isolated readers, like the learned librarian to the King of Wurtemberg, Dr. I. F. I. Tafel, known through Germany for his editions of the original works of Swedenborg, for his translations of the same, and for the elaborate works he has published in their defence. In Sweden, bishops and doctors of the Lutheran Church have favoured the claims of Swedenborg. Swedenborgianism has also taken deep root in several of the British colonies. The non-separatist Swedenborgians comprise many members, and even clergymen, of the Church of England. The Rev. Thomas Hartley, rector of Winwick, in Northamptonshire, the Rev. John Clowes, rector of St. John's, Manchester, and the Rev. William Hill, were the first translators of the large works of Swedenborg. The Swedenborgians have several public institutions, the most flourishing of which is that entitled the 'Society for printing and publishing the Writings of Emanuel Swedenborg, instituted in London in 1810,' which annually prints and circulates a great number of his works. They have also a London Missionary and Tract Society, and Tract Societies at Bath, Birmingham, Glasgow, and Manchester. There are two Liturgies in general use among the Swedenborgians: 1, The 'Book of Worship,' Boston, United States, embodying a very simple form of worship, consisting chiefly of passages from the Scripture, and chants from the Psalms; 2, The 'Liturgy of the New Church, prepared by order of the General Conference,' London, which is used throughout this country, and contains a more formal service than that adopted in America. From the latter we may conveniently borrow the twelve 'Articles of Faith,' "condensed," as they are, "from the Writings of Swedenborg, adopted by the General Conference, and recognised as a standard of Doctrine by the whole body of Swedenborgians."

"The Articles of Faith of the New Church signified by the New Jerusalem in the Revelation are these:—

"1, That Jehovah God, the creator and preserver of heaven and earth, is love itself and wisdom itself, or good itself and truth itself: that he is one both in essence and in person, in whom, nevertheless, is the Divine Trinity of Father, Son, and Holy Spirit, which are the essential divinity, the divine humanity, and the divine proceeding, answering to the soul, the body, and the operative energy in man; and that the Lord and Saviour Jesus Christ is that God.

"2, That Jehovah God himself descended from heaven, as divine truth, which is the Word, and took upon him human nature, for the

purpose of removing from man the powers of hell, and restoring to order all things in the spiritual world, and all things in the church: that he removed from man the powers of hell, by combats against and victories over them; in which consisted the great work of redemption: that by the same acts, which were his temptations, the last of which was the passion of the cross, he united, in his humanity, divine truth to divine good, or divine wisdom to divine love, and so returned into his divinity in which he was from eternity, together with, and in, his glorified humanity; whence he for ever keeps the infernal powers in subjection to himself: and that all who believe in him, with the understanding, from the heart, and live accordingly, will be saved.

"3, That the Sacred Scripture, or Word of God, is divine truth itself, containing a spiritual sense heretofore unknown, whence it is divinely inspired and holy in every syllable; as well as a literal sense, which is the basis of its spiritual sense, and in which divine truth is in its fullness, its sanctity, and its power: thus that it is accommodated to the apprehension both of angels and men: that the spiritual and natural senses are united, by correspondences, like soul and body, every natural expression and image answering to, and including, a spiritual and divine idea; and thus that the Word is the medium of communication with heaven and of conjunction with the Lord.

"4, That the government of the Lord's divine love and wisdom is the divine providence; which is universal, exercised according to certain fixed laws of order, and extending to the minutest particulars of the life of all men, both of the good and of the evil: that in all its operations it has respect to what is infinite and eternal, and makes no account of things transitory but as they are subservient to eternal ends: thus, that it mainly consists, with man, in the connection of things temporal with things eternal; for that the continual aim of the Lord, by his divine providence, is to join man to himself and himself to man, that he may be able to give him the felicities of eternal life: and that the laws of permission are also laws of the divine providence; since evil cannot be prevented without destroying the nature of man as an accountable agent; and because, also, it cannot be removed unless it be known, and cannot be known unless it appear: thus, that no evil is permitted but to prevent a greater; and all is overruled, by the Lord's divine providence, for the greatest possible good.

"5, That man is not life, but is only a recipient of life from the Lord, who, as he is love itself and wisdom itself, is also life itself; which life is communicated by influx to all in the spiritual world, whether belonging to heaven or to hell, and to all in the natural world; but is received differently by every one, according to his quality and consequent state of reception.

"6, That man, during his abode in the world, is, as to his spirit, in the midst between heaven and hell, acted upon by influences from both, and thus is kept in a state of spiritual equilibrium between good and evil; in consequence of which he enjoys free will, or freedom of choice, in spiritual things as well as in natural, and possesses the capacity of either turning himself to the Lord and his kingdom, or turning himself away from the Lord and connecting himself with the kingdom of darkness: and that, unless man had such freedom of choice, the Word would be of no use; the church would be a mere name; man would possess nothing by virtue of which he could be conjoined to the Lord; and the cause of evil would be chargeable on God himself.

"7, That man at this day is born into evil of all kinds, or with tendencies towards it: that, therefore, in order to his entering the kingdom of heaven, he must be regenerated or created anew; which great work is effected in a progressive manner, by the Lord alone, by charity and faith as mediums, during man's co-operation; that as all men are redeemed, all are capable of being regenerated, and consequently saved, every one according to his state; and that the regenerate man is in communion with the angels of heaven, and the unregenerate with the spirits of hell: but that no one is condemned for hereditary evil, any further than as he makes it his own by actual life; whence all who die in infancy are saved, special means being provided by the Lord in the other life for that purpose.

"8, That repentance is the first beginning of the church in man; and that it consists in a man's examining himself, both in regard to his deeds and his intentions, in knowing and acknowledging his sins, confessing them before the Lord, supplicating him for aid, and beginning a new life: that, to this end, all evils, whether of affection, of thought, or of life, are to be abhorred and shunned as sins against God, and because they proceed from infernal spirits, who in the aggregate are called the Devil and Satan; and that good affections, good thoughts, and good actions are to be cherished and performed, because they are of God and from God: that these things are to be done by man as of himself; nevertheless, under the acknowledgement and belief that it is from the Lord, operating in him and by him: that so far as man shuns evils as sins, so far they are removed, remitted, or forgiven: so far also he does good, not from himself, but from the Lord; and in the same degree he loves truth, has faith, and is a spiritual man: and that the Decalogue teaches what evils are sins.

"9, That charity, faith, and good works are unitedly necessary to man's salvation, since charity, without faith, is not spiritual, but natural; and faith, without charity, is not living, but dead; and both charity and faith, without good works, are merely mental and perishable things, because without use or fixedness: and that nothing of faith, of charity, or of good works is of man, but that all is of the Lord, and all the merit is his alone.

"10, That Baptism and the Holy Supper are sacraments of divine institution, and are to be permanently observed: baptism being an external medium of introduction into the church, and a sign representative of man's purification and regeneration; and the Holy Supper being an external medium, to those who receive it worthily, of introduction, as to spirit, into heaven, and of conjunction with the Lord; of which also it is a sign and seal.

"11, That immediately after death, which is only a putting off of the material body, never to be resumed, man rises again in a spiritual or substantial body, in which he continues to live to eternity: in heaven, if his ruling affections, and thence his life, have been good; and in hell, if his ruling affections, and thence his life, have been evil.

"12, That *now* is the time of the second advent of the Lord, which is a coming, not in person, but in the power and glory of his Holy Word: that it is attended, like his first coming, with the restoration to order of all things in the spiritual world, where the wonderful divine operation, commonly expected under the name of the Last Judgment, has in consequence been performed; and with the preparing of the way for a New Church on the earth,—the first Christian Church having spiritually come to its end or consummation, through evils of life and errors of doctrine, as foretold by the Lord in the Gospels: and that this New or Second Christian Church, which will be the Crown of all Churches, and will stand for ever, is what was representatively seen by John, when he beheld the holy city, New Jerusalem, descending from God out of heaven, prepared as a bride adorned for her husband."

(For further particulars see *Reports of the Society for Printing and Publishing the Writings of the Hon. E. Swedenborg*, London; *Reports of the London Missionary and Tract Society of the New Jerusalem Church*; *Minutes of the General Conference of the New Church, signified by the New Jerusalem in the Revelation*; also Tafel, *Magazin fur die wahre Christliche Religion*, pp. 1 to 70, Tubingen, 1841, which contains an elaborate account of all the Swedenborgian periodicals.)

SWIETEN, GERARD VAN, was born at Leyden in 1700. He received his general education there and at Louvain, and studied medicine at Leyden under Boerhaave, of whom he soon became the favourite pupil, and by whose influence he was appointed to a professorship of medicine very soon after taking his diploma of doctor in 1725. His lectures were well attended, but objections were made against him on the ground of his being a Roman Catholic, and he was obliged to resign his chair. In 1745 Maria Theresa of Austria appointed him her first physician, and in this capacity he used his influence to establish a system of clinical instruction at Vienna, to rebuild the university, and accomplish many other important measures for the advancement of science. During eight years also he lectured on the 'Institutes' of Boerhaave. He died in 1772, and Maria Theresa, who, besides many other honours, had made him a baron of the empire, had a statue to his memory placed in the hall of the university.

Van Swieten was one of the few great physicians of his day, who, though he founded a school (and that one of the most important of the time), did not attempt to establish himself as the head of a sect. He was content to adopt the system of Boerhaave; in his commentaries on whose aphorisms he has embodied the results of a most extensive experience in clinical medicine, and has shown himself to have been a physician of great erudition and of some practical merit. The work is entitled 'Commentaria in Hermanni Boerhaavii Aphorismos de cognoscendis et curandis morbis;' it was first published at Leyden in 5 volumes, 4to, between 1741 and 1772; and has since been repeatedly edited in Latin, English, French, and German. It consists of long commentaries, not only on each aphorism, but on every portion of each of them. To confirm their truth he introduces passages from the writers of all preceding times and countries, and relates numerous cases from his own and their practice. Van Swieten wrote treatises also on the diseases of armies, on epidemics, and on the structure and offices of arteries; but they are of little importance in comparison with his commentaries, and are now seldom referred to. He maintained also a long opposition against the practice of inoculating small-pox.

SWIFT, JONATHAN, D.D., Dean of St. Patrick's Cathedral, Dublin, was descended from an ancient family which was originally settled in Yorkshire. His grandfather, the Rev. Thomas Swift, was vicar of Goodrich, in Herefordshire; and had ten sons, Godwin, Thomas, William, Dryden, Willoughby, Jonathan, Adam, and three others, of whom Godwin, William, Jonathan, and Adam settled in Ireland; he had also four daughters. Dryden was named after his mother, who was a near relation of Dryden the poet. Jonathan was the father of the dean of St. Patrick's: he married Abigail Erick, of an ancient family in Leicestershire, but poor. He was bred to the law, and in 1665 was appointed steward of the King's Inns, Dublin. He died in 1667, leaving his widow in great poverty, with an infant daughter, and pregnant with the future dean of St. Patrick's.

Jonathan Swift was born in Dublin, November 30, 1667. When about a year old he was carried to Whitehaven, in Cumberland, by his

nurse, who went there to receive a legacy; he remained with her in that town nearly three years, and she had taught him to spell before he was taken back to his mother in Dublin. Mrs Swift's means of support for herself and her two children were derived chiefly from her brother-in-law Godwin, who was a lawyer, and was supposed to be rich. Jonathan, when six years old, was sent to the school of Kilkenny, whence he was removed to Trinity College, Dublin, where he was received as a pensioner, April 24, 1682. The cost of his education and maintenance was defrayed by his uncle Godwin, who however supplied him with the means of subsistence in so niggardly and ungracious a manner, that Swift ever afterwards spoke of him with great asperity. Before Swift's education was completed, Godwin died, and it was then discovered that he had for some time been in embarrassed circumstances, the result of unsuccessful speculations. The charge of Swift's education now devolved chiefly upon his uncle William, of whom he always spoke with affectionate gratitude as "the best of his relations;" not that he was much more liberally supplied with money than he had been by Godwin, for William also was in difficulties, but for the kindness with which it was bestowed. The degree of B.A. was conferred on Swift, February 15, 1685: this was done, as he himself says, *speciali gratiâ*, which, he informs us, was, in Trinity College, a discreditable intimation of scholastic insufficiency. Indeed there is abundant evidence that he had not only neglected the study of the school logic which was then required in order to qualify him for taking a degree, but that, after he had taken his degree, as well as before, his conduct generally was careless, irregular, and reckless, and that he had incurred frequent penalties and censures. It is probable however that he had a scholarship in Trinity College, for he remained there till 1688, when, on the breaking out of the war in Ireland, he passed over into England, and travelled on foot to Leicester, where his mother had been residing for some years in a state of precarious dependence on her relations, one of whom was the wife of Sir William Temple, whose seat was Moor Park, near Farnham, in Surrey.

Swift, after residing some months with his mother, waited upon Sir William Temple, by whom he was received with kindness, and was admitted into his family. From this time Swift's careless and idle habits were entirely abandoned; he studied eight hours a day, and became useful to his patron as his private secretary. A surfeit of stone-fruit, to which Swift always ascribed the giddiness with which he was afterwards so severely afflicted, brought on an ill-state of health, for the removal of which, after he had been about two years with Sir William, he went to Ireland, but soon returned. He was now treated with greater kindness than before: he occasionally attended King William, who was a frequent guest at Moor Park, in his walks in the garden, while Temple was laid up with the gout, and won so much on his majesty's favour, that he not only taught him how to cut asparagus in the Dutch manner, but offered to make him captain of a troop of horse, which however Swift declined. Sir William employed him to endeavour to persuade the king to consent to the bill for triennial parliaments, and Swift's vanity was much hurt when he found that his reasoning was not sufficiently strong to overcome the king's obstinacy.

Swift went to Oxford in 1692, and entered himself of Hart Hall, for the purpose of taking his degree of M.A., to which he was admitted on the 4th of July in that year, together with Thomas Swift (the son of his uncle Thomas), who had studied with Jonathan at Trinity College, Dublin, and was afterwards rector of Puttenham in Surrey. Some time after his return to Moor Park, finding that no provision was made for him beyond subsistence in Sir William's family, Swift became tired of his state of dependence, and in some degree dissatisfied with his patron. He made his complaint to Sir William, who then offered him a situation worth 100*l.* a year in the Rolls in Ireland, of which Sir William was Master. Swift declined the offer, and said he preferred going to Ireland and endeavouring to obtain preferment in the church. They were both displeased, and so parted. Swift went to Ireland, but was deeply mortified when he found that he could not obtain orders without a certificate from Sir William, which he was therefore compelled to solicit from his offended patron. The certificate was given; Swift was admitted to deacon's orders, October 18, 1694, and to priest's orders, January 13, 1695. Soon afterwards Lord Capel, then Lord-Deputy of Ireland, bestowed upon him the prebend of Kilroot, in the diocese of Connor, worth about 100*l.* a year, whither he immediately went to perform the duties of a country clergyman.

Sir William Temple appears to have soon felt the want of Swift's services, and it was not long before he sent him a kind letter, with an invitation to return to Moor Park. Swift, on the other hand, however fond of independence, must have felt strongly the contrast between the dull life of a clergyman in a remote town in Ireland and the refined society of Moor Park. He did not hesitate long to accept Sir William's invitation; and having become acquainted with a learned and worthy curate in his neighbourhood, who had a family of eight children, and only 40*l.* a year, he rode to Dublin, resigned his prebend, and obtained a grant of it for his poor friend.

Swift, on his return to Moor Park in 1695, was treated by Sir William Temple rather as a friend than as a mere secretary, and they continued to live together till Sir William's death, January 27, 1698. Some time before his death, Temple had obtained from King William a promise that Swift should have a prebend of Canterbury or Westminster: Sir William also left him a legacy, with the task of editing his posthumous works, and any benefit which might arise from the publication of them.

During the the early part of his residence at Moor Park, Swift wrote some Pindaric Odes, which he is said to have shown to Dryden, who, after having read them, said, "Cousin Swift, you will never be a poet;" a remark which is supposed to have occasioned that feeling of dislike which Swift always manifested towards Dryden. These Odes are written in the style of the Pindaric Odes of Cowley, and are indeed bad imitations of a bad model. Swift also wrote, as he himself has stated, a great number of other things, nearly all of which he destroyed. During the latter part of his residence at Moor Park he wrote the 'Battle of the Books in St. James's Library,' in support of Sir William Temple, and in opposition to Dr. William Wotton and Dr. Bentley. A dispute had arisen in France as to the superiority of ancient or of modern writers: the dispute passed over to England, and the cause of the moderns was supported by Wotton, in his 'Reflections on Antient and Modern Learning.' Temple took the part of the ancients, but unfortunately praised the 'Epistles of Phalaris,' which Bentley, in an Appendix to the second edition of Wotton's 'Reflections,' proved to be spurious. Swift's work is a well-constructed allegory, abounding in wit and humour. It was not published however till after Sir William's death. Swift is supposed to have likewise finished about this time his 'Tale of a Tub,' a satirical allegory, in ridicule of the corruptions of the Church of Rome and the errors of the Dissenters, and in favour of the Church of England, though not without an occasional touch at her faults also. This is one of his most laboured and most perfect works. Though he completed it at Moor Park, there is evidence that he had sketched it out roughly at Trinity College.

It was during Swift's second residence at Moor Park that the acquaintance commenced between him and Miss Esther Johnson, more generally known by the poetical name which he gave to her of *Stella* (the Star). Her father was a London merchant, according to Scott, or steward to Sir William Temple, according to Sheridan. Swift himself however says that she was born at Richmond in 1681, "her father being the younger brother of a good family in Nottinghamshire, her mother of a lower degree," and hence it has been suggested that she was an illegitimate daughter of Sir William Temple, and a sort of half-sister to Swift. But that Swift was so closely related to Temple has been satisfactorily disproved, and there seems to be no real ground for the other part of the scandal. Her mother lived with Lady Gifford, Sir William Temple's sister, who, with Mrs. Johnson and her daughter, resided at this time at Moor Park. Swift assisted in her education, which appears to have been little attended to previously, and she seems to have acquired a fondness for her tutor.

Swift however, previously to his acquaintance with Miss Johnson, had professed an attachment to Miss Jane Waryng, on whom he bestowed the title of *Varina;* she was sister of a fellow student at Trinity College, and Swift offered to marry her; but she was coy and cold, and gave a temporary refusal on the plea of ill-health. By degrees, as Swift's passion abated, hers grew warmer, and she wrote to express her willingness to accept his former offer. Swift did not refuse to fulfil his promise, but in his reply laid down such conditions as to the duties of her who should become his wife, that no further correspondence took place between them.

After Sir William Temple's death Swift repaired to London to superintend the publication of his patron's posthumous works, a task which he performed carefully, and prefixed a Life of Sir William and a dedication to the king; but finding that the king took no notice of the works, the dedication, or himself, he accepted an offer made to him by Lord Berkeley in 1699, who had just been appointed one of the lords justices of Ireland, to attend him there as his chaplain and private secretary. He acted as secretary till they arrived in Dublin, when a person of the name of Bush obtained the office for himself by representing to Lord Berkeley the unsuitableness of such an office to the character and duties of a clergyman. Lord Berkeley however, to compensate Swift for the loss of his office, promised that he should have the first good preferment in his gift that became vacant. To this arrangement Swift assented. The rich deanery of Derry was soon afterwards at Lord Berkeley's disposal, and Swift intimated to him that he expected him to keep his word. Lord Berkeley told him that Bush had obtained the promise of it for another, but, observing Swift's indignation, advised him to apply to Bush to see if the matter could not be arranged: he did so, when the secretary frankly told him that 1000*l.* had been offered for it, but that if he would put down the same sum he should have the preference. Swift, in a rage, exclaimed, "God confound you both for a couple of scoundrels," and immediately left the castle, intending to return no more. Lord Berkeley however was unwilling, if it could be avoided, to risk exposure; he therefore offered to him the rectory of Agher and the vicarages of Laracor and Rathbeggan, then vacant, in the diocese of Meath. Though not worth a third of the deanery, as they only amounted together to 230*l.* a year, Swift deemed it prudent to accept the livings: he still retained his office of chaplain, and continued to reside with the family till Lord Berkeley retired from the government of Ireland. The prebend of

Dunlavin was bestowed upon him in 1700, which increased his income to between 350*l.* and 400*l.* a year. While he resided in Lord Berkeley's family he produced some of the first specimens of that original vein of humour on which, more perhaps than on any other of his rare talents, his reputation is founded: among these are 'The Humble Petition of Frances Harris,' and the 'Meditation on a Broomstick.'

About this time Swift's sister married a person of the name of Fenton. Swift had expressed himself strongly against this marriage, and when it took place he was highly offended. Scott, on the authority of Theophilus Swift, says that Fenton was a worthless character, on the point of bankruptcy at the time, and that Swift afforded his sister the means of decent support in the destitution which her imprudence brought upon her.

In the year 1700, on the return of Lord Berkeley to England, Swift took possession of his living at Laracor. He performed his duties as a country clergyman with exemplary diligence, and expended a considerable sum in repairing the church. Some years afterwards he purchased for 250*l.* the tithes of the parish of Effernock near Trim, which he left by his will to the vicars of Laracor for the time being, as long as the present episcopal religion continues to be the established faith in Ireland; but if any other form of Christian religion becomes the established faith, he then directs that the profits as they come in shall be paid to the poor of the parish of Laracor.

Swift had not been long at Laracor when it was arranged between Miss Johnson and himself that she should come to reside in his neighbourhood. She had a small independence, about 1500*l.*, of which 1000*l.* had been left to her as a legacy by Sir William Temple, since whose death she had resided with Mrs. Dingley, a relation of the Temple family, a widow of middle age, whose income was only about 25*l.* a year. Mrs. Johnson continued to reside with Lady Gifford. When Miss Johnson removed to Ireland she was accompanied by Mrs. Dingley, and the ostensible ground for leaving England on the part of both was that the rate of interest was much higher in Ireland: it was then 10 per cent. They took lodgings in the town of Trim, where they generally resided, except in Swift's absence, when they occupied the vicarage-house. Miss Johnson was then about eighteen years of age; her features were beautiful, her eyes and hair black, and her form symmetrical, though a little inclined to fulness. She was a woman of strong sense, though not highly educated, of agreeable conversation, and elegant manners.

Swift appears to have passed over to England at least once a year, and remained two or three months, chiefly in London, where he officiated as chaplain in Lord Berkeley's family, but generally paid a visit to his mother at Leicester. In 1701, during the first of these annual residences in England, he published his first political tract, 'A Discourse on the Contests and Dissentions between the Nobles and Commons at Athens and Rome.' It was intended to check the popular violence which had occasioned the impeachment of Lords Somers, Halifax, Oxford, and Portland for their share in the Partition Treaty. It was published anonymously, but attracted much attention. On his second visit to England, in 1702, he avowed himself to be the author of this tract, and was immediately admitted into the society of the leading Whigs, Somers, Halifax, and Sunderland, and also into that of the leading wits, Addison, Steele, Arbuthnot, and others, who used then to assemble at Button's coffee-house.

In 1704 Swift published anonymously the 'Tale of a Tub,' together with 'The Battle of the Books.' The 'Tale of a Tub' was at the time generally supposed to be Swift's, and its wit was much admired, but it made him some powerful enemies by its imputed irreligious tendency.

In 1708 Swift was employed by the Irish prelates to solicit a remission of the first fruits for Ireland, which had already been granted in England. His application was made to Lord Godolphin, but was unsuccessful. About this time there were two or three plans for Swift's preferment, but all of them were failures. He was to have accompanied Lord Berkeley as secretary of embassy to Vienna, but Lord Berkeley found himself too infirm to venture upon the employment; he was to have gone out to Virginia as a sort of metropolitan over the colonial clergy in America, but neither did this appointment take place; and he was promised Dr. South's prebend of Westminster, but South, though very old, continued to live for several years longer.

During the years 1708 and 1709 Swift published several tracts. 'An Argument against abolishing Christianity,' is a piece of grave irony; 'A Project for the Advancement of Religion,' was dedicated to Lady Berkeley, who was a woman of strict piety, highly respected by Swift: it is the only work to which he ever put his name: it made a strong impression on the religious classes, and was very favourably received by the public. In his 'Letter on the Sacramental Test' he opposed any relaxation of the restrictive laws against the Dissenters. In this opinion he differed strongly from the Whigs, and this difference seems to have been a principal cause of his soon afterwards joining the Tories. About this time he also published the 'Sentiments of a Church-of-England Man,' as well as some of his lighter pieces, especially the humorous attacks on Partridge the almanac-maker, which came out under the name of Isaac Bickerstaff. In 1710 Swift's mother died. "If the way to heaven," said he, "be through piety, truth, justice, and charity, she is there."

On the change of ministry in 1710 the hopes of the Irish prelates were again revived for a remission of the first-fruits; and Swift was again deputed, in conjunction with the bishops of Ossory and Killaloe, to solicit the boon. On the 1st of September 1710, he left Ireland on this mission, but found, on his arrival in London, that the bishops, who had gone to England before him, had left that country without having done anything.

Swift now found himself courted by the leaders of both parties, with the exception of Godolphin, who treated him with such marked coldness that he vowed revenge, a vow which he performed on the 1st of October, by the publication of 'Sid Hamet's Rod.' Swift soon made up his mind to join the Tories, and on the 4th of October was introduced to Harley, then chancellor of the exchequer, by whom he was received with the most flattering kindness, and was introduced by him to St. John, who was then one of the secretaries of state. In a few days he received a promise that the first-fruits should be remitted, and immediately began to put his literary battery in action in the defence of his new friends. During the time that Swift remained in London on this occasion he wrote a Journal, or diary, which was addressed in a series of letters to Miss Johnson and Mrs. Dingley, but obviously intended for the former. This Journal, written as it was chiefly in the morning and evening of each successive day of the most busy part of Swift's life, affords a picture as minute as it is evidently trustworthy of the events in which he was concerned and the thoughts which arose out of them.

'The Examiner,' a weekly periodical, had been begun by St. John, Prior, and others, in support of the new ministry. Thirteen numbers had been published with little effect, when it was taken up by Swift, November 10, 1710, and was continued by him till June 14, 1711, a period of seven months, when he resigned it into other hands. Every one of these papers was written by himself, besides several satirical pamphlets. He assailed his opponents not only as a body, but individually: the shafts of his satire were particularly directed against Wharton, Godolphin, Walpole, Sunderland, Cowper, and Marlborough. With surprising readiness and versatility, he assumed every shape suitable for the annoyance of his enemies or the support of his friends. Harley, who, though he maintained the most friendly and confidential intercourse with Swift, seems not at that time to have properly appreciated his character or understood his views, sent him a note for 50*l.*, which Swift indignantly returned, and obstinately refused his invitation till he had made an apology. After the attempt upon the life of Harley by the Marquis de Guiscard, he was created lord treasurer and Earl of Oxford, in May 1711, and offered to make Swift his chaplain, who refused this offer also. "I will be no man's chaplain alive," says he in his Journal. He evidently thought that his services and his merits deserved no worse a place than a bishopric. He continued, as long as he remained in England, to be treated, both in private and public, with the most flattering civility, especially by Lord Oxford, and also by St. John, who in July 1712, was created Lord Bolingbroke. He formed the society of Brothers, which consisted of sixteen persons of the highest rank and most distinguished talents among the Tories, of which society indeed he was the most active member.

It having become obvious that the existence of the Tory government depended upon making peace with France, Prior was sent to Paris to enter into a negociation for that purpose, and Swift, in furtherance of the same object, wrote 'The Conduct of the Allies,' which was published anonymously, November 27, 1711, while the question of peace or war was under discussion in parliament. The sale of this tract was unprecedented at that time, four large editions having been exhausted in a week. It furnished the Tory members in the House of Commons with facts and arguments, while the Whigs in the Lords threatened to bring the author to the bar of the house. The effect upon the public mind was such as to produce a determined spirit of opposition to the war, proving, as it did, that the allies, the late Whig ministry, and especially the Duke of Marlborough, were the only parties who had derived advantage from the expenditure of so much English blood and treasure.

The Peace of Utrecht was concluded May 5, 1713, and Swift undertook to write the history of it, but the progress and publication of the work were hindered by the growing dissension between Oxford and Bolingbroke. This work he afterwards expanded into the 'History of the Four last Years of Queen Anne's Reign,' but it was not published till 1758, some years after his death. The only work unconnected with politics which Swift produced during this busy period of his life, was his letter to the Earl of Oxford, containing 'A Proposal for correcting, improving, and ascertaining the English Tongue,' an object which was to be accomplished by a society similar to that of the French Academy. Swift was very anxious to have this scheme carried into effect, but Oxford was too busy at that time to second his views, which indeed met with little favour from the public.

While Swift was thus assisting his friends, he obtained nothing for himself but empty honour, a species of reward which hardly any man ever valued less. He was too proud to make any direct solicitation; he was aware that Lord Oxford well knew what he expected, but he was not aware that he had a private and obstinate enemy in Queen Anne, who had been taught by Archbishop Sharp that the supposed author of the 'Tale of a Tub' was little, if at all, better than an infidel. He now felt that his situation was uncomfortably

awkward, and began to anticipate that he might be allowed to return to Ireland neither higher in the church nor richer than he left it. He became impatient and restive. The bishopric of Hereford became vacant, and Oxford and Lady Masham, the queen's favourite, exerted themselves to obtain her consent to bestow it upon him, but the opposition of the Duchess of Somerset, the queen's other favourite, whom Swift had libelled in his 'Windsor Prophecy,' frustrated their efforts. As soon as Swift knew that the bishopric had been given to another, he sent notice to Lord Oxford of his determination to retire. The ministry now saw, that unless something were done for him, they would lose his powerful aid, which had kept their enemies at bay, and had helped so effectively to keep themselves in possession of the government. Thus pressed, Oxford, with the concurrence of the Duke of Ormond, proposed that Dr Sterne should be removed to the bishopric of Dromore, in order to make room for Swift in the deanery of St. Patrick's. This they accomplished; and, with the view of retaining him in England, an effort was made by Oxford and Lady Masham to exchange the deanery for a Windsor prebend; but the queen's determination against this arrangement was not to be shaken. The warrant for the deanery of St. Patrick's was signed February 23, 1713, and early in June the same year Swift set out for Ireland to take possession.

In the early part of his Journal Swift expresses a continual desire to return to Laracor and the society of his beloved Stella, but this feeling evidently becomes gradually weaker. The splendid society in which he moved, and the sort of homage with which he was treated, such as perhaps no other person of his rank ever received, had long before his return to Ireland taken strong possession of his heart, so that when he entered into the possession of his deanery, it was with feelings in the highest degree dissatisfied and desponding.

Swift was scarcely settled in his deanery when he received the most pressing invitations from the friends of the Tory administration to return to England, for the purpose of reconciling, if possible, Oxford and Bolingbroke, whose dissension endangered the very existence of the Tory government. He came over to England without delay, and soon afterwards published 'The Public Spirit of the Whigs,' a bitter attack on Steele as well as the party to which he belonged. In this pamphlet the Scotch were spoken of as "a poor fierce northern people," with several other offensive remarks, directed especially against the Duke of Argyle. A prosecution was instituted against Barber the printer, which the ministers managed to set aside; but the Scotch peers went up in a body to complain to the queen of the indignity with which they had been treated.

Finding that Oxford and Bolingbroke could not be reconciled, Swift retired to the house of the Rev Mr Geary, Upper Letcombe, Berkshire, at the beginning of June 1714. Here he wrote his 'Free Thoughts on the State of Public Affairs' Bolingbroke was now about to supplant Oxford, and left no means untried to conciliate Swift. The queen, at Bolingbroke's earnest request, signed an order on the treasury for 1000*l.*, which Swift had in vain endeavoured to obtain through Oxford, to relieve him from the debts—amounting to at least that sum—which he was obliged to incur on entering his deanery. This sum however he never received, the death of the queen having occurred before the order was presented for payment. At the same time Lady Masham wrote to him, conjuring him not to desert the queen, and Barber was commissioned by Bolingbroke to say that he would reconcile him to the Duchess of Somerset. Almost the next post brought a letter from Lord Oxford, now dismissed and going alone to his seat in Herefordshire, requesting Swift to accompany him. His gratitude and his affection for Lord Oxford did not allow him to hesitate a moment in accepting the invitation of the disgraced minister, and he wrote immediately to Ireland to get an extension of his leave of absence, which was now nearly expired, to enable him to do so. Within three days the death of Queen Anne and the accession of George I. put an end to the power of the Tories. Lord Oxford was arrested and imprisoned, and Swift wrote to him with a touching earnestness to request that he might be permitted to attend him in his confinement. Lord Oxford however refused to accede to his request. Bolingbroke and Ormond fled to France, and Swift returned to Ireland.

Not long after Swift came to London, to solicit the remission of the first-fruits; he was introduced to the acquaintance of Mrs. Vanhomrigh, the widow of Bartholomew Vanhomrigh, a Dutch merchant, who at his death had left to his widow a life interest in 16,000*l*, which sum was afterwards to be divided equally among his children, two sons and two daughters. When Swift became intimate in this family, Miss Esther Vanhomrigh, the eldest daughter, was under twenty years of age, not remarkable for beauty, but well educated, lively, graceful, spirited, and, unfortunately for Swift, with a taste for reading. He became the director of her studies, and their friendly intercourse was continued till Miss Vanhomrigh made a declaration of affection for him, and proposed marriage. How that declaration was received is related in Swift's poem of 'Cadenus and Vanessa.' Cadenus is decanus (dean) by transposal of letters, and Vanessa is the poetical name which he gave to Miss Vanhomrigh. The proposal was declined; but Swift, from vanity or fondness, or both, had not firmness enough to relinquish their affectionate intercourse.

After his return to Ireland, Swift, conscious of his imprudence, endeavoured to limit as much as possible the correspondence between himself and Vanessa, probably expecting that her attachment would be diminished by absence; but hers was a deep and uncontrollable passion. She wrote to him frequently, and complained bitterly of his not replying to her letters. At length Mrs. Vanhomrigh died; her two sons died soon afterwards; and the circumstances of the two sisters being somewhat embarrassed by imprudent expenses, they resolved to retire to Ireland, where their father had left a small property near Celbridge. Swift, in his diary, though he mentions occasionally his calling at Mrs. Vanhomrigh's, makes no allusion to her daughter. Notwithstanding this caution, obscure murmurs of the intercourse between Swift and Vanessa had reached Stella soon after its commencement. In 1714 Vanessa arrived in Dublin, to the annoyance of Swift and dread of Stella. Swift saw her very seldom: he introduced Dean Winter to her, a gentleman of fortune, as a suitor for her hand; and proposals of marriage were made to her by Dr. Price, afterwards bishop of Cashel, but both offers were rejected. Stella's jealousy at length became so restless that Swift is said to have consented to their marriage, and the ceremony was performed in 1716, in the garden of the deanery, by the Bishop of Clogher; and though Swift never acknowledged the marriage, and no change took place in their intercourse, the evidence, though imperfect, has been usually considered to leave little doubt of the fact. But on the other hand, in her will made during her last illness (December 1727), and drawn up, as Mr. Wilde—who first printed it (in his 'Closing Years of Dean Swift's Life,' 1849),—thinks, after a careful comparison of it with Swift's own will, by Swift himself, she describes herself as "Esther Johnson, of the city of Dublin, *spinster*." At length, in 1717, Vanessa and her sister retired to Marley Abbey, near Celbridge, where Swift does not appear to have visited them till 1720, when Vanessa's sister became dangerously ill: during that illness his visits were frequent, and were continued occasionally to Vanessa after her sister's death. Vanessa by degrees became more impatient, and at length wrote to Stella to inquire into the nature of her connection with Swift. Stella, highly indignant, sent the letter to Swift, and immediately retired to the house of Mr. Ford, near Dublin. Swift, in a paroxysm of rage, rode instantly to Marley Abbey. Vanessa, on his entering the room, was struck dumb by that awful sternness which his countenance assumed when he was in anger, and to which she more than once alludes in her letters to him. He flung the letter on the table without saying a word, instantly left the house, and rode back to Dublin. Poor Vanessa sank under the blow. In a few weeks afterwards she died, in 1723, leaving her property to Dr. Berkeley, afterwards bishop of Cloyne, and to Mr. Marshall, one of the judges of the Irish court of Common Pleas. The poem of 'Cadenus and Vanessa' was published soon after Miss Vanhomrigh's death; but Berkeley is said to have destroyed the original correspondence: a full copy however remained in the possession of Mr. Marshall, and it was published for the first time (with the exception of one or two letters) in Scott's edition of Swift's Works.

Swift, in an agony of shame and remorse, retreated to some place in the south of Ireland, where he remained two months, without the place of his abode being known. On his return to Dublin, Stella was easily persuaded to forgive him. After their reconciliation, Stella continued to be the friend of Swift, the companion of his social hours, his comforter and patient attendant in sickness; and she presided at his table on public days: but they were never alone together; their union as husband and wife was merely nominal.

In 1720 Swift published 'A Proposal for the Universal Use of Irish Manufactures.' This honestly-meant tract was represented as a seditious libel: the printer was brought to trial: the verdict of the jury was 'Not Guilty;' but Judge Whitshed kept them eleven hours, and sent them back nine times, till they reluctantly left the matter in his hands by a special verdict. The public indignation however was roused, and the government by a 'nolle prosequi,' were obliged to relinquish the contest.

In 1723, there being a scarcity of copper coin in Ireland, George I. granted to William Wood a patent right to coin farthings and halfpence to the amount of 108,000*l.* The grant was made without consulting the lord lieutenant or privy council of Ireland: it had been obtained by the influence of the Duchess of Kendall, the king's mistress, who was to have a share of the profits. The Irish parliament expressed their dislike to it by a remonstrance, of which no notice was taken, when a voice was heard which apparently arose from one of the trading classes: a letter was published signed 'M. B., drapier (draper), Dublin,' and was followed by five or six more. The effect of these letters is known. All Ireland was roused. No one would touch the contaminated coin. A reward of 300*l.* was offered for the discovery of the author of the Drapier's fourth letter. A bill against the printer was about to be presented to the grand jury, when the Dean addressed to them "Some seasonable Advice;" and the memorable quotation from Scripture was circulated, "And the people said unto Saul, shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the Lord liveth, there shall not one hair of his head fall to the ground; for he hath wrought with God this day. So the people rescued Jonathan that he died not." The grand jury wrote 'ignoramus' on the bill, and Judge Whitshed could only vent his rage by dismissing them. Ultimately the patent was withdrawn, and Wood was compensated by a grant of 3000*l.* yearly for twelve years.

Swift's popularity was now unbounded. The Drapier's head was painted on signs, engraved on copper-plates, struck on medals, woven on pocket-handkerchiefs. As if to shelter himself from this storm of public applause, he retired with Stella and Mrs. Dingley to Quilca, a country-house belonging to Dr. Sheridan, in a retired situation about seven miles from Kells, where he remained several months. He had the company of Dr. Sheridan and other friends, and produced several light pieces of humour, in which he was emulated by Sheridan, who followed him at no great distance. He also occupied himself in revising and completing the 'Travels into several remote Nations of the World, by Lemuel Gulliver.'

In 1726 Swift visited England again, for the first time since Queen Anne's death. Bolingbroke was now returned from exile. The Dean resided at Twickenham with Pope, but made frequent visits to Dawley, the residence of Bolingbroke. His other associates were chiefly Arbuthnot, Gay, and Lord Bathurst.

At this time the Prince of Wales, afterwards George II., and the Princess of Wales, afterwards Queen Caroline, kept a sort of court at Leicester House. The favourite of the princess was Mrs. Howard, afterwards Countess of Suffolk. Pope, Gay, and Arbuthnot were frequent attendants at this court. Swift was introduced to the princess by Arbuthnot, at her own particular request. His visits afterwards were frequent, especially when she resided at Richmond, but always by special invitation from the princess.

In July 1726 the Dean received letters informing him that Stella was in a state of dangerous illness. He hastened to Ireland, and was gratified, on his arrival in Dublin, to find that her health was better. He now made the world acquainted with the 'Travels of Gulliver.' The work was published in London, anonymously as usual, through the agency of his friend Charles Ford. Such was the interest and admiration which it excited, that the price of the first edition was raised before the second could be printed.

Stella being now in a tolerably good state of health, Swift, in March 1727, paid his last visit to London. His reception by his friends and at Leicester House was as cordial as ever. After spending the summer with Pope at Twickenham, he contemplated a voyage to France for the benefit of his health, when the death of George I. seemed to open a new prospect to the friends of the Princess of Wales. It was expected that Walpole's dismissal would have taken place forthwith; and the Dean, at the earnest request of his friends, especially of Mrs. Howard, who said that his going abroad at that time would look like disaffection, remained in England.

Swift was suffering under a severe attack of deafness, which seems generally to have been more or less combined with his other and worse complaint, vertigo, when he received information that Stella was again in danger. He left England suddenly, almost capriciously as it appeared to his friends, who had but an indistinct notion of his connection with Stella, and in October 1727, landed in Dublin to find his companion on the brink of the grave. She died January 28, 1728. When Swift had somewhat recovered from this last and severest shock, he found Walpole still in power, and high in favour with the queen as well as the king. He now kept no terms with the court; he attacked Walpole especially, and the ministry generally, and did not spare even the king and queen. At the same time he applied himself vigorously to the affairs of Ireland: he published several tracts for the amelioration of the unhappy state of that country; and, with the same object in view, commenced a periodical publication, in conjunction with Dr. Sheridan, called 'The Intelligencer,' which however was soon dropped. In 1728-9 the Dean spent about a year with Sir Arthur Acheson, at his seat of Gosford, in the north of Ireland; here he wrote several light pieces of poetry, which were intended for the amusement of the family and guests; among these was 'The Grand Question debated, whether Hamilton's Bawn should be turned into a Malthouse or a Barracks,' affording evidence that age had not in the least impaired those peculiar powers of humour which he had first displayed in the family of Lord Berkeley. In 1730 the Dean was a guest for six months in the house of Mr. Leslie at Market Hill, a small town at a short distance from Sir Arthur Acheson's. Near this town he intended to build a house, on ground to be leased from Sir Arthur, and which was to have been called Drapier's Hill; an intention however which he did not carry into effect.

In a satire upon the Dissenters, in 1733, the Dean had directed a few lines against "the booby Bettesworth," who was a serjeant-at-law and a member of the Irish parliament, and who, on reading the lines was so highly incensed that he drew a knife, and swore he would cut off the Dean's ears; he proceeded direct to the deanery with that intention, but as Swift was on a visit at Mr. Worrall's, Bettesworth went there, and requested to speak with the Dean alone, whom he addressed with great pomposity, "Dr. Jonathan Swift, Dean of St. Patrick's, I am Serjeant Bettesworth." "Of what regiment?" asked Swift. An altercation ensued, which soon became so loud and violent, that the servants rushed into the room and turned Bettesworth into the street. To guard against any similar attack in future, the Dean's neighbours formed an association, for the purpose of watching the deanery, and guarding the person of the Dean from violence. In the year 1735 he supported the clergy in their claim of the tithe of pasturage, or agistment tithe, in opposition to the Irish House of Commons, and gave vent to his indignation against the obnoxious members in one of the last but most animated and pointed of his satires, 'The Legion Club.' The poem was hardly finished when he had one of the most intense and long-continued attacks of vertigo which he had ever suffered, and from which indeed he never thoroughly recovered. In 1736 Swift opposed the primate Boulter's scheme for regulating the exchange with Ireland by diminishing the value of the gold coin in order to increase the quantity of silver; he spoke against it in public; he wrote ballads against it; and on the day when the proclamation of the government for carrying the measure into effect was read, the bells of the cathedral rang a muffled peal, and a black flag was seen to wave on the steeple.

Swift's public life may now be said to have closed. From 1708 to 1736 he had been actively, strenuously, and often dangerously busied in guiding by his pen the course of public affairs; but during the latter part of this period his infirmities and sufferings rapidly increased. In 1732 Bolingbroke had attempted to bring him to England by negociating an exchange of his deanery for the living of Burfield in Berkshire, worth about 400*l*., but it was too late; the sacrifice of dignity and income was greater than, at that period of his life, he was willing to submit to. He still continued to correspond with Bolingbroke, Pope, Gay, the Duchess of Queensberry, and Lady Betty Germain, by all of whom he was constantly pressed to come over to England; but as his attacks of deafness and giddiness became more frequent, more violent, and continued longer, he did not think it prudent to venture. Gay died in 1732, and Arbuthnot in 1734, and Bolingbroke went to France. With Pope he kept up an affectionate correspondence as long as he retained the power of expressing his thoughts upon paper. For several years before his mind gave way, he was hardly ever free from suffering, and never from the fear of it; and it was his custom to pray every morning that he might not live another day, and often when he parted at night with those friends who were dearest to him, after social hours spent at the deanery, he would say with a sigh, "I hope I shall never see you again." In the intervals of his fits of giddiness his powers of judgment remained unimpaired, but his memory failed rapidly. On the 26th of July, 1740, in a short note to Mrs. Whiteway, he says—"I have been very miserable all night, and to-day extremely deaf and full of pain. I cannot express the mortification I am under of body and mind. All I can say is, that I am not in torture, but I daily and hourly expect it. Pray let me know how your health is, and your family. I hardly understand one word I write. I am sure my days will be very few; few and miserable they must be. I am, for those few days, yours entirely, J. Swift. If I do not blunder, it is Saturday."

In 1741 Swift's memory had almost failed, his understanding was much impaired, and he became subject to violent fits of passion, which soon terminated in furious lunacy. He was intrusted to the care of the Rev. Dr. Lyons, who was gratefully attached to him. He continued in this state till 1742, when, after a week of indescribable bodily suffering, he sank into a state of quiet idiotcy, in which he continued till the 19th of October 1745, when he died as gently as if he had only fallen asleep. He was in his seventy-eighth year. The immediate cause of death, and probably of the giddiness which had so long afflicted him, was found to be water on the brain.

On the announcement of his death, the enthusiasm of Irish gratitude broke out as if there had been no interruption of his public services. The house was surrounded by a mournful crowd, who begged the most trifling article that had belonged to him to be treasured as a relic—"yea, begg'd a hair of him for memory." He was buried, according to his own direction, in the great aisle of the cathedral, where there is a Latin inscription to his memory, written by himself:—"Hic depositum est corpus Jonathan Swift, S. T. P., hujus Ecclesiæ Cathedralis Decani, ubi sæva indignatio ulterius cor lacerare nequit. Abi, viator, et imitare, si poteris, strenuum pro virili libertatis vindicem. Obiit," &c.

Swift left the bulk of his property, the savings of about thirty years of his life, to found and endow an hospital for lunatics and idiots. In 1735 he presented a memorial to the corporation of Dublin, praying that a piece of ground on Oxmantown Green might be assigned for the purpose, which was immediately assented to, but the site which he ultimately fixed on was in James-street, Dublin, near Steevens's Hospital. The funds which finally devolved upon the hospital amounted to about 10,000*l*.

For some years before his intellect failed, the general superintendence of the Dean's domestic affairs had been intrusted by him to Mrs. Whiteway, who was a daughter of his uncle Adam: she was a woman of property, of superior understanding, and elegant manners. She was not his housekeeper, as has been erroneously stated. His housekeeper was Mrs. Brent, who by a second marriage became Mrs. Ridgeway.

Swift in his youth was considered handsome: he was tall, muscular, and well made; his complexion was dark, and his look heavy, but Pope says that his "eyes, which were azure as the heavens, had an expression of peculiar acuteness." His face was generally expressive of the stern decision of his character. He never laughed, and seldom smiled, and when he did smile it was

"As if he mock'd himself, and scorn'd his spirit
That could be moved to smile at anything."

In his person he was scrupulously clean; in his habits he was regular;

he was a strict economist of time and money, and kept minute accounts of the expenditure of both; he used much exercise, both walking and riding; he drank wine daily, but never to excess; in eating he appears to have been somewhat of an epicure. In his disposition he was social; and when his company pleased him his conversation was delightful, abounding in anecdote, and rather distinguished for liveliness and humour than for seriousness. In repartee he was considered unrivalled. He had peculiarities of manner, which however were not constant and habitual, but generally arose from the indulgence of some occasional whim. From the time of his admission into Trinity College he had mixed much in society, generally of the best kind: he was an observer of society of a lower kind, but he never willingly mixed with it. He spoke in public with force and fluency. The distinguishing feature of his character was pride—a complete consciousness and appreciation of the value of the power which he had acquired by a severe course of study and observation, combined as it was with a determination of purpose which no danger could intimidate, and which turned aside from no labour necessary to the accomplishment of his aims. He was thoroughly honest, but his honesty was often combined with a straightforward bluntness which was offensive to fastidiousness and vanity. In spite of the sternness of his character, which was often indeed more in appearance than reality, he was a man of deep feeling, devotedly attached to his friends, and active in promoting their interests; nor were his friends less attached to him.

There was much appearance of paradox in Swift's character, which often arose from his assuming, in speaking and writing, a character which did not belong to him. He hated hypocrisy, he hated the assumption of virtue, and he ran into the opposite extreme. Thus the levity of manner with which he censured the corruptions of Christianity induced many to suppose that he was not a Christian; and the tone of misanthropy which pervades many of his writings was ill suited to the real character of one who annually expended a third part of his income in well-directed charity, who, of the first 500*l.* he had to spare, formed a loan fund for the use, without interest, of poor tradesmen and others; who was a warm and steady friend, a liberal patron, and a kind master. He who always spoke of Ireland as a country hateful to him, was yet the firm, fearless, and constant assertor of her rights and protector of her liberties. Johnson speaks of his love of a shilling. Habits of strict economy have given many a man the appearance of loving a shilling who thinks nothing of giving away pounds. We have spoken of the use which he made of his money; in the obtaining of it he was no less free from sordidness. Of the numerous works which he published, most of which were extremely popular, it is doubtful if he ever received for any one a single shilling of direct remuneration. Pope obtained something for Swift's share of the 'Miscellanies,' but there is reason to suspect that he directed his friend, who did love a shilling, to keep the sum for his trouble.

Swift's conduct towards Stella and Vanessa is that part of his character of which least can be said by way of justification. We have given the details of that conduct briefly, and leave the reader to draw his own conclusions.

In his political principles he was rather a Whig than a Tory, but party, as a distinction which prevents the intercourse of individuals, he regarded with dislike and scorn. He approved of triennial parliaments, nay annual parliaments; he was the defender of popular rights, and frequently exposed himself to danger in defending them; he was a steady advocate of constitutional freedom. His hatred of tyranny was almost a passion. The oppression which he saw practised in Ireland was one chief cause of his dislike to living in that country. He was vexed to see the tame submission with which the Irish yielded to the tyranny of their rulers. He always spoke of his residence in Ireland as an exile, and, with intense bitterness of feeling, of himself as one condemned to die there "like a poisoned rat in a hole." The separation from his friends in England certainly contributed to produce this feeling.

In his religious principles he was a violent high-church bigot. He would admit of no toleration either of Roman Catholics or of Dissenters as a body, and Jews he classed with infidels. But he did not extend these intolerant principles to individuals. Probably he did not know that Bolingbroke was an infidel, but he did know that Pope was a Roman Catholic.

Swift's acquaintance with the Greek and Latin writers was extensive, but not profound. French he wrote and spoke with facility, and he understood Italian. He was well read in Chaucer and Milton, but never mentions Shakspere, and does not appear to have had a copy of his works. His acquaintance with English prose writers was chiefly among the historians, especially Clarendon.

Swift, almost beyond any other writer, is distinguished for originality. He was an observer for himself, and was disdainful of obligation for anything but such facts as were not within his reach. His modes of combining and comparing those facts, whether ludicrous or serious, were always his own.

As a prose writer, his style is distinguished by plainness, simplicity, and perspicuity; it is sometimes ungrammatical and often heavy, but is occasionally forcible and pointed. As to his numerous political tracts, when they had accomplished the end for which they were written, he cared no more about them; and most readers now care as little. He could hardly be said to be at all ambitious of the reputation of an author. His object in writing was to produce an effect upon the public, or to please his friends. The object once attained, he thought no more about the means by which it had been accomplished. His letters, of which a great number have been published, are excellent specimens of that species of composition; written, without any view to publication, either to keep up the intercourse of friendship or for purposes of business, they abound in practical good sense, clear, unaffected, unembellished, with occasional touches of wit and humour, such as appear to have arisen, without being sought for, in the writer's mind at the moment of writing. A few of his Sermons have been published; they are of the most plain and practical character. As a party writer, he used no arms but such as are considered fair in that species of warfare. He was not one of those who make false statements; he was no assailant of virtuous character. The vices and the faults of those public men to whom he was opposed were censured with unsparing severity, or covered with ridicule; but the men were such as Wharton and Wood and Bettesworth. Men of less objectionable character were touched more lightly.

Swift's permanent reputation as a prose writer is likely to depend, to a considerable extent, upon his humorous pieces, but chiefly upon his 'Gulliver's Travels.' For this satirical romance he derived hints from Lucian, Bergerac, and Rabelais; but he derived nothing more than hints. His claim to originality is unaffected by any resemblance which his romance bears to those sources. The style of the work is an admirable imitation of the plain, dry, and minute style of the old voyagers, such as Dampier, and the character of Gulliver himself, as a representative of this class, is never for a moment lost sight of. The work consists of four voyages. The Voyage to Lilliput is for the most part a satire on the manners and usages of the court of George I. The Voyage to Brobdingnag is a more extended satire on the politics of Europe generally. These two voyages are indisputably the most delightful parts of the book; and are read by most readers with great pleasure as mere tales, with such admirable skill is an air of truth and reality thrown over the narrative. The Flying Island is a satire directed against speculative philosophy, especially mathematics. For this part of his task Swift was but poorly qualified, and except that part which is aimed at projectors and quacks, the satire for the most part falls harmless. The fourth voyage, in which Gulliver gets among the Houyhnhnms and Yahoos, is an exaggerated satire on the vices of mankind. The fiction is in itself unnaturally impossible, and the details are sometimes disgustingly filthy.

Swift's poems are not, properly speaking, poetry, nor is Swift a poet: his imagination is not of the kind which produces poetry; it is not filled with the beauty and magnificence of nature, but with the petty details of artificial life; he is a satirist of the first class; as a poetical describer of manners, he has never been excelled: as a poetical humourist he almost stands alone; indeed the most delightful of his poems are those in which he expresses the notions and uses the language of some assumed character, as in 'Mrs. Harris's Petition.' In this species of humour he had no model, and, with the exception of Thomas Hood, no imitator has ever approached him. Of the general style of his poems, Dr. Johnson remarks that "the diction is correct, the numbers are smooth, and the rhymes exact. There seldom occurs a hard-laboured expression or a redundant epithet. All his verses exemplify his own definition of a good style—they consist of proper words in proper places."

SWIFT, DEANE, was the grandson of Godwin Swift, the eldest of the uncles of the Dean of St. Patrick's. The Christian name of Deane was derived from his grandmother, daughter and heiress of Admiral Deane, who served the Commonwealth during the civil wars. He studied at Trinity College, Dublin, and afterwards resided at Goodrich in Herefordshire. He married a daughter of Mrs. Whiteway by her first husband, the Rev. T. Harrison. Deane Swift wrote an 'Essay upon the Life, Character, and Writings of Dr. Jonathan Swift; interspersed with some occasional Animadversions upon the Remarks of a late critical Author, and upon the Observations of an anonymous Writer on these Remarks; to which is added that Sketch of Dr. Swift's Life, written by the Dr. himself, which was lately presented by the Author of this Essay to the University of Dublin,' 8vo, London, 175.. He also published 'The Works of Dr. Jonathan Swift, Dean of St. Patrick's, collected and revised by Deane Swift, Esq., of Goodrich in Herefordshire,' 12mo, London, 1765, about 20 vols. Deane Swift contributed a portion of correspondence to Nichols's edition of Swift's Works, 19 vols. 8vo. He died at Worcester, July 12, 1783.

SWIFT, THEOPHILUS, was the son of Deane Swift, and was born at Goodrich in Herefordshire. He wrote 'The Gamblers,' a poem, 4to; 'The Temple of Folly,' in 4 cantos, London, 1787; 'Poetical Addresses to his Majesty,' 4to, 1788; 'Letter to the King on the Conduct of Colonel Lennox,' 4to, 1789. His remarks in this letter gave offence to Colonel Lennox, who demanded satisfaction, and a duel was the consequence, in which Swift received a pistol wound. In the year 1790 a man lurked at night in the streets of London, and wounded females with a sharp instrument. He escaped detection for some time, and the public called him 'The Monster.' A person of the name of Williams, an artificial-flower maker, was at length arrested, tried, found guilty, and sentenced to six months' imprisonment.

Theophilus Swift seems to have thought that this man was innocent, and exerted himself both at the trial and afterwards, to prove his innocence. He wrote a 'Vindication of Renwick Williams, commonly called the Monster,' London, 1790. Theophilus Swift wrote an 'Essay on the Rise and Progress of Rhyme,' which was printed in the 'Transactions' of the Irish Academy, vol. ix., 1801; and in 1811 he published at Dublin 'Mr. Swift's Correspondence with the Rev. Mr. Dobbin and his Family.' Scott's edition of Swift's Works contains several communications from Theophilus Swift. He inherited from his grandmother, Mrs. Whiteway, a considerable estate in the county of Limerick. He died in Ireland, in the summer of 1815.

SWINBURNE, HENRY, an English traveller, was born in May 1752. He was the third son of Sir John Swinburne, Bart., of Capheaton, in the county of Northumberland, of an ancient Roman Catholic family. He received his education at the monastic seminary of Lacelle, in France, where he made rapid progress in the study of ancient and modern literature and in drawing. By the death of his eldest brother, he became possessed of an annuity and of a small estate at Hamsterley, in the county of Durham, and was thus placed in independent circumstances. He now set out on a tour, in which he visited Turin, Genoa, Florence, and other parts of Italy, improving himself on his route in the knowledge of works of art and in drawing. On his way home through Paris, he became acquainted with and married Miss Baker, daughter of the then solicitor-general of the West Indies, and, returning to England, resided with her some time at his estate at Hamsterley, where he amused himself with gardening and laying out grounds. He soon recommenced travelling, and reached Paris, in March 1774; in the autumn of the same year he proceeded to Bordeaux, and, after spending a year in the south of France, accompanied his friend Sir Thomas Gascoigne on a tour in Spain; they travelled along the coast from Barcelona to Cadiz, and thence through the interior to Madrid, Burgos, and Bayonne, where they arrived in June 1776. At the close of this year Swinburne, in company with his wife, left Marseille for Naples. He remained in Italy till June 1779, during which period, after staying a year at Naples, at the court of Ferdinand IV., he visited Sicily, Rome, Florence, and Turin, whence he returned to France. About this time he published an account of his Spanish tour in a series of letters, and spent the latter part of the year 1779 in England. The next year he travelled through France and Italy to Vienna, where he was received with much kindness by the Empress Maria Theresa, and her son Joseph II. He was again in England in 1781, and in 1783 set out for Paris to seek indemnity from the French government for the loss of his West India property, which had been devastated during the war. Through the favour of Maria Antionette, he obtained in compensation a grant of land in the island of St. Vincent, the value of which was however much reduced on the cession of the island to Great Britain. In 1786 Swinburne again went to Paris, and returned in 1788.

After having long solicited a diplomatic appointment from the British government, he was appointed, in 1796, commissioner for the adjustment of the cartel then proposed for the exchange of prisoners-of-war between France and England. In the performance of this service great difficulties occurred from the refusal of the French to give up Sir Sidney Smith; and, after long and fruitless negociations, Swinburne was finally recalled at the close of the year 1797. His latter years were saddened by the loss of his son, who was shipwrecked on his way to Jamaica, and by the diminution of his fortune, which induced him, in 1801, to accept the offices of vendue master in the island of Trinidad, and commissioner for the restoration of the Danish islands. After a few months' residence at Trinidad, Swinburne fell a victim to the climate, April 1, 1803.

His works are—'Travels through Spain in the years 1775 and 1776,' 8vo, London, in a series of Letters; 'Travels in the Two Sicilies in the Years 1777, 1778, 1779, and 1780;' and a Correspondence extending from the year 1774 to that of his death, edited by Charles White, Esq., under the title of the 'Courts of Europe at the close of the Last Century,' 2 vols., 8vo, London, 1841. This publication contains many curious details concerning the courts of Louis XV. and Louis XVI., and the most stirring periods of the French Revolution. Swinburne is a lively and sensible writer; he describes everything in an easy, unaffected, and sometimes forcible style; he is an attentive observer of national characteristics, and has selected with judgment such anecdotes and incidents as best illustrate the manners of different countries.

SWITHIN, SAINT, seventeenth Bishop of Winchester, was born in the early part of the 9th century, but the exact year is not ascertained. He was ordained priest in 830 by Helmstan, bishop of Winchester, and was soon after appointed by King Egbert his chaplain, and tutor to his son Ethelwulf. In the reign of the latter he became chancellor, and was entrusted with the education of Alfred, whom he accompanied to Rome. The services rendered by Swithin to Ethelwulf in the direction of the ecclesiastical affairs of his kingdom were rewarded by his elevation in 852 to the see of Winchester, vacant by the death of Helmstan. He is supposed to have been the originator of the payment of 'Peter-pence' to Rome, though there is much reason to believe that this tribute had an earlier origin, and also to have procured the first act of the Wittenagemot for enforcing the universal payment of tithes.

William of Malmesbury says of St. Swithin that "he was a rich treasure of all virtues, and that those in which he took most delight were humility and charity to the poor." He adds, that he built several churches, and devoted himself exclusively to the spiritual administration of his diocese; in his frequent visitations of it he travelled with his clergy on foot, and for the most part by night, in order to avoid the suspicion of ostentation. He died in the reign of Ethelbert, on the 2nd of July 862. His last request was that he should be buried in the churchyard of Winchester, "ubi cadaver et pedibus prætereuntium et stillicidiis e cœlo rorantibus esset obnoxium." Within a century afterwards, his name having been admitted into the calendar as that of a canonised saint, it was resolved to transfer his remains to the cathedral, and to place them in a magnificent shrine prepared for the purpose by King Egbert. The translation, which was to have taken place on the 15th of July, was delayed for forty days in consequence of the severe rainy weather which occurred, and hence arose the well-known tradition that if it rain on St. Swithin's day there will be rain for forty days after. In France the day of the festival of St. Gervais (June 19th) is marked by a similar superstition. These superstitions are not however altogether unfounded on facts, experience having shown that whenever a wet season sets in about the end of June to the middle of July, it generally continues for a considerable period, and that, in a majority of our summers, a rainy season of about forty days comes on nearly at the time indicated by the tradition of Saint Swithin.

The festival of St. Swithin in the Roman Martyrology is the 2nd of July, the day of his death; but in England it was celebrated on the 15th of July, the day appointed for the translation of his relics to the Cathedral of Winchester.

SYDENHAM, CHARLES EDWARD POULETT THOMSON, LORD, was the son of John Poulett Thomson, Esq., of Waverley Abbey and Roehampton in Surrey, the head of the mercantile firm of J. Thomson, T. Bonar, and Co., which had been long one of the most eminent houses engaged in the Russian trade. Mr. John Thomson, who assumed the name of Poulett by sign-manual, in 1820, in memory of his mother, married, in 1781, Charlotte, daughter of Dr. Jacob of Salisbury, and by her he had a family of nine children, of whom the subject of the present notice, born at Waverley on the 13th of September 1799, was the youngest. There were two elder sons, Andrew and George, of whom the latter, now George Poulett Scrope, Esq., is the present member for Stroud, and the author of 'Principles of Political Economy,' 12mo, 1833, and of 'The Life of Lord Sydenham,' 8vo, 1843.

Lord Sydenham was never at any public school or university; and he left his native country at the age of sixteen, to be placed in his father's house of business at St. Petersburg, then under the chief direction of his eldest brother. He returned to England in ill-health in 1817; then made a tour to the south of France, Switzerland, and Italy; after which he took his place in his father's counting-house in London, in the summer of 1819. In the spring of 1821 he was again sent out to St. Petersburg, this time as a partner in the firm; and here he remained for two years. The greater part of the winter and spring of 1823-24 he spent in Vienna; whence returning by Paris to England, he assumed, in conjunction with his brother Andrew, the chief conduct of the business in London.

Sanguine, ambitious, and self-confident, he involved himself to some extent in the American mining speculations of 1825. Meanwhile he had become intimate with young Mr. Bentham and Mr. James Mill, with Mr. Warburton, Mr. Hume, Dr. (now Sir John) Bowring, and Mr. M'Culloch, and had set his heart upon entering public life. He obtained a seat in parliament for Dover, after an expensive contest, at the general election in the summer of 1826. His rise from this date was very rapid. Voting steadily with the extreme section of the Opposition, he spoke but seldom, and almost exclusively upon commercial questions. On the first occasion however on which he delivered himself at any length, in a debate on the state of the shipping interest, on the 7th of May 1827, he made a very favourable impression on the House, and had the gratification of being warmly complimented by Mr. Huskisson. After this, whenever he rose he was listened to with attention. He was again returned for Dover in 1830; and when the Whigs came into power, in November of that year, he was appointed to the offices of Vice President of the Board of Trade and Treasurer of the Navy. He was returned again for Dover after his acceptance of office, and also to the succeeding parliament, which met in June 1831. At the general election in December 1832, he was returned both for Dover and for Manchester; he elected to sit for the latter place; and continued to represent Manchester as long as he remained in the House of Commons. Meanwhile on the reconstruction of the ministry in June 1834, occasioned by the secession of Lord Stanley and Sir James Graham, Mr. Poulett Thomson was made President of the Board of Trade, in the room of Lord Auckland, who was removed to the Admiralty; and on the recovery of power by his party in April 1835, after Sir Robert Peel's short administration, he resumed that office with a seat in the cabinet. So early as in the beginning of the year 1836, if there be no misprint of the date in Mr. P. Scrope's narrative, it had been in contemplation to remove him to the House of Lords, in order to relieve him from the fatigues of the long night sittings in the Commons, under which his health was already beginning to break down;

but circumstances, it is added, for a time put a stop to this plan. At last, towards the close of the session of 1839, on the elevation of Mr. Spring Rice to the peerage, he was offered his choice between the chancellorship of the exchequer and the government of Canada; and accepted the latter. He was sworn into his new office before the Privy Council on the 29th of August; he left England on the 13th of September, and landed at Quebec on the 19th of October. Of his administration in Canada, which was highly successful, Mr. Scrope has published a very full narrative, which was drawn up by Mr. Murdoch, the civil secretary. In August 1840, the governor-general was raised to the peerage by the title of Baron Sydenham, of Sydenham, in Kent, and Toronto, in Canada. But on the 4th of September 1841, while in a weak state of health, he had the misfortune to be thrown from his horse, which stumbled and fell upon him, and to sustain a fracture of the principal bone of his right leg, besides other serious injuries; and his death followed on Sunday the 19th of the same month. The most remarkable quality that Lord Sydenham possessed was great decision of character, arising from clearheadedness and self-reliance. His activity, zeal, and extensive information also made him an excellent man of business, and his attractive manners added to his value as a partisan.

SYDENHAM, FLOYER, was born in 1710, and was educated at Wadham College, Oxford, where he took the degree of M.A. in 1734. Having undertaken the laborious and unproductive task of translating Plato into English, he issued proposals for publishing his work by subscription in 1759, accompanied by a 'Synopsis, or General View of the Works of Plato.' The subscribers were few, and some, it is said, failed in their engagements; and after a life of labour and want he died in old age (April 1, 1787), imprisoned for a debt contracted at the eating house which he frequented. Melancholy as was his end, it was honoured in its results; for in consequence, "one of the members of a club at the Prince of Wales Coffee House proposed that it should adopt as its object some means to prevent similar afflictions, and to assist deserving authors and their families in distress;" and this was the origin of that valuable institution, the Literary Fund, from an account published by which the above quotation is taken. Sydenham is therein characterised as "a man revered for his knowledge, and beloved for the candour of his temper and gentleness of his manners."

Between 1759 and 1780 Sydenham published translations of the Io, Greater and Lesser Hippias, Banquet, Rivals, Meno, First and Second Alcibiades, and Philebus, with notes: these are collected in three quarto volumes. These versions were afterwards included by Thomas Taylor in his complete translation of Plato, 1804, revised, and with a selection of the notes. Taylor complains, while paying tribute to Sydenham's natural powers, that from early prejudices, and the pressure of distress, he was unequal to the reception and explanation of "Plato's more sublime tenets. His translation however of other parts, which are not so abstruse, is excellent. In these he not only presents his reader faithfully with the matter, but likewise with the genuine manner of Plato." (Introduction.)

Sydenham's other works are—'A Dissertation on the Doctrine of Heraclitus, so far as it is mentioned or alluded to by Plato,' 1775; 'Onomasticon Theologicum, or an Essay on the Divine Names, according to the Platonic Philosophy.'

SYDENHAM, THOMAS, one of the most distinguished of English physicians, was the son of a country gentleman at Winford Eagle in Dorsetshire. He was born there in 1624, and was admitted a commoner of Magdalen Hall, Oxford, in 1642. The occupation of that city as a garrison by Charles I. interrupted his studies for a time; but he returned to Magdalen Hall when Oxford was given up to the parliamentary forces, and in 1648 he took the degree of Bachelor of Physic.

It has been stated that Sydenham served for some time in the royal army during the commotions of the civil war; but this assertion rests on no good authority, and all Sydenham's connections belonged to the republican party. His elder brother William was a colonel in the parliamentary army, and rose during the commonwealth to the highest posts. It was also through the interest of his party that Sydenham obtained, about 1648, a fellowship of All Souls' College, in the place of a person who had been ejected for his royalist opinions. He pursued his studies at Oxford for some years, and is said by the famous French surgeon Desault to have visited Montpellier, where there was a medical school, which then enjoyed a very high reputation. Subsequently he quitted Oxford, and having taken the degree of Doctor of Medicine at Cambridge, he became a licentiate of the College of Physicians, and settled in London.

He soon rose to the top of his profession, and between the years 1660 and 1670 had a more extensive practice than any other physician. This success must have been entirely due to himself, for, from some cause of which we are ignorant, the College of Physicians as a body were hostile to him; while his known relations to the republican party would cut off court patronage or favour. After suffering for many years from the gout, he died on the 29th of December 1689, at his house in Pall Mall, and was buried in the aisle of St. James's church, Westminster.

In 1666 Sydenham published his first work, which consisted of observations upon fevers. An enlarged edition of this treatise appeared under a new name in the year 1675. This second edition contained his remarks on the small-pox and on other eruptive fevers, and is remarkable not only for the singularly accurate description of symptoms, but also for the recommendation of a practice directly opposed to the heating and stimulating plan of treatment which then universally prevailed. Remarks on the epidemic diseases of London from 1675 to 1680; a treatise on dropsy and on the gout; and a tract on the rise of a new fever, were his principal other publications.

From the nature of their subjects, we cannot here enter upon an examination of these works; but it is worth while, in the case of a man who acquired such high eminence as Sydenham, to inquire what were the causes to which he owed his great celebrity. He was not a learned man, and his works, written by him originally in English, were translated into Latin before publication by his friends Dr. Mapletoft and Mr. Havers. He constructed no brilliant theory, and indeed was not always consistent in following that which he adopted. Were we to reckon Sydenham among the followers of any particular school, it would be among those of the chemical physicians, who sought for the causes of disease in a supposed fermentation and chemical decomposition of the fluids of the body. Sydenham's method of treating small-pox however, though so great an improvement on the practice which then prevailed, was in opposition to the theory which he had embraced. But his chief merit consists not so much in his method of treatment, which is not unfrequently defective, as in his singular talent for observation. The pictures which he has drawn of diseases are so accurate, that in many instances it would not be possible to improve upon them. He betook himself to carefully noting the symptoms of disease, and the encouragement of his friend Locke assured him that his was the right method of seeking for truth. This it is which constitutes his merit, that, in an age of brilliant theories, he applied himself to questioning Nature herself; justly thinking that though "the practice of physic may seem to flow from hypotheses, yet, if the hypotheses are solid and true, they in some measure owe their origin to practice." By treading in this path, Sydenham has gained a name which will last; while many, his superiors in learning, perhaps his equals in genius, are forgotten, or remembered only as instances of the misapplication of great gifts to little purpose. Sydenham's works have passed through various editions, both in this country and on the Continent. The edition entitled 'Opera Medica,' published at Geneva, in 2 vols. 4to, in 1716, is preferable to the English editions. The translation of his works by Dr. Swan is well executed; the best edition of it is that of Dr. Wallis, in 2 vols. 8vo, published in 1789.

SYDNEY. [SIDNEY.]

SYLBURG (Latinised SYLBURGIUS), FREDERIC, was born in 1536, in the village of Wetter, near Marburg, whence he generally calls himself Fredericus Sylburgius Veterensis. His father was a farmer in middling circumstances; but the son received a good education, and during the time he spent at the University of Jena, he chiefly devoted himself to the study of Greek under Rhodomannus. After the completion of his academical course, he had the management of several public schools, first that of Lich, in the county of Solms, and then that of Neuhaus, near Worms. But he had no particular liking for the business of teaching, and his occupation took up all the time which he wished to devote to literary labours. Accordingly he gave up his post, and entered into a connection with the printer Andrew Wechel, of Frankfurt-on-the-Main, for whose establishment Sylburg undertook to edit Greek works. He continued at Frankfurt until 1591, when he went to Heidelberg, and formed a similar connection with the printer Hieronymus Commelin. In both places Sylburg, who had the superintendence of the printing of all Greek works, as well as the preparation of them, performed these duties with the utmost accuracy, and showed an extraordinary critical talent in the notes which accompanied almost all his editions. He thus gained great celebrity, and the Landgrave of Hessen munificently rewarded him with an annual pension from the funds of the University of Marburg. Further particulars of his life are not known. He died at Heidelberg, on the 16th of February 1596, as is stated on his tomb-stone, which still exists at Heidelberg.

Sylburg was one of the most eminent and most industrious Greek scholars of the 16th century, and the greatest men of the age, such as Casaubon and De Thou, entertained a profound admiration for him. He was a worthy contemporary of Henry Stephens, whose Thesaurus of the Greek language contains many articles by Sylburg. The editions of Greek writers by Sylburg are still very valuable, and in critical accuracy they are not inferior to those of Stephens, although they are not so beautifully printed. Some of his editions have never yet been excelled. His first publications were new editions of some elementary Greek grammars which were then generally used. In 1583 he published, at Frankfurt, in one volume, folio, his edition of Pausanias, with notes by himself and Xylander, and an improved reprint of the Latin translation by Romulus Amaseus. It also contains a dissertation by Sylburg, 'De Grammaticis Pausaniæ Anomalis.' The whole was reprinted in 1613. Between 1584 and 1587 he published at Frankfurt a complete edition of Aristotle, in 11 parts, or 5 vols. 4to. This edition only contains the Greek text with the various readings, and is still one of the very best and most correct editions of all Aristotle's works. In 1585 he edited four discourses of Isocrates (ad Demonicum, ad Nicoclem, Nicocles, contra Sophistas), 8vo, Frank-

furt. The year following there appeared by him the first complete edition of the works of Dionysius of Halicarnassus, 2 vols. folio, Frankf. It contains the improved Latin translation of the Roman Antiquities by Gelenius, with very useful notes and indices. This edition was reprinted, but very incorrectly, in 2 vols. folio, Leipzig, 1691. From 1588 to 1590, he published, at Frankfurt, in 3 vols. folio, the valuable collection of ancient writers on the history of Rome, under the title 'Romanæ Historiæ Scriptores, Latini et Græci, addita variantis scripturæ notatione et notis.' Vol. i. contains the Fasti Capitolini, Messala Corvinus, L. Florus, Velleius Paterculus, S. Aurelius Victor, S. Rufus, Eutropius, Cassiodorus, Jornandes, and Julius Exsuperantius. Vol. ii. contains Suetonius, the Scriptores Historiæ Augustæ, Ammianus Marcellinus, Pomponius Laetus, J. Bapt. Egnatius, Ausonii Epigrammata in Cæsares, Romanorum Imperatorum Catalogus, and Romanæ Urbis Descriptio. Vol. iii. contains the Scriptores Græci Minores Historiæ Romanæ, that is, the Fasti Consulares (Greek and Latin), Paeanius, Xiphilinus, Herodian, Zosimus Julian's Cæsars, Olympiodorus, and extracts from Suidas. In 1590 he published, at Frankfurt, in 4to, the work of the grammarian Apollonius, 'De Syntaxi, seu Constructione Orationis.' The last work that he published in the establishment of Wechel was a collection of some Greek gnomic poets, 'Epicæ Elegiacæque Minorum Poetarum Gnomæ, Græce et Latine,' 8vo, Frankf., 1591. A second and much improved collection appeared at Heidelberg in the year of Sylburg's death. All the subsequent editions of Sylburg were published in the printing establishment of Commelin at Heidelberg. In 1592 he edited in 1 vol. folio, the commentary of the Apocalypse, by Andreas Cretensis, in Latin and Greek; and in the same year he published the editio princeps of the Greek text of the work of Theodoretus, entitled 'Remedia contra Morbos Græcos,' with the Latin translation of Zenobius Acciajuoli, and notes by himself. In 1592 he also edited the complete works of Clemens of Alexandria, with notes, folio; and in 1595, in folio, all the works of Justin the Martyr. This edition is founded upon that by Robert Stephens in 1551, but Sylburg improved the text, and added very useful notes: it is still the standard edition. In 1594 he edited the 'Etymologicum Magnum,' in folio, with notes and a very useful index. The year after he edited 'Saracenica, sive Collectio Scriptorum de Rebus ac Religione Turcarum, Græce et Latine,' in 8vo. Among other less important writers, it contains a refutation of Mohammedanism by Euthymius Zigabenus, and a Life of Mohammed by an anonymous Greek writer. Sylburg, on his death, left in manuscript a considerable number of materials which he had collected for an edition of Herodotus, and which were afterwards made use of by Jungermann in his edition of Herodotus, folio, Frankfurt, 1608.

(J. G. Jung, *Vita Frederici Sylburgii*, 8vo, Berleburg, 1745.)

SYLVE'RIUS, son of Bishop Hormisdas, and a native of Campania, succeeded Agapetus as bishop of Rome in 535. Theodatus, the Gothic king of Italy, is said to have influenced his election. Soon after, Belisarius came with an army sent by the Emperor Justinian, defeated the Goths, and took possession of Rome. Vigilius, a deacon of Rome, intrigued with the court of Constantinople to have Sylverius deposed, on the pretence that he favoured the Goths, and Sylverius was accordingly seized by order of Justinian, and sent into exile to Patara in 537, where he soon after died, and Vigilius was put in his place. (Platina and Panvinio, *Le Vite dei Pontefici*.)

SYLVESTER I. succeeded Melchiades as bishop of Rome in 314. The Christian Church was now in the ascendant throughout the Western world, under the protection of the Emperor Constantine By Constantine's orders a council was assembled at Arelatum (Arles) in 314, at which some deputies of the bishop of Rome were present, and in which the Donatists were condemned. But the principal event of Sylvester's pontificate was the great council of Nicæa in 325, which defined the articles of the Christian faith, and also determined the order of the hierarchy in the various provinces of the empire. The Bishop of Rome was thereby made primate over the sees of the provinces styled Suburbicariæ, which, under the new distribution of the empire made by Constantine, were placed under the jurisdiction of the Vicarius Urbis, or imperial vicar of Rome. Sylvester did not repair to the council, but sent thither two presbyters as his deputies, Vitus and Vincentius, who do not appear to have had any particular distinction or post of honour in the assembly. The story of the donation made by Constantine to Pope Sylvester of temporal jurisdiction over the suburbicarian provinces is now universally rejected as apocryphal; it may have originated from the church chroniclers confounding the temporal with the spiritual jurisdictions.

Constantine made a short residence at Rome in Sylvester's time in 326, but soon left it, being, it seems, dissatisfied with his reception by the people. [CONSTANTINUS, FLAVIUS VALERIUS, vol. ii. col. 366.] The papal historians speak of numerous churches raised and endowed by Constantine at or near Rome.

Sylvester died in 335, and was succeeded by Marcus. His supposed epistles and decretals are now considered apocryphal.

SYLVESTER II. [GERBERT.]

SYLVESTER, styled III., Antipope, was proclaimed pope by a faction in Rome in opposition to Benedict VIII., 1013; but after a few weeks a fresh tumult at Rome drove away Sylvester, and reinstated Benedict.

SYLVESTER, JOSHUA, was born in 1563. He appears to have engaged in mercantile pursuits, and was a member of the company of merchant adventurers at Stade, for whose secretaryship he was a candidate in 1597, recommended by the Earl of Essex. He seems to have always remained a poor man, and to have been of a roving disposition. In the latter part of his life he emigrated to Holland, and died at Middelburg in 1618. Both in his opinions and in his choice of friends he was strongly puritanical; and those numerous versified works, chiefly translations from the French, to which he owed his literary reputation, show a warmly devotional and serious tone of feeling. He was not however remiss in courting the patronage of the great. To King James VI. he addressed many adulatory dedications; and it was probably in compliment to him that he selected the topic of one of his original poems, which is thus entitled: 'Tobacco battered, and the Pipes shattered (about their Ears that idly idolize so base and barbarous a Weed, or at leastwise over-love so loathsome a Vanitie), by a Volley of holy Shot thundered from Mount Helicon.' He is chiefly known now on account of the obligations said to have been incurred by Milton to his principal translation, that of the 'Divine Weeks and Works' of Du Bartas. [BARTAS, DU]. There are two collected editions of Sylvester's works, both in folio, and commencing with the translation of Du Bartas. Their dates are 1633 and 1641. The second of them contains a supplement of posthumous poems; among which is that tasteless alteration of the 'Soul's Errand,' which caused this fine poem to be erroneously attributed to Sylvester.

SYL'VIUS, ÆNEAS. [PIUS II.]

SYMEON, SETH. [SIMEON, SETH.]

SYMMACHUS THE SAMARITAN, so called because he was a native of Samaria, and at first also of the Samaritan religion. He afterwards became a Jew, and then a Christian of the sect of the Ebionites. The time in which he lived is not quite certain, though it is probable that it was in the reign of the emperor Septimius Severus, about A.D. 200.

Although subsequently to the Septuagint two other Greek translations of the Old Testament had been made by Aquila and Theodotion, Symmachus undertook the same task again. His translation differed in many points from those of his predecessors, but it was held in high esteem, and is often referred to by subsequent writers: it is especially praised for the perspicuity and elegance of the style. Symmachus himself published a second and improved edition of it. We only possess a few fragments of this translation, which are printed, together with those of Aquila and Theodotion, in the collections of Morinus Drusius and Montfaucon. Symmachus also wrote a Commentary on the Gospel of St. Matthew, in which he is said to have endeavoured to establish the dogmas of the Ebionites, and also to have attacked Matthew's genealogy of Christ.

(Fabricius, *Biblioth. Graeca*, iii., p. 695, &c.; Scholl, *Geschichte der Griech. Litt.*, ii., p. 301, &c.)

Among the scholiasts on the comic poet Aristophanes there is one whose name was Symmachus; some specimens of his scholia are extant. (Fabricius, *Biblioth. Graeca*, ii., p. 374, n. cc.)

SY'MMACHUS, QUINTUS AURELIUS, the son of L. Aurelius Avianus Symmachus, who was a man of great worth, and in A.D. 365 was prefect of the city of Rome. (Ammian. Marc., xvii. 2; Symmach., 'Epist.' i. 38) The time when his son Q. Aurelius Symmachus was born is uncertain; some would place it as early as the year 314, which is scarcely credible. As he belonged to one of the most illustrious Roman families, his education was conducted with the greatest care. He was instructed in rhetoric by a Gaul, whose name is not known. (Symmach., 'Epist.' ix. 86.) In 370 he was proconsul of Africa, and fourteen years later, 384, he was prefect of the city, and in 391 consul with Tatianus. The time of his death is uncertain, though it is evident from his writings that he was alive in 404.

Symmachus was a man of ability and character, and during the difficult and dangerous situations into which he was thrown by the events of the time, he showed a degree of honesty and prudence which are rarely met with in the history of those times. He was one of the last great bulwarks of paganism, and exerted all his powers to prevent its overthrow, especially during the period of his prætorship of the city. We still possess an address of his to the emperors Valentinianus, Theodosius, and Arcadius (Symmach., 'Epist.' x. 61), in which he endeavours to persuade the emperors not to remove the altar of victory from the curia Romana. However, his exertions were fruitless, and his address was refuted by St. Ambrose. His assertion that the Christian religion was the cause of the decline of the empire provoked many Christians of his own and of subsequent times to refute the charge. His partiality for paganism and its superstitions arose from his general attachment to the institutions of his forefathers, and his sincerity in this respect was acknowledged even by his adversaries. During the greater part of his life he was actively engaged in various branches of the administration, but he devoted to study all his leisure time, which he spent in retirement in some of his numerous country-seats.

There is extant a collection of letters by him, which was made and published by his son, Q. Flavius Memmius Symmachus, who was prefect of the city in 415, after the death of his father. The collection consists of ten books; much care has evidently been spent upon the

style, and, like all the letter-writers of that time, he took the letters of the younger Pliny as his model. The style is concise and animated, but is far from the natural and beautiful simplicity which characterises the letters written in the better period of Roman history. Yet the letters of Symmachus, especially those of the tenth book, which give a full account of the manner in which he discharged his duties as prefect of Rome, and also contain the above-mentioned address to the emperors, are of peculiar interest in regard to the history, constitution, and administration of the Roman empire. Many points connected with these subjects and with the history of the Roman law would be entirely unintelligible to us without these letters. Symmachus also distinguished himself as an orator, but his orations are lost, with the exception of some fragments. A. Mai discovered fragments of eight orations of Symmachus in a palimpsest of the Ambrosian library at Milan, which he published under the title 'Q. Aurelii Symmachi Octo Orationum ineditarum partes. Invenit notisque declaravit A. Mai,' Mediolani, 8vo, 1815. (Reprinted at Frankfurt, in 8vo, 1816.) Afterwards some other fragments of the orations of Symmachus were discovered in a palimpsest of the Vatican library, which are printed in an appendix to 'Juris Civilis Antejustinianei Reliquiae ineditæ,' &c., cura A. Mai, Romæ, 8vo, 1823. These fragments were again increased by Peyron with some new ones from a MS. now at Turin. They are printed in his 'Annotationes ad Inventarium Bibliothecæ Bobbionensis,' p. 182, &c. The style of these orations is on the whole the same as that of the letters, and they are equally valuable as historical documents for the history of the empire during the time of Symmachus.

The first edition of the letters of Symmachus appeared at Strasburg in 4to, 1510. This edition however contains only 317 letters, whereas all the subsequent editions contain 965. A complete edition was published at Basel, 8vo, 1549. After this there followed three other important editions; one by Juretus, Paris, 1580, and a second edition, 4to, 1604, with notes; the second by Jac. Lectius, Geneva, 1587, and reprinted, 8vo, 1599; it contains the notes of Juretus with some by Lectius. The third and best edition is that by C. Scioppius, Moguntiæ, 4to, 1608. Other editions are that of Philip Pareus, Neapoli Nemetum, 1617 and 1628; reprinted at Frankfurt, 8vo, 1642, and that of Leyden, in 12mo, 1653.

(*Symmachi Vita*, by J. Gothofredus, in the edition of Pareus; Heyne, *Opusc. Acad.* vi., p. 15, &c.; J. Gurlitt, *Susiana in Symmachum*, Hamburg, 4to, 1818; Fabricius, *Biblioth. Lat.* iii., p. 204, &c.; A. Mai, in the introduction to his edition of the Orations of Symmachus.)

Besides the three persons of the name of Symmachus mentioned above, there are several others of the same name who lived about or after the time of the one whose name is at the head of this article. L. Aurelius Symmachus was consul in A.D. 330, together with Gallicanus: another of precisely the same name was consul with Aetius, in A.D. 446. Q. Aurelius Memmius Symmachus, perhaps a grandson of the letter-writer and orator Symmachus, was consul in A.D. 485, and was the father of Rusticiana, the second wife of Boethius. (Alcimus Avitus, 'Epist.' 31; Ennodius, vii. 25.) His grandson Q. Aurelius Anicius Symmachus was consul with Boethius, the son of the great Boethius, in A.D. 522.

Besides these there are several Latin writers of the name of Symmachus, of whom however nothing is known: 1. Symmachus, the author of an historical work consisting of several books. Jornandes, in his work 'De Rebus Geticis' (c. 15, &c.), quotes a long extract from the fifth book, which relates to the history of the emperor Maximinus. 2. Several poets of the name of Symmachus: one is simply called Symmachus, another Q. Aurelius Symmachus, and a third L. Aurelius Avianus Symmachus. Several epigrams of these poets are still extant.

(Burmann, *Anthol. Lat.*, ii. 143; H. Meyer, *Anthology. Veter. Latin. Epigrammatum et Poemat.*, i., p. 105, &c.)

SYMMACHUS, a native of Sardinia, and a deacon, was elected bishop of Rome, by part of the clergy, A.D. 498, after the death of Anastasius II., whilst another part of the clergy, supported by several senators, elected a priest called Laurentius. The matter was referred to Theodoric, king of Italy, who decided in favour of Symmachus. The schism however continued for several years, and in the year 500 the partisans of Laurentius rose in arms, and a great tumult took place at Rome, in which much blood was shed, and the virgins consecrated to God were violated. At last Theodoric came to Rome, and convoked a council, 502, known in church history by the name of 'Concilium Palmare,' in which Symmachus cleared himself of several charges of licentiousness and rapacity, and was confirmed in his see.

Symmachus is said to have condemned the Manichæans, and burnt their books at Rome. He wrote an apologetic treatise, in which he repelled several insinuations against his doctrines, which were put forth by Anastasius I., emperor of the East, and at the same time censured that emperor for the part he had taken in favour of Acacius, the late patriarch of Constantinople, who had opposed the decrees of the council of Chalcedon. Trasmund, king of the Vandals, in Africa, having exiled to Sardinia several African bishops, Symmachus sent them assistance from Rome. Symmachus also repaired and embellished many churches at Rome, founded hospitals, and ransomed many slaves. He died in 514, and was succeeded by Hormisdas.

SYMONDS, REAR-ADMIRAL SIR WILLIAM, C.B., F.R.S., Surveyor of the Navy, was born on the 24th of September 1782, entered the navy at an early age, and during the early part of his career was much engaged in active service on the coasts of France and Spain, and in the West Indies. But his reputation chiefly rests upon his skill as a naval architect. Notwithstanding the innovation in established usage which had been made by the genius and vigour of Seppings [SEPPINGS, SIR ROBERT] destroying the force of those prescriptive restraints which had so long trammelled the older shipwrights, enterprise in naval architecture was still checked by the custom of building ships of certain dimensions, which had been officially established, a restriction with respect to tonnage was always imposed on constructors. It remained for Commander Symonds to procure the removal of this restriction. He was first allowed, but under, it is said, a very unusual and restrictive penalty, to construct a corvette, the Columbine. To her he was appointed, December 4, 1826, and so great was the success which attended him in the experimental cruises he made during the next twelve months, that he was advanced, as a reward, to post-rank, by a commission bearing date December 5, 1827. In these cruises the sailing qualities of Captain Symonds's ship were compared with those of other ships constructed respectively by Sir Robert Seppings, the School of Naval Architecture, and Captain Hayes. And although no fact directly conducive to improvement in naval architecture was established by these and subsequent trials, it was found that great superiority in cruising was exhibited by the Columbine, and the zeal and devotion of Captain Symonds were farther rewarded. At the beginning of 1831, by the munificence of the late (fourth) Duke of Portland, he was enabled to build, as an improvement upon the Columbine, the 10 gun brig Pantaloon, the triumph of which vessel led to the construction, under his superintendence, of the Vernon 50, Vestal 26, Snake 16, and other ships. Improved velocity and greater stability, obtained by great breadth of beam, and diminution of breadth immediately below the water line, were the characteristics of those new vessels. The restriction arising from the prescribed limit of tonnage was first broken through in the case of the Vernon, which Captain Symonds was allowed to construct free from that impediment. And, even whilst she was upon the stocks, she was considered to present such excellent qualities, that it was deemed Captain Symonds had already given sufficient proof of his skill in naval architecture to be entitled to the highest post and responsibility in that profession. In 1832 on the 9th of June, he was offered, and accepted, the office of Surveyor of the Navy, in succession to Sir Robert Seppings. This appointment was associated with the entire removal of restriction as to the amount of tonnage in ships of the navy. Captain Symonds therefore had liberty for the exercise of judgment and talent in designing ships, which had not been granted to the commissioners or surveyors of the navy before; so that he might at once build ships on the best conditions of excellence that both science and practice had yet indicated. This freedom from conditions in determining the dimensions of ships, was taken ample advantage of by him; having a great principle to bring out in practice, he applied it with a decision, which, in a short time, altered the general character of no inconsiderable part of our navy. He had the merit of having boldly taken the lead in a path which future constructors, intending to carry on improvements in our ships, may pursue with the highest advantage. Considerable difference of opinion exists as to the value of the totality of qualities possessed by Captain Symonds's ships; but it was remarked in 1849, two years after he had retired from office, that of the 180 vessels of different kinds, built during the period of sixteen years, for which he was surveyor of the navy, and all upon the same principles of construction, as already noticed, and as originally adopted in the Pantaloon, none had foundered.

Captain Symonds received the honour of knighthood in 1836. He had received the thanks of the Admiralty in 1830 for a memoir containing 'Sailing Directions for the Adriatic Sea;' and again, in 1837, for "the valuable qualities of his several ships, and for improvements introduced by him into the navy." he was elected a Fellow of the Royal Society on June 4th, 1835, and nominated a C.B. of the Civil division in 1848. In 1854 he became a Rear-Admiral on the retired list. He died, March 30, 1856, on his voyage from Malta to Marseille.

(O'Byrne, *Naval Biographical Dictionary*; Fincham, *History of Naval Architecture, &c.*)

SYNCELLUS, GEORGE (Γεώργιος Σύγκελλος), was a monk and abbot at the end of the 8th and the beginning of the 9th century after Christ. His surname was given him from his being the 'Syncellus' of Tarasius, patriarch of Constantinople, who died in A.D. 806. George Syncellus died about the year 800.

His 'Chronography' (Ἐκλογὴ χρονογραφίας) is a history of the world, arranged in chronological order, from the Creation to the reign of Diocletian. The intention of the writer was to include the whole period down to A.D. 800. It is little more than a copy of the 'Chronicon' of Eusebius. It was published from a manuscript in the royal library at Paris, which was obtained at Corinth in 1507 by Jac. Goar, in a folio volume, containing the Greek text, a Latin version, and notes, together with the 'Breviarium' of Nicephorus, Paris, 1652, reprinted at Venice in 1729. It is also contained in the Bonn collection of the Byzantine writers, in which it forms, with 'Nicephorus,' two volumes,

edited by W. Dindorf, from two important manuscripts at Paris, in 1829. The 'Chronography' of Syncellus was continued by Theophanes from A.D. 285 to 813. Among the manuscripts of the Royal Library at Paris are fragments of other historical works ascribed to Syncellus.

(Fabricius, *Biblioth. Græc.*, vii., p. 457, ed. Harles; Schöll, *Geschichte der Griech. Lit.*, iii., p. 253.)

SYNE'SIUS (Συνέσιος), a Christian philosopher of the school of the New Platonists, was born at Cyrene in Africa, of a high family, in the year 378. He studied mathematics and philosophy at Alexandria under Hypatia, and at the same time gave attention to poetry and eloquence. When only in his nineteenth year he was sent by his fellow-citizens at the head of an embassy to Constantinople, to present a golden crown to the Emperor Arcadius, to whom he addressed a very suitable oration, which is still extant. At this period he was a heathen, but he was soon after converted to Christianity and baptised by Theophilus, bishop of Alexandria. He still however retained his fondness for the new Platonic philosophy; and partly for this reason, partly from unwillingness to be separated from his wife, he long resisted the desire of Theophilus to consecrate him to a bishopric. At last he yielded, and became bishop of Ptolemais in the year 410. The time of his death is not known, but it was probably before 431, since in this year his brother Euoptius appeared at the council of Ephesus, as his successor in the bishopric of Ptolemais.

Synesius was one of the most remarkable men of his age, though certainly more eminent as a philosopher than as a Christian. His writings are in a pleasing style, sometimes rising to eloquence. With a peculiarly clear statement of the most abstract philosophical opinions, he mingled interesting illustrations from the early historians, fabulists, and poets.

The following are his chief works: 1, The Oration to Arcadius, mentioned above, Περὶ βασιλείας ('On Royalty'). 2, Δίων, ἢ περὶ τῆς καθ' ἑαυτὸν διαγωγῆς ('Dion, or on Self-Discipline'). 3, Φαλάκρας ἐγκώμιον ('The Praise of Baldness'), a witty imitation of Dion Chrysostom's 'Praise of Hair.' 4, Αἰγύπτιος, ἢ περὶ προνοίας ('An Egyptian Fable, or, on Forethought'), an application of the fable of Osiris and Typhon to the then state of the Roman empire. 5, Περὶ ἐνυπνίων ('On Dreams'). 6, Πρὸς Παιόνιον ὑπὲρ τοῦ δώρου λόγος ('A Discourse to Pæonius concerning a Present'). The present was an astrolabe, and the discourse recommended the study of astronomy. 7, One hundred and fifty-five letters. Some of these letters are free and interesting epistles to his friends; and others, on matters of business, contain much information of great value to the church historian. 8, Ten hymns, formed of a most singular mixture of Christian truths, poetic images, and New Platonic dreams. 9, Four epigrams in the 'Greek Anthology' are ascribed to Synesius.

A complete edition of the works of Synesius, in Greek and Latin, was published by Petau, folio, Paris, 1612, reprinted in 1631, 1633, and 1640. There are several later editions of portions of his works.

(Fabricius, *Bibl. Græc.*, viii., p. 221, old edition; ix., p. 198, Harles; Schöll, *Geschichte der Griech. Lit.*, iii., p. 365.)

There was another philosopher of the same name, of whom nothing more is known than that he was the author of a commentary on Democritus, which is printed in Fabricius, 'Bibliotheca Græca,' vol. viii., p. 233, old edition. (Schöll, iii., p. 445.)

SYNE'SIUS (Συνέσιος), a Greek medical writer, of whom nothing is known except that a treatise on fever goes under his name: his date also is uncertain. Sprengel places him in the reign of the Emperor Manuel (A.D. 1143-80), apparently because he supposed the 'Zádu 'l-Mosáfer,' or 'Viaticum Peregrinantis,' of Abú Jafer Ahmed Ben Ibrahím Ben Abú Chalid Ibnu 'l-Jezzar to have been written at the end of the 11th century after Christ. As however Ibnu l'Jezzar died about A.D. 1001 (A.H. 395), (Wüstenfeld, 'Gesch. der Arab. Aerzte,' Gotting., 1810), Synesius, who translated his work into Greek, under the title Ἐφόδια τοῦ Ἀποδημοῦντος, may have lived much earlier than Sprengel places him; and this is the more probable if it be true that his translation was of service to Constantinus Afer, who died about A.D. 1087 (Choulant, 'Handb. der Bücherk. fur die Ælterе Medicin,' Leipzig, 1841), in composing his 'Viaticum Peregrinantium:' if indeed, as from the close resemblance of their works seems not improbable, Synesius and Constantinus Afer are not the same person. The treatise ascribed to Synesius is part of his translation of Ibnu 'l-Jezzar's work, the whole of which, in seven books, is said to be still in existence in manuscript in the Royal Library at Paris. Reiske compared it with the original Arabic, and found it a very exact translation, with some few exceptions, as, for instance, in page 136, where Synesius has made some additions to the Arabic text. In two passages we find the Arabic word added to his translation in Greek characters, namely, in page 76, ἐντέχε, 'an-nat'ho, sweat;' and in page 120, ἐλμουθελλεθ, 'al-muthelleth, a tertian fever.' Sprengel remarks ('Hist. de la Méd.') that his theory of fever is taken entirely from Galen; and that the symptoms of a fever produced by continual grief are well described (p. 30); he approves also of his moral treatment of febrile affections (p. 58). The means of cure mentioned by Synesius are in conformity with the habits and natural productions of Arabia. He constantly recommends water, sugar, and oil of roses; his purgative medicines are prunes, myrobalans, and cassia; he also exhibits camphor internally (p. 240). The most curious part of the work is the description of the small-pox, which he calls φλυκταίνουσα λοιμική, and which he distinguishes from the measles, or ἑτέρα λεπτὴ καὶ πυκνὴ λοιμική. Synesius is the first Greek author who notices these two diseases; but all the details that he mentions concerning them are taken from the treatise by Rhazes on the same subject. [RHAZES.] The work was edited by J. St. Bernard, Amstel. and Ludg. Bat., 8vo, 1749, with the title, 'Synesius de Febribus, quem nunc primum ex Codice MS. Biblioth. Ludg. Batav. edidit, vertit, notisque illustravit J. St. B.; accedit Viatici, Constantino Africano Interprete, libri vii. pars.' The first six chapters are inserted in the Venice collection of writers, 'De Febribus,' folio, 1576; the last two are in the first volume of the 'Opera' of Constantinus Afer, folio, Basil, 1536.

SY'NTIPAS, a Persian philosopher, to whom is attributed a collection of stories, of which we possess only a Greek version, bearing the name of Michael Andropulus. It is hardly necessary to remark that the Eastern collections of moral stories are usually so told as to grow one out of the other, in a manner, of which we have an instance in the 'Arabian Nights;' but a much better example in a work not so popularly known, the English translation of the fables commonly known as those of Pilpay. [PILPAY.] Indeed many of our best European fictions, as well single stories as whole collections, may be traced from Europe to Arabia, and from Arabia to India, and the Indian form of the story or collection almost invariably bears the marks of an earlier origin than any other form, and appears to be, if not the original form, at least the oldest surviving one. This fact, interesting in itself, becomes doubly so when taken in connection with the philological discoveries of the latest period of etymological research; discoveries which have placed the language of India in much the same relation to the oldest known form of the German, as we have supposed the fictitious literature of India to hold to that of Europe. Many of the stories of Syntipas are found almost verbatim in an Arabic manuscript of the 'Arabian Nights,' in the British Museum, but the whole style of the stories points evidently to an Indian origin.

Syntipas is the name of a philosopher to whom is committed the education of a certain Persian prince, the son of a king Cyrus. By his judicious management he teaches the boy more in six months than he had learnt from his other masters in as many years; but at the time when the king wishes in person to prove the acquirements of his son, the preceptor discovers by his skill in astrology that a great danger hangs over his pupil, which can only be averted by the silence of the latter during seven days. The king and his courtiers are naturally "much perplexed" by this unlooked-for event, and many ingenious guesses are wasted as to the cause; at last one of the king's women undertakes to bring her step-son to speech. After trying many blandishments, she confesses to him in plain words a passion which she has conceived for him, proposing to him to poison his father, and to take her to his arms and his throne. Horror at this treason extorts from the young man that speech which it had been prophesied was to be so dangerous, and the queen, following the example of every heroine of a similar story, accuses the prince of attempted violence. The king wishes to put his son to death, but is dissuaded by one of the instructors of the prince, who tells one of the most elegant stories in the series, on the evil of hasty judgments. A certain king, says the sage, attempted to seduce the wife of one of his attendants, but was repulsed by her virtue, and desisted from his design, leaving however his ring on a couch. The husband finding this token of his wife's infidelity as he imagines, separates himself from her, but assigns no reason for this till his wife's brothers complain of his conduct to the king, making their accusation under the parable of a man to whom they had let a field, and who had suffered it to lie waste. Following up the metaphor, the husband assigns as the reason of his conduct, that he has seen the footprints of a lion in his ground. The king acknowledging this ingenious reproof, confesses that the lion has indeed been there, but that he has in nowise injured the field, and that he will not return to it again.

The same counsellor tells the story of the parrot set by its master to watch his wife and report to him her conduct during his absence. The bird informs his master that his wife receives the visits of a lover; but on a subsequent evening the woman, by pouring water over his cage, and counterfeiting the noise of thunder, induces him to report to his master that a violent storm has hindered him from noting what has passed; and the master, knowing this story to be incorrect, imagines that the more important one previously told him was as little worthy of belief. This same tale is told with some amplification in the Tooti Nameh. The queen then tells an unimportant story of a father attempting to save his son from drowning, and being himself carried away by the current. The application she makes of this story is, that the king had need beware, lest in his compassionate willingness to spare his treacherous son, he should be himself betrayed to death. The second sage then tells a story, which, like others of the series, is found in the Pancha Tantra (the Indian original of the Fables of Pilpay), of a woman who, while in company with her lover's page, perceives his master approaching. The page is hidden, and, whilst she is entertaining her lover, the husband comes in. Seeing him at a distance, she directs her lover to take a stick in his hand, and go away as if in anger; and she explains to her husband, that this man, their neighbour, had come to look for his page, who had taken refuge in her house, and had gone away angry, being unable to find him. In counteraction of this, the lady relates

the story of the young prince betrayed by his counsellor into the hands of the Ghoule, as told in the 'Arabian Nights.' The Ghoule is a Lamia in this version, and the young man cries to Christ instead of Mohammed. The third counsellor relates how two tribes were involved in war for a vessel of honey. He also tells how a certain woman, going to buy rice, was offered sugar with it, gratis, on condition of certain complaisances to the vendor. While she is within the house, the shop-boy empties the sugar from the bag and fills it with dust. When this is discovered by her husband, she pretends that, having dropped the money, she gathered up the dust, hoping to discover in it what she had lost. The husband helps to sift the dust, and so says the malicious narrator, "defiled his own beard." The queen hereupon relates how a prince on his way to his bride was decoyed by his father's vizir to drink of a fountain which changed him into a woman. A traveller whom he meets, hearing his miserable story, consents to exchange sexes with him, on condition of a restoration within a certain time. At the time fixed however, the transformed woman informs the prince she is pregnant, and he, pleading the injustice of taking upon himself this additional burden, refuses to complete his agreement. The fourth philosopher then tells a story of a bathkeeper giving up his wife to a young prince, in the false hope of obtaining profit without dishonour. The same sage tells another story, of a man leaving his wife, each taking to the other an oath of perfect fidelity during their separation. Towards the end of this term, a young man seeing the wife becomes enamoured of her, and seeks to be introduced to her through the intervention of an old woman in the neighbourhood. This latter persuades the wife to grant her employer a meeting, by a story of her daughter having been turned into a black bitch for her cruelty to a lover. The old woman going out to seek her employer is unable to find him, but brings with her the first man she meets, who proves to be the absent husband. The point of the story is in the readiness with which the wife vindicates herself, and puts her husband in the position of the injuring party, by representing the whole occurrence as a trap laid to try his fidelity. The queen tells a foolish story of a wild boar, who, looking up in vain for the figs which he expected an ape to throw down to him, burst the arteries of his neck and was killed. The story of the fifth sage is that of the hound slaying the serpent in defence of his master's child, of which we have a current European version in the legend of 'Beth Gellert.' He tells also another story of an old woman who procures the expulsion of a wife from her husband's house by laying a man's cloak, known to the husband, under his couch; and afterwards contrives to restore the wife by professing to have left the cloak there by forgetfulness. The queen then tells the story of a thief coming into an inn by night to steal the travellers' mules, and finding there a lion which had come for the same purpose, and which he mistook for a mule and mounted. The lion, taking this man for the "guardian dæmon of the night," is terrified, and suffers him to keep his place quietly till the morning, when the man escapes into a tree. A monkey meeting the lion, asks the cause of his terror, and assuring him that the supposed dæmon is a man, persuades him to return to the tree to kill him. The lion consents; but the thief contriving to kill the monkey in the tree, the lion, still more terrified than before, takes a precipitate flight.

The two doves is a story told by the same sage, as a warning against hasty judgments. They had gathered a provision of corn for the winter, which being wet shrank in drying. The male dove, seeing this, accused his mate of having clandestinely robbed the store, and on her denial of this charge killed her. When the rains came, and the grain swelled to its original size, he discovered his error, and too late repented of it. This is one of the fables of the Kalilah wa Dimna, or Arabic version of the Pancha Tantra, but is not found in the Hitopodesa, the later Indian version. The story of the woman into whose basket had been introduced a honey cake elephant is much of the same stamp as that of the woman buying rice (already quoted), but is hardly decent enough for quotation. The same judgment may be passed on the man with three wishes,—a satire on the vanity of human desires which has been repeated in a hundred different forms. The next story is also one of those malicious yet favourite jests of which every nation has a copy. A certain scholar has occupied himself, like the husband of the Wife of Bath, in collecting the wiles of women; of the folly of which attempt the wife of his host convinces him by a story and a practical exemplification.

At this point the prince, whose days of trial are accomplished, breaks silence, and explains the perfidy of his stepmother. This, though the end of his danger, is not the end of the story. A question arises, who of all the parties concerned would have been in fault if the prince had been put to death. The blame is successively cast upon every one of the actors in the story, when the prince, premising that his knowledge, compared with that of the sage, is "but as a fly to an elephant," begs permission to relate an apologue. A certain man made a feast, where among other viands there was milk for the guests' drinking. Now as the maid-servant had brought this from the market on her head, a bird with a serpent in its claws had flown over it, and the serpent in its agony disgorged its poison into the vessel. The guests all drank and died, and the question is raised, who was blameable? The prince gives it as his opinion that blame rests upon no one agent concerned, but that the death of the guests was the result of destiny, and applies the same judgment to the hypothetical case of his own condemnation and execution. There are then told three stories: two of the wit of children, and one of the simplicity of an old man. The first of these is of a child who by his extravagant and petulant hunger laid a train for reproving his mother's lover; the second the well-known story of the three men who put their money into the hands of a woman, charging her to return it to the three only. One of these contrives to obtain possession of the money by fraud; and when the other two claim from her their deposit, by the advice of a child she holds them to the words of their bargain, that she was not to deliver up the money except to *three*; she cannot therefore give it, till the third, the thief, shall appear. The third story is of a merchant selling aromatic woods, who unhappily enters a certain city where the inhabitants all pique themselves upon their knavery. One of these, lighting a fire of aromatic woods, persuades the merchant that they are in that city so cheap as to be commonly used for fuel, and induces him to part with his whole stock at a low rate, for a small coffer full—he does not say of what. A little after this notable bargain, our merchant chances upon a company of these knaves, and is challenged by one of them to a trial of wit, the loser to be subject to the command of the elder. The merchant is beaten, as may be supposed, and is enjoined by the victor to drink up the waters of the sea—an old quibble. Putting off the execution of this arduous duty till the morrow, he is assailed by another knave, a one-eyed worthy, who insists that the merchant, grey-eyed like himself, has stolen his missing optic, and drags him before the judge. On his way he is met by his hostess, who engages for his re-appearance and takes him home. After a feminine lecture to him for slighting her advice, for she had warned him of the character of her fellow-townsmen, she informs him that an old man holds a sort of school of knavery, whither the townspeople resort to receive his judgment upon their day's proceedings; and she advised him to be present there in disguise. Acting upon this suggestion, he hears his three friends severally recount their adventures, and the archmime blames each of them in turn: the first, because he might be required by the merchant to fill the stipulated measure with fleas, half male and half female, part blue eyed and part dark; the second, because the merchant might if he pleased refuse to drink up the sea unless the rivers kept from flowing into it; and the third, because he has left himself open to an embarrassing demand from the merchant, in case the latter should think of requiring that the eyes of each party should be taken out and weighed, to determine the ownership of the disputed one. Acting upon these hints, the merchant obtains the full value for his merchandise, and makes besides his own terms with his tormentors.

The punishment of the queen is then debated on, one proposing that her hands and feet should be cut off, another that her tongue be cut out, another that her heart be torn from her body. The unhappy woman pleads for herself by the story of a fox which was shut up by accident in a walled city, and, finding no egress, lay counterfeiting death at the closed gate of the city. One passer by dilates on the great virtues of a fox's tail for "sponging mules;" another lauds the virtues of its ears for stopping the crying of a fretful child; a third declared that the teeth of a fox are "the sovran'st thing on earth" for a fit of the tooth-ache; and each appropriates to himself the particular part he has eulogised. All this, says our heroine, the fox bore manfully; but when a fourth sage declared that a fox's heart was a remedy for all evils, and took out his knive to possess himself of this panacea, the patient took heart of grace; and, leaping up, escaped safely by the gate, which had by this time been opened. The queen's moral from all this is, that she would bear patiently either of the proposed minor punishments; but that the tearing out of her heart was a "death of all deaths most bitter." Her step-son pleads for mercy, on the ground of the weakness of the sex; and her punishment is commuted to shaving her head, branding her on the forehead, and parading her on an ass's back out of the city. A story to show the uselessness of resisting the decrees of Providence, like a thousand and one stories of the same kind, some of which our readers will remember as given in the 'Arabian Nights,' is the last in the book, and this is closed by a description of the prince's education, and of his examination by his father.

The Greek text of Syntipas was edited from two Paris manuscripts by Boissonade: 'Συντίπας. De Syntipa et Cyri filio Andreopuli narratio,' Paris, 8vo, 1828. A translation of Syntipas into modern Greek appeared at Venice in 1805. Another work attributed to Syntipas was also translated into Greek from the Syriac by Andreopulus. It is a collection of sixty-two fables, entitled 'Παραδειγματικοὶ λόγοι,' and was edited by Matthiæ, Leipzig, 8vo, 1781.

SYRIA'NUS, a Greek philosopher, born at Alexandria or at Gaza, was the leader of the school of New Platonists at Athens, next after its founder Plutarch, the son of Nestorius. He died in the year A.D. 450. His works, the greater number of which are lost, are enumerated by Suidas. They are—1, 'A Commentary on Homer,' in seven books; 2, 'On the Republic of Plato;' 3, 'On the Theology of Orpheus;' 4, 'On the Gods of Homer;' 5, 'On the Harmony of Orpheus, Pythagoras, and Plato;' 6, 'Ten Books on the Oracles.' The two following works are extant:—7, 'A Commentary on some parts of Aristotle's Metaphysics;' and, 8, 'A Commentary on the Rhetoric of Hermogenes.'

The Greek text of the Commentary on Aristotle was edited by Leonh. Spengel, in his Συναγώγη Τεχνῶν, 8vo, 1828. Bagolini found a Latin translation of a portion of the work in a manuscript, and published it at Venice, 4to, 1558. The Commentaries on Hermogenes are contained in the second volume of the Aldine edition of the Greek orators, in 2 vols., folio, 1508-1509, and in the 'Rhetores' of Walz, vol. iv., 1833.

He was also the author of two epigrams, one of which is printed without a name in the Palatine Anthology, ii. p. 122; or in the edition of Jacobs, iv., p. 233; the other is preserved by the Armenian philosopher, David, and printed by Schöll. 'Geschichte der Griech.-Lit.,' vol. iii.

SYROPU'LUS, or SGUROPULUS, SILVESTER, a dignitary of the Greek Church, wrote a history of the Council of Florence, which was convened in 1438 by Pope Eugene IV., at Ferrara, and in 1439 removed to Florence. The principal business of the council was to settle the differences between the Greek and Latin Churches. Syropulus, who was present at the council, writes in a spirit of opposition to the attempted union of the churches, and his work must therefore be considered an ex-parte statement.

This work was published, with a Latin translation and notes by Robert Creighton, an Englishman, at the Hague, folio, 1660. Its publication called forth a work on the opposite side by Leo Allatius [ALLATIUS], entitled 'Exercitationes in Creightoni Apparatum, Versionem, et Notas, ad Historiam Concilii Florentini scriptam à Sguropulo, 4to, Rome, 1674.

SYRUS, PUBLIUS. [PUBLIUS SYRUS.]

*SZECHENYI, STEPHAN, COUNT VON, was born at Vienna on September 21, 1792, of an old Hungarian family, by whom the dignity of count had been held for more than a century, and who possessed great wealth and influence. In the early part of his life he served in the Austrian army with distinction through the war of liberation, and when that was ended he travelled through a great part of Europe to acquire a knowledge of its social and political conditions. His father, who died in 1820, had been a liberal benefactor to the Hungarian National Museum, bestowing on it his valuable library and unique collection of Hungarian coins. The young count followed his father's example by giving much time and attention to the real improvement of his country. A few years after his father's death he quitted the military service, in order to devote himself more specially to the intellectual and industrial advancement of his fellow-countrymen. In this course his labours have been incessant, and in the highest degree beneficial. To forward the maintenance of an Hungarian nationality he gave 60,000 florins (5000*l.*) to the Hungarian Academy, an institution which has become very important. In 1826 he formed a society for the improvement of the breeding of horses, and to promote this end, in 1830, he wrote 'Ueber Pferde, Pferdezucht, und Pferderennen' (On Horses, Horse-breeding, and Horse-racing). In the same year he wrote a work 'Upon Credit,' which, together with his 'Licht, oder auffallende Bruchstucke und Berichtigung einiger Irthumer und Vorurtheile' (Light; or striking fragments and rectifications of various errors and prejudices), gave a remarkable impulse to the national movement in favour of reformation. In 1832 he took an influential part in the establishment of a central Hungarian theatre at Pesth, and a superior school for teaching music. At the same period he took a deep interest in the construction of a fixed bridge (there had previously been only a floating one, of course frequently unavailable) between Pesth and Ofen. For this purpose he repaired to England in order to become acquainted with the necessary information and details, the results of which he published in 1833, 'Vorschlage zur Verbesserung' (Proposals for Improvement), and by his advice and influence the magnificent suspension bridge was constructed by W. Tierney Clarke. As early as 1826 two Englishmen, named Andrews and Pritchard, obtained the privilege of running steam-boats on the Danube, but though they received some enlightened support, the project would have failed had not Count Szechenyi taken it up. The great obstacle was the impediments offered by rocks in the river, particularly at the Iron Gates. As royal commissioner he made repeated journeys to England for information and assistance as to his hydraulic measures for removing these impediments, and in November 1834 the first steam vessel was enabled to pass safely through the dangerous passage, thus uniting Germany with the Black Sea, a transit now in constant use, though capable of almost indefinite extension. Count Szechenyi also assisted in forming the Austrian Steam-boat Company, to which the Austrian government has given the exclusive privilege of navigating the Danube and all other Austrian rivers for twenty-five years, a privilege that is now likely to act injuriously if not to give rise to disputes with other powers having access to the Danube from their own territories. In furtherance of this project he wrote in 1836 a work 'Ueber die Donauschiffahrt' (On the Navigation of the Danube). Every other project for the advancement of the industry or for the benefit of his country, found in him an ardent supporter. For a considerable time he was looked upon as the leader of the reform party in Hungary, but he limited his reforms to objects connected with the physical state only of his countrymen, and desired to introduce them through the influence and under the protection of the aristocracy. In this course he effected much, and was appointed minister of public works in Hungary. But the reform party began very quickly to aim at ends far beyond Szechenyi's contemplation. The division became marked in 1840 when Kossuth assumed the leadership of the more zealous reformers. Against the proceedings of this new party, in 1841 he published 'Das Volk des Ostens,' writing also articles in the Hungarian journals (collected and published in 1847 as a Political Fragmentary Programme), and speaking against them in the county assembly of Pesth, with much bitterness, but with little effect. When Kossuth in 1847 was named deputy for Pesth to the Diet, Szechenyi, though possessing a seat in the upper chamber, procured himself to be elected a deputy for Wieselburg in order to confront him, but the eloquence of his opponent, supported as it was by the passions of the people, rendered his struggle as useless as it was short. In 1848 the revolution broke out; the effect upon him was so violent as to affect his mind, and in October of that year it was necessary to place him in a lunatic asylum at Döbling, where he has ever since continued.

SZE-MA-TSÊEN, the name of a distinguished Chinese historian, as it is spelt according to Dr. Morrison's system of orthography for Chinese words, the spelling of Abel Rémusat being SSEMA TSIAN, and of Klaproth SZŬ MÀ-ZIĀN, representing the pronunciation according to the French and German systems of orthography. The words Sze-Ma, which signify 'Commander of Horse,' are a surname, one of the very limited number of surnames—four hundred and sixty-eight in all— which are made to supply the needs of a population now said to amount, according to the new census, to about four hundred and fifty millions. Sze-Ma-Tseen was born about the year B.C. 145, in the reign of the Emperor Woo-Te, of the dynasty of Han, in honour of which the Chinese are still fond of calling themselves 'the sons of Han.'

The great event, called 'the Burning of the Books,' a memorable epoch in Chinese history, had taken place in the year 213, B.C., when the tyrant Che-Hwang-Te, of the dynasty of Tsin, had ordered the general destruction of all literary and historical memorials, and caused five hundred literary men to be buried alive. For a time even the works of Confucius seemed to have disappeared, and it was not till sixty years afterwards, that, under Wan-Te of the dynasty of Han, an attempt was made to re-discover them. It then became known that an old man of the age of ninety, in a distant province, retained in his memory much of the text of the 'Shoo-King,' or 'Book-Classic,' one of the two historical compilations of Confucius, but he was too feeble to write. A scribe was sent off to take the words down from his mouth, but the old man pronounced so indistinctly that the scribe could not understand him. His daughter alone could comprehend what he said, and by her intervention at last about half of the 'Shoo King' was put down in writing, and the rest was looked upon as irretrievably lost. Great was the rejoicing therefore when about thirteen years later, in the reign of Woo-Te, on pulling down an old wall, a number of volumes were found in it, which had doubtless been hidden there during the time of Che-Hwang-Te's proscription, and among them a complete copy of the Shoo-King. It was an old copy however, and written in such antiquated characters, that it would have been unintelligible except for the clue supplied by the chapters already on record from the memory of the old man of ninety, which were now found to be marvellously correct. By the aid of these the Shoo-King was restored as it now stands, when, if a new destruction of the books were to take place, it might be recovered from the memories of myriads. Encouraged by the recovery of so many lost treasures, the Emperor named a commission to endeavour to form a collected series of annals of China, and as president of it appointed Sze-Ma-Tan, the father of Sze-Ma-Tseen and himself descended from a family of historians. Sze-Ma-Tseen, who was then of the age of five, thus grew up in an atmosphere of learning and literature; at the age of ten he was himself able to read the 'Shoo-King,' and he became a close student of its contents. His attention was particularly attracted by the account given in it of the vast works of draining and canal-making executed by the Emperor Yu; and when he was of the age of twenty, he took a journey to those parts of China where their remains existed, for the purpose of comparing their actual state with the account given in the narrative. Not long after, he was summoned from a military expedition to the death-bed of his father, who, in a speech which is given in Sze-Ma-Tseen's autobiography, exhorted him to continue the labours of historical research in which he was himself interrupted by death, reminded him that their ancestors from the time of the third dynasty had constantly distinguished themselves in the study of history, and said that the proudest triumph of a son was to reflect back on his parents the glory of a celebrated name. Sze-Ma-Tsêen occupied himself, during the three years of mourning for his father, in putting in order the notes he had made of his travels to visit the canals of Yu; and making other preparations for his literary labours, and was appointed in due time the president of the commission.

In China an historiographer was in those times expected to discharge some of the duties which in modern Europe devolve on a popular journalist,—to give utterance to his opinions on public men and public measures. In doing so Sze-Ma-Tseen was singularly unfortunate. In the year B.C. 99 he made himself conspicuous by defending against the emperor the General Le-Ling, who having been defeated by the Heung-Neu or Huns, had passed over to their side, intending, Sze-Ma-Tseen maintained, to become in turn treacherous to them. Woo-Te had the injustice to condemn Sze-Ma-Tseen to death, and thought he

was giving an instance of clemency in reducing the punishment to a cruel mutilation and perpetual exile. The subsequent career of Le-Ling rather justified the emperor's opinion than the historian's, but Woo-Te saw his error with regard to Sze-Ma-Tseen and recalled him to favour, repenting of his severity. The precise date of his death is not known, but he died at court in the enjoyment of high literary honours.

It was during his exile that Sze-Ma-Tseen composed his great historical work for which his previous life had been passed in collecting materials. It was first published after his death by his grandson, under the title of 'Sze Ke,' which may be rendered with sufficient accuracy by 'Historical Records.' The work embraces the annals of China from Hwang-Te about 2697 years B.C. to the reign of Woo-Te in which the author flourished, and is arranged on a peculiar plan, first introduced by Sze-Ma Tseen, but since practised by all the official historiographers of China whose works now form a series, known under the name of 'The Twenty-Four Histories.' It has been observed by Schott of Berlin that these works are less a series of histories in the European sense than of encyclopædias of successive generations comprising all that is considered noteworthy in the periods to which they relate. Their divisions in fact bear no slight analogy to those of Henry's 'History of Great Britain,' or the 'Pictorial History of England.' The first division which bears a title corresponding to that of History Proper is occupied with the actions of the emperors and the principal events of the court in chronological order. The second, called 'Tables,' is an enumeration, also chronological, of official promotions and similar occurrences. The third division, entitled 'The Eight Books,' branches into eight subdivisions,—on Rites and Ceremonies, Music, Legislation, Chronology, Astronomy, Sacrifices, Public Works and Buildings especially Canals, and Weights and Measures. The pedigrees of reigning families, and those of their ministers and generals are given in the fourth division, and in the fifth biographies of eminent men of all kinds, statesmen, heroes, philosophers, poets, inventors, men of learning, and men remarkable for any peculiar faculty or circumstance. It is here that Sze-Ma-Tseen introduces some biographical particulars of his father and himself from which Rémusat has taken some of the information in the 'Biographie Universelle,' which has been transferred to this article. It is in this division also that Sze-Ma-Tseen inserts, not very logically, some notices of countries foreign to China, which have been found by foreigners by no means the least interesting portion of his work. The 'Sze-Ke' is regarded with so much veneration that the number of Chinese words or characters in it has been counted and found to amount to 526,500 which, as the number of characters in an ordinary octavo page is about 234, would fill 2250 such pages. The translation of the matter in a page of Chinese will generally fill a page of English. The merits of the 'Sze-Ke' are high. The praises of native critics might be viewed with some distrust, but Rémusat bears testimony to the "multitude of facts which it contains, the neat and lively manner in which they are related, the constant simplicity and unbroken dignity of the style." Sze-Ma-Tseen has been called by some writers the Chinese Herodotus, and he bears in China itself the name of 'the Restorer of Historical Literature.'

SZE-MA-KWANG, a celebrated Chinese historian of the 11th century of our era, bears the same family name Sze-Ma, as his great predecessor Sze-Ma-Tseen [SZE-MA-TSEEN] of twelve centuries before. Sze-Ma-Kwang was born about the year 1018, the second son of a minister of the Emperor Chin-Tsung, of the Sung dynasty. When a child, as he was playing with some other children near one of the large porcelain vases in which the Chinese, then as now, were in the habit of keeping gold fish, one of his companions fell into the vase and was in danger of drowning. The other children fled in terror; but he, with singular presence of mind, took up a large flint stone, broke the vase at bottom, and by letting out the water placed his little comrade at once in safety. The incident is still in fresh remembrance in China, often alluded to by poets, and often delineated on porcelain. When he had reached the age of seven, his father placed in his hands the history of the kingdom of Loo by Confucius, entitled 'Spring and Autumn,' which had as much effect on Sze-Ma-Kwang as the Shoo-King on Sze-Ma-Tseen. From that time the boy was never seen without a book in his hands; he soon knew by heart the whole of the 'Five Classics,' of which 'Spring and Autumn' is one; and, at the age of nineteen, he took the highest rank at the great literary examinations. This early promotion opened to him a political career, and for some years his time appears to have been occupied with public affairs. As governor of a town on the western frontiers of the empire, he advised some measures against the Tangutans, which proved unsuccessful, and when the general who adopted them was about to be punished for his want of success, avowed the authorship of the plan, and solicited to be punished in his stead. The emperor, Jin-Tsung, pleased with his candour, named him to a more important government, and to the post of public censor and historiographer of the palace, and during his reign Sze-Ma-Kwang, though he often spoke with freedom, always continued in favour. Ying-Tsung, the succeeding emperor, took offence at a remonstrance addressed to him, and the censor was deprived of his offices. Several of his remonstrances, at this and a subsequent period, which are still in existence, are looked upon as models of their kind.

In private life Sze-Ma-Kwang occupied himself in conjunction with a friend, in drawing up a sort of abridgment of the history of his great ancestor Sze-Ma-Tseen, which he presented to the emperor, who was so delighted with the work, that he at once recalled the author to court, and gave him orders to write a complete history on the same plan. The result was what may be called the standard history of China, the 'Tsze Che Tung Keen,' or Universal Mirror for Rulers. The history embraces a period of 1362 years, and in its composition it occupied nineteen, having been commenced in the year 1066, the date of the battle of Hastings, and finished in 1084. The reign of Ying-Tsung was short; he died in 1068, and was succeeded by Shin-Tsung, under whom Sze-Ma-Kwang occupied a distinguished political position. Wang-Gan-Che, the minister of this emperor, was an advocate of new ideas, while Sze-Ma-Kwang headed the conservative party. When in the year 1069, which was marked with earthquakes, droughts, and epidemic diseases, the censors, and Sze-Ma-Kwang among them, solicited the emperor to examine if there were not some abuses in the government and some errors in his own conduct which might have given rise to these calamities, Wang-Gan-Che opposed the spirit of their observations, and said that earthquakes were to be ascribed to natural causes and not to the actions of men, he was sternly rebuked by Sze-Ma-Kwang, who observed that sovereigns were indeed unfortunate to have about them men who, by removing from their consciences all idea of responsibility to Heaven, destroyed the only restraint that kept in check the possessors of absolute power. The emperor, though he still left Wang-Gan-Che at the head of his councils, showed high esteem for Sze-Ma-Kwang, whom he named President of the 'Han Lin Yuen,' or College of the Forest of Pencils, which remains in our own days the great literary institution of the Chinese empire. Finding however that his councils were unattended to, Sze-Ma-Kwang requested permission to retire into private life, which was finally granted. The public eye was still upon him. On the death of Shin-Tsung in 1086, the empress-regent of the young emperor Che-Tsung summoned him to the court, and named him prime minister. He began with satisfaction to uproot all the changes and reforms introduced by his opponent Wang-Gan-Che, but the fatigues consequent on an expedition which he made in person to conclude a peace with the prince of Tangut, ruined his health, and he died in 1086, at the age of sixty-eight, before he had enjoyed a twelvemonth of authority. He was honoured with a magnificent funeral, but the party of Wan-Gan-Che having soon after made its way back to power, the young emperor was persuaded to reverse all the honours which had been rendered to his first minister; Sze-Ma-Kwang's tomb was ignominiously destroyed, and an inscription set up in its place, enumerating what were termed his crimes. His works were publicly burned, and at one time it seemed as if the history of China, of which the reputation has now lasted so many centuries, would disappear with its author. Another posthumous revolution however awaited his name. In 1129, the reigning emperor Kaou-Tsung decreed that his tablet should be placed in the Hall of Ancestors by the side of that of the Emperor Che-Tsung, who had decreed its dishonour. In 1267 his name was inscribed in the temple of Confucius, with the honorary title of 'Prince of Literature,' and in 1530 it received an additional literary canonisation, which it still continues to enjoy.

The great work of Sze-Ma-Kwang has been already mentioned, the 'Tsze Che Tung Keen,' which has been for nearly the last 800 years the most popular history of China. It is constructed on an entirely different plan from that of his celebrated ancestor Sze-Ma-Tseen; the main body of it presenting a continuous stream of narrative, extending to 294 books, to which is appended a supplement of 30 books of chronological index and 30 of dissertations and discussions. About the middle of the 12th century of our era, Choo-He, one of the most eminent of Chinese authors, conceived the idea of inserting in the great history of Sze-Ma-Kwang a series of summaries, or short recapitulations, which met with such success that the two works have since been always reprinted together, under the title of 'Tung Keen Kang Muh,' which may be rendered, 'The Universal Mirror, Text, and Commentary.' It is this combination which, with numerous continuations, bringing the history up to the 18th century, was translated into French by Father Mailla, and published in 12 vols. 4to by Grosier and Le Roux des Hautesrayes, Paris, 1777-83. It is the only great work of Chinese history which has yet appeared in a European language.

Sze-Ma-Kwang, when appointed to the presidency of the Han Lin Yuen, endeavoured to excuse himself on the ground of his want of poetic ability; but the emperor refused to admit the excuse; and in fact a piece of poetry of his composition, entitled 'The Garden of Sze-Ma-Kwang,' is one of the most popular in China, and contains much that is pleasing to a European taste. A translation of it appeared in 1777, in the series of 'Mémoires concernant les Chinois,' and is reprinted by M. Huc in his amusing work on 'The Chinese Empire,' which has attracted so much attention both in France and England. The garden described resembles those that on the Continent bear the name of English gardens, in which the imitation of nature constitutes one of the principal charms. "In the midst," says the description, "is a great hall, in which I have collected five thousand volumes. . . . . When I am weary of writing and composing, in the midst of my books in the great hall, I throw myself in a boat, and row to seek the pleasures of my garden. Sometimes I land on the

fishing island, where, protected from the burning sun by my large straw hat, I amuse myself by enticing the fish that sport in the water: at other times, with my quiver on my shoulder and my bow in my hand, I climb to the top of the rocks; and there, spying out, like a traitor, the rabbits as they come forth, I pierce them with my arrow at the entrance of their burrows." . . . . "Sometimes the last rays of the sun surprise me while I contemplate in silence the tender inquietude of a swallow for its young; and the moon is risen before I quit my seat." The whole poem, with its pleasing enthusiasm for leaf and flowers, grottoes and cascades, is well worthy of perusal; and it is interesting to reflect that its author was a contemporary of William the Conqueror.

T

TA'BARI' is the surname of Abú Jaafar Mohammed Ibn Yezid Ibn Jerír, a celebrated Arabian historian, who was called At-tabari because he was a native of Amol, the capital of Tabaristán, where he was born in A.H. 224 (A.D. 839). Tabari was the author of many works on various subjects, such as a commentary on the Korán, which is greatly praised by Abu-l-fedá ('Ann. Mussl.,' iii), and a treatise on Mohammedan law. But the work by which he is best known in Europe is his general history from the Creation to A.H. 302 (A.D. 314-15). This work was abridged and continued by George, son of Al-'amid, generally called Elmacin, who brought it down to the year 512 of the Hijra (A.D. 1118-19). That portion of the abridgment which begins at the death of the Mohammedan prophet was published in Arabic and Latin by Thomas Erpenius, and printed for the first time at Leyden, fol., 1625, together with the 'Historia Arabum,' by Rodericus Toletanus. Tabari's Chronicles were translated into Persian by Abú Ali Abdu-l-ghani, vizir of the Samanide prince Mansúr Ibn Núh. Soon after the death of Tabari the copies of his original work became so scarce that the Persian text was retranslated into Arabic; a translation of the Persian version into French by Mr. Dubeux was commenced under the auspices and at the expense of the Oriental Translation Fund, but only one part (4to, 1836) has been published. There is also a Latin translation by G. L. Kosegarten, 'Taberistanensis, sive Abu Dschaferi Mohammed ben Dscherir Ettaberi annales regum et legatorum Dei. Arabice ed. in Latinum transtulit,' 3 vols. 4to, Gryph., 1853. Tabari died at Baghdad, in A.H. 310 (A.D. 922). (Hamacker, 'Spec. MSS. Orient.,' *Bib. Lugd.-Bat.*, p. 24; D'Herbelot, *Bib. Or.*, sub voc. 'Thabari.')

TABERNÆMONTA'NUS, JACO'BUS THEODO'RUS, a physician and botanist, was born at Berg-Zabern in Alsace, whence he takes his name. He first practised as an apothecary in his native place, and thence removed to Paris, where he graduated. On returning to his native country, he took up his residence and practised his profession at Worms. He was made physician to the elector-palatine John Casimir, and also to the bishop of Spire. He lived at a time when confidence in vegetable remedies in disease was carried to the greatest extent. He diligently studied this department of his profession, and the result of his labours was given to the world in the form of a large folio volume, under the title 'Neue Vollkommen Krauterbuch,' or New Complete Herbal. He lived to see only the first part of this volume published, which was in 1588. Several editions of this work were afterwards published in Germany, to which the two last parts were added. The second edition was published at Frankfurt in 1613, by Caspar Bauhin, and contained descriptions of 5800 species of plants, of which 2180 were illustrated by wood engravings. The best and latest edition published is that of Hieronymus Bauhin, which appeared at Basel in 1731. This work appears to have been for a long time a standard botanical authority. The descriptions of the plants are minute, and an immense space is devoted to the consideration of their medical properties. Tabernæmontanus maintained the principle, which has many advocates at the present day, that Providence causes those plants to grow in a district which are beneficial for the diseases that arise in it. To such an extent did he carry his views on this point, that it is said that at the siege of Metz, in 1552, in which he was engaged as physician to the army, he applied nothing but mugwort to the wounds of the soldiers, because it grows plentifully in the neighbourhood. The cuts in the work are badly executed, and are mostly inferior copies from preceding works. This however did not prevent their being republished without the letter-press, by Nicolas Bass, the printer at Frankfurt, in 1590, under the title 'Icones Plantarum,' &c. In the latter part of his life Tabernæmontanus removed to Heidelberg, where he died in 1590. He also published two other works, the first on mineral waters, entitled 'Neue Wasserschatz,' in 1584, and which went through three editions; the second was published in 1586, and is entitled 'Regiment und Bericht wie man sich in Sterbensläufen halten soll.'

TA'CITUS, CAIUS CORNE'LIUS, was probably born in the reign of Nero, but neither the place of his birth nor the exact date is known, nor is anything known of his parentage. There is no reason for supposing that he belonged to the illustrious patrician gens of the Cornelii, nor any evidence of his having been born at Interamna, as it is sometimes stated. The few facts of his life are chiefly collected from his own works, and from the letters of his friend the younger Pliny. Tacitus was about the same age as Pliny, but the elder of the two. Pliny was born about A.D. 61 [PLINY THE YOUNGER], in the reign of Nero, which commenced A.D. 54.

A passage of the elder Pliny ('Hist. Nat.,' vii. 16) speaks of a son of Cornelius Tacitus, the procurator of the emperor in Belgic Gaul. Lipsius concludes that this Cornelius Tacitus was the historian; but as Pliny died in 79, it seems hardly probable that the passage can apply to him. It has been conjectured that the procurator was the father of the historian. Tacitus states that he owed his first promotion to Vespasian, and that he was indebted for other favours to his successors Titus and Domitian. ('Hist.,' i. 1.) In the year 77, C. Julius Agricola, then consul, betrothed to him his daughter; and the marriage took place after the consulship of Agricola. Tacitus does not state what places he filled under Vespasian and Titus, but in the reign of Domitian he informs us that he assisted as one of the Quindecemviri at the celebration of the Ludi Seculares, which event took place in the fourteenth consulship of Domitian (A.D. 88). At that time he was also prætor. ('Ann.,' xi. 11.)

He was not at Rome when his father-in-law Agricola died there (A.D. 93), in the reign of Domitian; but it is too much to affirm, as some have done, that he was an exile during the time of Domitian. It has already been shown that he was at Rome in the year 88. A passage in his Life of Agricola (c. 45) rather leads to the inference that he was at Rome during many of the atrocities which Domitian perpetrated after the death of Agricola, though he had been absent from Rome for four years prior to Agricola's death. On the death of T. Verginius Rufus, in the reign of Nerva (A.D. 97), he was appointed Consul Suffectus, and Pliny enumerates it as the crowning event to the good fortune of Verginius, that his panegyric was pronounced by the consul Cornelius Tacitus, the most eloquent of speakers.

Tacitus is recorded by his friend Pliny as one of the most eloquent orators of his age. He had already attained some distinction as an advocate when Pliny was commencing his career. In the reign of Nerva, Pliny and Tacitus were appointed by the senate (A.D. 99) to conduct the prosecution of Marius Priscus, who had been proconsul of Africa, and was charged with various flagrant crimes. On this occasion Tacitus replied to Salvius Liberalis, who had spoken in defence of Priscus: his reply, says Pliny, was most eloquent, and marked by that dignity which characterised his style of speaking. (Pliny, 'Ep.,' ii. 11.)

The contemporaries of Tacitus were Quinctilian, the two Plinys, Julius Florus, Maternus, M. Aper, and Vipsanius Messala. He was on terms of the greatest intimacy with the younger Pliny, in whose extant collection of letters there are eleven epistles from Pliny to Tacitus. In one of these letters (vi. 16) Pliny describes the circumstance of the death of his uncle, Pliny the elder, and the letter was purposely written to supply Tacitus with facts for his historical works.

It is not known when Tacitus died, nor whether he left any children. The Emperor Tacitus claimed the honour of being descended from him, but we have no means of judging of the accuracy of the emperor's pedigree; and Sidonius Apollinaris ('Ep.,' lib. iv, 'ad Polemium') mentions the historian Tacitus among the ancestors of Polemius, a præfect of Gaul in the 5th century of our era.

The extant works of Tacitus are, 'The Life of Agricola,' 'The Treatise on the Germans,' 'Histories,' 'Annals,' and the 'Dialogue on Orators, or the causes of the decline of eloquence.' None of his orations are preserved.

The 'Life of Agricola' is one of the earliest works of Tacitus, and must have been written after the death of Domitian (A.D. 96). The Proœmium, or Introduction to it, was written in the reign of Trajan, and the whole work probably belongs to the first or second year of that emperor's reign. As a specimen of biography it is much and justly admired. Like all the extant works of Tacitus, it is unencumbered with minute irrelevant matter: the life and portrait of Agricola are sketched in a bold and vigorous style, corresponding to the dignity of the subject. The biographer was the friend and son-in-law of Agricola, whom he loved and revered; but he impresses his reader with a profound conviction of the moral greatness of Agricola, his courage and his prudence, without ever becoming his panegyrist. The 'Life of Agricola' was not contained in the earliest editions of Tacitus.

The Histories, which were written before the 'Annals,' and after the death of Nerva, comprehended the period from the accession of Galba to the death of Domitian; to which it was the author's intention to add the reigns of Nerva and Trajan ('Hist.,' i. 1). There are only extant the first four books and a part of the fifth, and these comprehend little more than the events of one year, from which we may conclude that the whole work must have consisted of many

books Unfortunately the fifth book contains only the commencement of the siege of Jerusalem by Titus.

The 'Annals' comprehended the history of Rome from the death of Augustus to the death of Nero, a period of two and fifty years, which ended with the extinction of the Julian House in Nero. A part of the fifth book of the 'Annals' is lost: the seventh, eighth, ninth, tenth, the beginning of the eleventh, and the end of the sixteenth and last book are also lost. These lost portions comprehended the whole reign of Caligula, the first years of Claudius, and the two last years of Nero's reign. It is said that the preservation of the historical works of Tacitus is due to the Emperor Tacitus (Vopiscus, 'Tacitus,' 10), who caused them to be transcribed ten times every year, and copies to be placed in the libraries But the works of Tacitus, and more particularly the 'Annals,' were neglected during the decline of the empire, and few copies of them were preserved. The first five books of the 'Annals' were not found till the beginning of the 16th century, when they were discovered in the abbey of Corvey, in Westphalia, and published at Rome, in 1515, by Philip Beroaldus.

The 'Germany' of Tacitus has been the subject of some discussion as to its historical value. The author does not inform us whence he drew his materials for the description of the usages of these barbarians, many of whom could only be known by hearsay even to the Roman traders and adventurers on the frontiers of the empire. The work contains numerous minute and precise details, for which it must be assumed that the writer had at least the evidence of persons conversant with the German tribes on the frontiers; and there is nothing in the description of Tacitus which is substantially at variance with what we know of the early Germans from other sources. The soundest conclusion is that the picture of the Germans is in the main correct; otherwise we must assume it to be either a mere fiction, or a rhetorical essay founded on a few generally known facts: but neither of these assumptions will satisfy a careful reader.

The Dialogue on the causes of the decline of eloquence may have been written in the reign of Vespasian: it is at least probable that it is an early work of Tacitus. It has been sometimes doubted if it is by Tacitus, but the style is in favour of the common opinion, though it presents in many respects a marked contrast to the 'Annals,' the work of his mature years. Messala, one of the speakers, attributes the decline of oratory to the neglect of the arduous method of study adopted by the older orators, who learned their art by attaching themselves to some eminent speaker, and by experience in the actual business of life: in Messala's time the school of the rhetorician was the only place of discipline for the young. But Maternus, another speaker, indicates more truly the causes of the decline of eloquence, by a reference to the political condition of the Romans and the suppression of their energies under the Empire, as compared with the turbulent activity of the republican period.

The 'Annals' of Tacitus are the work of his riper age, on which his historical reputation mainly rests. Though entitled Annals, and generally sufficiently true to the chronological order of events, the title of Annals conveys no exact notion of the character of this work. The writer moulded the matter of his history, and adapted it to his purpose, which was not a complete enumeration of the domestic and foreign events of the period, but a selection of such as portrayed in the liveliest colours the character of the Romans. The central figure in this picture is the Imperial power, and the person who wielded it, the Princeps, and every event is viewed in relation to him. The notion of the Romans of the age of Tacitus is inseparably associated with the notion of the government of one man. The power that had been founded and consolidated by Augustus, had been transmitted through many princes, few of whom had distinguished themselves by ability, and some had sullied the purple with the most abominable crimes. Yet the imperial power was never shaken after it was once firmly established, and the restoration of the old republic was never seriously contemplated by any sober thinker. The necessity of the imperial power was felt, and the historian, while he describes the vices and follies of those who had held it, and often casts a glance of regret towards the republican period, never betrays a suspicion that this power could be replaced by any other in the abject and fallen state of the Roman people. It is this conviction which gives to the historical writings of Tacitus that dramatic character which pervades the whole, and is seen in the selection of events and the mode in which they are presented to the reader. It is consistent with this, that the bare facts, as they may be extracted from his narrative, are true, and that the colouring with which he has heightened them may often be false. This colouring was his mode of viewing the progress of events, and the development of the Imperial power: the effect however is, that the reader often overlooks the bare historical facts, and carries away only the general impression which the historian's animated drama presents.

Tacitus had formed a full, and, it may be, a correct conception of the condition of the empire in his own time, and the problem which he proposed to himself was not only to narrate the course of events from the close of the reign of Augustus, but to develope their causes. ('Hist.' i. 4.) For his 'Annals' at least he could claim, as he does, the merit of strict impartiality: he lived after the events that he describes, and consequently had no wrongs to complain of, no passions or prejudices to mislead him. ('Annal.,' i. 1.) He observes also, in the commencement of his Histories (i. 1), that neither Galba, Otho, nor Vitellius had either conferred on him any favour or done him any injury. To Vespasian, Titus, and Domitian he acknowledges his obligations. The reign of Domitian is unfortunately lost; but we may collect from the expressions in the 'Life of Agricola' (43, 45, &c.), that the favours which Tacitus had received did not save this contemptible tyrant from the historian's just indignation.

The tone which characterises the historical works of Tacitus is an elevation of thought which had its foundation in the moral dignity of the writer and the consciousness of having proposed to himself a noble object. He was a profound observer of character: it was his study to watch the slightest indications in human conduct, and by correctly interpreting these outwards signs, to penetrate into the hidden recesses of the heart. His power of reaching those thoughts which are often almost unconsciously the springs of a man's actions, has perhaps never been equalled by any historical writer. If any man has ever approached him in this power, it is Feuerbach, who ('Merkwurdige Criminal-Rechtsfalle,' that is, 'Remarkable Criminal Cases'), while laying bare the inmost soul of a murderer, makes us shudder at the contemplation of enormities of which every man is capable. Tacitus had lived through a time when the value of the lessons of philosophy had to be tasted by their practical application, and his historical studies carried him through a period in which the mass were sunk in sensuality, and the really good and great had no consolation but in the consciousness of their own thoughts Though he appears to belong to no sect of philosophers, his practical morality was of the Stoic school, the only school which in those degenerate times could sustain the sinking spirits of the Romans, and which even under favourable circumstances guided the conduct of the wise Aurelius, the noblest man that ever possessed sovereign power The religious opinions of Tacitus partook of the character of his age he had no strong convictions, no settled belief of a moral government of the world: his love of virtue and his abhorrence of vice were purely moral; they had no reference to a future existence. ('Ann.,' iii 18; vi. 22.) In one of his earliest productions he hopes rather than expects that the souls of the departed may still live and be conscious of what is passing on earth. ('Agric.,' 46) But in his latest writings there are no traces that his hopes or his wishes had ever ripened into a belief.

The style of Tacitus, especially in his 'Annals,' is the apt expression of his thought: concise, vigorous, and dramatic. He has perhaps attained as great a degree of condensation as is compatible with perspicuity; sometimes his meaning is obscured by his labour to be brief. His historical works are especially works of art, constructed on a fixed principle, and elaborated in obedience to it. He loves to display his rhetorical skill, but he subdues it to his dramatic purpose. It is a fault that his art is too apparent, that his thoughts are sometimes imperfectly or obscurely expressed, that he affects an air of mystery, that his reflections on events are often an inseparable part of them, and consequently the impressions which it is his object to produce can only be rectified by the rigorous scrutiny of a matured mind. Yet those who have made Tacitus a study generally end in admiring him even for some of those qualities which at first repelled: almost every word has its place and its meaning, and the contrast between the brevity of the expression and the fulness of the thought, as it marks the highest power of a writer, so it furnishes fit matter for reflection to those who have attained a like intellectual maturity.

Tacitus must have had abundant sources of information, though he indicates them only occasionally. He mentions several of those historians who lived near his own time, as Vipsanius Messala and Fabius Rusticus: he also speaks of the memoirs of Agrippina and others. The Orationes Principum, the Fasti, the Acts of the Senate, and the various legislative measures were also sources of which he availed himself. It has been already intimated that the minute detail of events was often foreign to the purpose of Tacitus, and accordingly he is sometimes satisfied with giving the general effect or meaning of a thing without aiming at perfect accuracy. Thus we cannot always collect with certainty from Tacitus the provisions of the Senatusconsulta of which he speaks; and for the purpose of any historical investigation of Roman legislation, his statements must sometimes be enlarged or corrected by reference to other sources, and particularly to the 'Digest.'

The first edition of Tacitus, which is extremely rare, was printed at Venice, in 1470, by Vindelin de Spira: this edition contains only the last six books of the 'Annals,' the 'Histories,' the 'Germany,' and the 'Dialogue.' The subsequent editions are very numerous. One of the best editions is that of Ernesti, by Oberlin, Leipzig, 2vols. 8vo, 1801. it contains the valuable notes and excursus of Lipsius, the best of all the commentators on Tacitus, and in his department one of the first modern scholars. The last editions are by Immanuel Bekker, Leipzig, 2 vols. 8vo, 1831; by J. C. Orellius, 2 vols. imp. 8vo, Zürich, 1848; and by F. Ritter, 4 vols. 8vo, Col. 1848. Of the 'Germania,' J. Grimm published an excellent edition with the other passages relating to Germany selected from the other writings of Tacitus, Gottingen, 8vo, 1835; and F. C. Wex published an edition of the 'Agricola,' Brunswick, 8vo, 1852. There is a 'Lexicon Taciteum,' by Botticher, Berlin, 8vo, 1830.

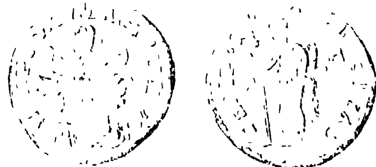
There are translations of Tacitus in Danish, Swedish, Dutch, German, French, Italian, Spanish, Portuguese, and English. The Italian

translation of Davanzati is considered to be a model of condensed and vigorous translation. A French writer considers that his own language is perhaps best capable of representing the thoughts of the eloquent and ingenious historian, of emulating his precision, attaining his elegance, and aspiring to his energy ('Biog. Univ.,' art. 'Tacite'); an opinion which is perhaps not true. D'Alembert translated various passages from Tacitus. The earliest English translations are by Henry Saville, 1598, of the 'Histories' and the 'Agricola;' and by Grunway, 1598, of the 'Annals' and the 'Germany.' The English version of Murphy, which first appeared in 1793, is loose, diffuse, and feeble, and hardly expresses the meaning of the original; as a work of art, being a translation of a work which is above all other historical works characterised by its art, it is contemptible. Gordon's version, which appeared before that of Murphy, is a harsh and rugged version; but it is tolerably faithful to the meaning of the original, and was probably useful in helping Murphy to it.

For further information on the editions and translations of Tacitus, and on works in illustration of him, see Hain's *Repertorium;* and Schweigger's *Handbuch der Classischen Bibliographie.*

TACITUS, MARCUS CLAUDIUS, a Roman emperor, was the successor of Aurelian. After the interregnum of nearly seven months, which followed upon the death of that prince, the senate, by request of the army, met to elect an emperor. At the advanced age of seventy-five, Tacitus, then princeps senatus, was chosen unanimously in spite of his unwillingness to accept a dignity too great for his declining years. The army confirmed the act of the senate, and the new emperor commenced his reign in September A.D. 275, with the most favourable assurances from all classes of his subjects. Tacitus immediately instituted some salutary reforms relating to the coinage and other matters. He restrained the luxury of the times by sumptuary laws, and was himself an example of the greatest temperance, modesty of deportment, and single-minded magnanimity. He gave up his whole private fortune to the state, and introduced no change in his dress or way of life. He was of very studious habits, and gave orders that the works of the historian Tacitus, from whom he claimed descent, should be preserved with the greatest care in the public libraries, and copies of them made every year. He used his power with great forbearance, except perhaps in the punishment of those concerned in the murder of Aurelian, whom he is said to have put to death without discriminating their several degrees of guilt. The frontiers of the empire were at this time in a disturbed state, and Tacitus committed the chief command of the East to Probus, in whom he reposed entire confidence.

The Scythae, or Goths, pretending that they had been summoned by Aurelian to aid him in his Persian war, made an irruption at this time from the Palus Mæotis into Pontus and Cappadocia.



Coin of Tacitus.

British Museum. Actual size. Copper. Weight 51½ grains.
(The C after IMP denotes Cæsar.)

Tacitus proceeded thither in person with his brother Florianus, and having first tried conciliatory measures, compelled them to retire by force of arms. His reign, commenced with such fair prospects, was now prematurely and abruptly terminated. He had appointed Maximinus governor of Syria, who treated his subjects with such cruelty, that the magistrates of the towns in that province, aided by those yet surviving of the murderers of Aurelian, conspired against him and killed him. Despair of pardon led them to commit a greater crime, and they formed designs against the life of the emperor, who fell a victim to their treason at Tyana in Cappadocia, after a reign of about eight months, in the spring of the year 276. According to one report, he died of disease, harassed by seditions; but the statement of Zosimus and Zonaras, that he was murdered by the conspirators, seems entitled to greater credit. After his death, his brother Florianus seized the empire, but was put to death two or three months afterwards. Gibbon attributes to Tacitus many of the measures introduced at this time to revive the power of the senate. It is certain that he showed great deference to that body; and when they refused to make his brother Florianus consul because the time of election had expired, he expressed himself pleased with their frankness. The coins of Tacitus record his victory over the Scythians by the inscriptions Victoria Gothi and Victoria Pontica, see also Gruter, cxcii. 5; and for his Life—Vopiscus, in the 'Historia Augusta;' Zosimus; Zonaras; Aurelius Victor, *De Vit. et Mor. Imperat. Roman.;* Tillemont, *Histoire des Empereurs,* iii.; Gibbon, ii.

TACQUET, ANDREW, a mathematician of some celebrity, who was born at Antwerp in 1611. He entered at an early age into the order of the Jesuits, and was one of the many members of that body who distinguished themselves by the works which they composed for the advancement of the sciences. He held the post of professor of mathematics during fifteen years, and died December 23, 1660.

Tacquet published at Antwerp, in 1651, a work in 4to, in four books, on the sections of cylinders and on the figures formed by the revolutions of segments of circles; and to those books he added a fifth in 1659. In the year 1655 he published, in 8vo, 'Elementa Geometriæ planæ ac solidæ, quibus accedunt ex Archimede theoremata;' and, in the same year, 'Arithmeticæ Theoria et Praxis accuratè demonstrata.' These two last works appear to have been for a long time in use in the schools of the Jesuits.

A collection of the principal works of Tacquet was published at Antwerp in 1669, in two folio volumes, under the title of 'Opera Mathematica demonstrata et propugnata à S. L.,' &c. Among these works are Astronomiæ libri octo; Geometriæ Practicæ libri tres; Opticæ libri tres; Catoptricæ libri tres; Architecturæ Militaris liber unus; Cylindricorum et Annularium libri quinque; and Dissertatio de Circulorum Volutionibus.

In the treatise on astronomy, the author, in conformity to the system of Ptolemy, considers that the earth is immovable at the centre of the universe; but it is thought that he adopted this supposition less from a conviction of its truth than through deference to the authority of Riccioli, whose work he follows, and through an unwillingness to admit the hypothesis of Copernicus on account of its contradiction to the letter of certain passages in the Scriptures. In the work on cylinders, &c., he determines the superficies and volumes of bodies formed on cutting a cylinder by planes in different directions; and he investigates the surfaces and volumes formed by the revolutions of different segments of circles and of the conic sections about axes in given positions: the reasonings are conducted by geometrical processes agreeably to the methods then recently introduced by Cavalieri and Gregory of St. Vincent. In treating the theorems selected from Archimedes, Tacquet assumes, in order to diminish the length of the demonstrations, that regular polygons may be inscribed within and described about circles, till at length their areas and peripheries differ respectively from those of the circles by magnitudes less than the least that can be assigned: then, considering the polygons and circles as identical, he obtains the ratio of the peripheries of the circles and the equivalent for their areas: by assuming also that there may be described about a sphere a polyhedron whose surface shall differ from that of the sphere by a magnitude less than the least that can be assigned, he determines both the volume and the superficies of the latter. Archimedes had demonstrated that the volume and superficies of a sphere are to those of a circumscribing cylinder in the ratio of 2 to 3; and Tacquet, by such assumptions as those above mentioned, proved that the same ratio exists between the volumes and superficies of a cylinder and of an equilateral cone, when both are described about the sphere.

TAFFI, ANDREA, born at Florence, in 1213, deserves mention as having been the first who introduced among his countrymen the art of painting in mosaic. Having heard of some eminent Greek artists who were executing paintings in mosaic in the church of St. Mark at Venice, he went to that city and formed an intimate friendship with Apollonius, one of the principal of those artists, and prevailed on him to accompany him to Florence, to teach him the best manner of working in mosaic, and the method of compounding the most durable kind of cement. On their arrival at Florence they executed together several works, which were highly admired. Taffi's chief performance was a Dead Christ, of large dimensions, in a chapel at Florence. He died in that city, in 1294, at the age of eighty-one.

TAGLIACOZIO, GASPER. [TALIACOTIUS.]

TALBOT, JOHN, EARL OF SHREWSBURY, a famous warrior in the reign of Henry V. and Henry VI. was the second son of Richard Lord Talbot, and was born in 1373 at Bletchmore in Shropshire. He married the heiress of the barony of Furnival, which title he afterwards bore by courtesy. In the first year of the reign of Henry V. (1413) he was confined in the Tower, it is supposed on suspicion of being a favourer of the House of York, but his imprisonment was a short one. In 1414, Ireland being in a very unquiet state, it was thought necessary to appoint a military man as chief governor, and Talbot was selected. While his sovereign was achieving successes in France, Talbot was equally active in Ireland. He subdued many of the chiefs, one after the other, making those he had conquered serve in arms against those remaining in revolt, and he at length captured MacMurrough, the powerful chief of Leinster, who was sent prisoner to the Tower of London. In 1419 he was recalled to England, but in 1425 he was again invested with the office for somewhat less than a year. From 1419 he chiefly served in the French wars under Henry V. and Henry VI.; but it was chiefly in the latter reign, when he was entrusted with separate commands, that he distinguished himself by his courage, generalship and courtesy. After the death of the Duke of Bedford the conduct of the war rested almost entirely upon him. The battles and sieges in which he was engaged while heroically supporting the declining cause of Henry VI. are almost innumerable; but the most remarkable, were the siege of Orleans, where he was associated with the Earl of Salisbury, which was raised in 1429 by Jeanne d'Arc. [JEANNE D'ARC.] To this followed the battle of Patay, in 1429, where, after performing prodigies of valour, he was taken prisoner. The French authorities say that Xaintrailles, one of

the opposing generals, conducted his prisoner to the king, of whom he asked and obtained permission to restore him to liberty without ransom; English authorities state that he was three years a prisoner, and then exchanged for Xaintrailles. After his release, and when the panic occasioned by the deeds of this remarkable woman had passed over, Talbot, who had then the command of the English army, restored its courage, and by taking Pontoise, Crotoy, beating the French army at Rouen, and other successes, gave a parting lustre to the English arms in this unhappy and foolish contest. In 1442 he was created Earl of Shrewsbury in England, and shortly afterwards Earl of Waterford and Wexford in Ireland, titles that continued in his descendants till 1856. In June 1446 he was appointed Lord Lieutenant of Ireland for the third time, and this office he held till 1449, when he was succeeded by Richard Duke of York, who had been recalled from the command of the army in France, to which country Talbot was immediately sent. On his arrival with a small force he captured Rouen; but being afterwards besieged there was obliged to surrender, and was retained as a hostage for the performance of certain conditions. In 1450 he was released; and he then made a devotional journey to Rome. On his return to England, Gascony and Guienne having revolted against France, the command of the army sent to support the insurrection was confided to him. In 1452 he reached Guienne with a force of 4000 men, and a number of forts and towns either voluntarily adhered to him or were subdued, Bordeaux, in which he fortified himself, being one. The French however assembled a large army against him, and laid siege to Châtillon. Talbot with his son, the Lord de l'Isle, proceeded thither with a small force to raise the siege. He attacked the French entrenchments on July 13, 1453, but his force was too small. Although upwards of eighty years of age, and so feeble that he was obliged to ride a small hackney, as Monstrelet states, when all the rest of his force had dismounted, he rode from rank to rank with the most indomitable valour, exhorting his men to fresh efforts, till a ball from a culverin struck down his horse, and a Frenchman slew him as he lay beneath it. His son likewise was slain on the same field, and the event has given occasion to one of the most pathetic scenes in Shakspere descriptive of the devotion of the father and the son to each other. On their death their army was defeated and dispersed, so that but few escaped. The French themselves have done justice to their redoubted antagonist, whom they characterise as a faithful subject, a sincere patriot, a generous enemy, and an exact observer of his word, never having violated his faith in an age when treason was too common. He was interred with his son by the enemies whose respect he had won by his noble qualities, but his remains were subsequently removed to Whitchurch in Shropshire.

*TALBOT, WILLIAM HENRY FOX, is the son of William Devonport Talbot, Esq., of Lacock Abbey, Wilts, by the Lady Elizabeth Theresa Fox Strangways, eldest daughter of Henry Thomas, second earl of Ilchester, and represents maternally a branch of the noble house of Talbot, earl of Shrewsbury. He was born in February 1800, and received his early education at Harrow School under the late Rev. Dr. Butler, dean of Peterborough, whence he was removed to Trinity College, Cambridge. Here he gained the 'Porson' prize for Greek Iambic verse in 1820, and was Chancellor's Medallist on taking his degree in the following year. He did not adopt a profession, but in December 1832, he was elected in the Liberal interest for the borough of Chippenham, which he represented down to the dissolution consequent on Sir Robert Peel's first accession to power in December 1834, and did not offer himself for re-election.

Mr. Talbot had devoted himself no less closely to scientific than to literary and antiquarian pursuits, and hence he was led to the discovery, which has resulted in the present art of Photography. In October 1833, whilst amusing himself, as he has related in his 'Pencil of Nature,' in attempting to draw the scenery along the shores of the Lake of Como by means of a camera-lucida, and tired by his many failures with that instrument, he was "led to reflect on the inimitable beauty of the pictures of nature's painting, which the glass lens of the camera throws upon the paper in its focus," and to consider the possibility of rendering these pictures permanent. Fully aware that paper might by chemical means be made sensitive to the action of light, he determined to pursue his idea. Following out an elaborate and carefully-planned course of experiments, he gradually arrived nearer to a satisfactory result; but in his anxiety to present his invention to the world in as perfect a state as possible, he waited just so long as to see the first announcement of a parallel method published by another. In his own words:—"An event occurred in the scientific world, which in some degree frustrated the hope with which he had pursued during nearly five years, this long and complicated, but interesting series of experiments—the hope, namely, of being the first to announce to the world the existence of the new art—which has since been named Photography." This event was the publication in January 1839 by M. Daguerre of the process, which he called the 'Méthode Niépce perfectionnée,' or as it soon came to be more commonly called, Daguerreotype [DAGUERRE; NIÉPCE, vol. iv. col. 508.] Mr. Talbot immediately communicated to the Royal Society his method, which he called at first Photogenic Drawing, and afterwards Calotype, but for which Sir David Brewster proposed the term, Talbotype, in honour of the inventor, and which was generally adopted till it merged in the more comprehensive term, Photography. In Daguerre's process, as is well known, the image was produced upon metal plates; in Talbot's, the image was obtained upon paper. Neither, it is scarcely necessary to say, claimed to be the first who had obtained sun-pictures upon a surface previously rendered sensitive, the principle having been perceived and announced by Thomas Wedgwood in 'An Account of a Method of Copying Paintings upon Glass, and of making Profiles by the Agency of Light upon Nitrate of Silver; with Observations by Humphry Davy,' published in the 'Journal of the British Institution,' in 1802; by Thomas Young; and later by Nicéphore Niépce, who made his researches known in London in 1827, having several years before distinctly announced in Paris the possibility of obtaining sun-pictures; but in none of these was the image either distinct or permanent. M. Daguerre and Mr. Talbot were undoubtedly the first to apply the principle practically, and from them the art may fairly be said to date its origin. The process of Daguerre in the first instance produced much the more definite images, and from the zeal with which M. Arago and other of his eminent scientific countrymen proclaimed its merits, it obtained for awhile a much larger share of public attention, though the greater ease, economy, and applicability of the paper process have now caused it almost to supersede that of metal-plates even in France. Mr. Talbot's method remained however for some time in a very imperfect state, but he continued his experiments, and in September 1840 he made the discovery which laid the foundation of the present form of the photographic art: this was the fact, that sensitive paper, during the first few seconds of exposure to the light, receives an invisible image perfect in all respects, and that in order to render the image visible, it is sufficient to wash the paper over with gallic acid or some similar astringent liquid. When this fact became established and generally known, the images of most objects were very rapidly obtained, it being only necessary for the purpose to obtain an invisible image, which was often effected in an instant. Subsequent photographic methods have all adopted this process as a principle, and must, in fact, be regarded as, in the main, refinements and modifications of it. In 1842 the medal of the Royal Society was presented to him for his discovery.

In 1844 Mr. Talbot published a series of specimens obtained by his process, and multiplied by the now well-known method of photographic printing. In this work, which he entitled 'The Pencil of Nature,' he gave sun-pictures not only of landscape scenery, figures, portraits, and 'still life,' but copies of engravings, and fac-similes of old printed books and of drawings by ancient masters,—examples, in short, amply sufficient to show the wide application of the infant art, and though, in the copy now lying before us, many of the pictures are greatly faded, many are—at least in parts—scarcely exceeded in brilliancy and delicacy by the most successful photographs of the present day. In 1841 Mr. Talbot, following the example of M. Daguerre in England, had secured his right to the commercial use of his invention by a patent, and granted licences to use the process in the usual way. But when the wide application of photography to scientific, antiquarian, and artistic purposes led to its extended practice by private persons, it was found that the patent rights greatly interfered with the free progress of the art, and Mr. Talbot was induced, chiefly on the representations of various members of the Royal Society, to throw open his patents, with a reservation against taking portraits for sale. Soon after the discovery of the very beautiful 'Collodion process,' the question arose whether that process was embraced within the specifications of Mr. Talbot's patents, and ultimately the question was brought for adjudication before Lord Chief Justice Jervis and a special jury in the Court of Common Pleas, December 20, 1854, when a verdict was returned that "the plaintiff (Mr. Talbot) was the first inventor, but that there was no infringement of his patent by the defendant." Mr. Talbot ultimately acquiesced in the finding of the jury, and in the following year he announced his intention not to apply for a renewal of his patent, but to leave it free for any one to practice the art at his pleasure. In 1851 Mr. Talbot presented to the Royal Society and to the Académie des Sciences an account of experiments for obtaining absolutely instantaneous photographic images; and in April 1853 he published a notice of some successful experiments for engraving photographically on steel plates—an art in which M. Niépce de Saint Victor has however obtained much more important results.

During the last few years Mr. Talbot appears to have devoted much attention to the decyphering of Assyrian cuneiform inscriptions and to cognate studies. He had previously published 'Legendary Tales,' 8vo, 1830; 'Hermes, or Classical and Antiquarian Researches,' 8vo, 1838-39; 'The Antiquity of the Book of Genesis illustrated by some New Arguments,' 8vo, 1839; and 'English Etymologies, 8vo, 1847.

TALFOURD, SIR THOMAS NOON, KNT., was born January 26, 1795, at Doxey, a suburb of the town of Stafford, where his mother was then on a visit. His birth was premature. His father was a brewer at Reading in Berkshire. His mother was a daughter of Thomas Noon, minister of a congregation of Independents in that town, to which sect his father also belonged. Thomas Noon Talfourd was educated at the grammar-school of Reading, under Dr. Valpy, for whom he always entertained an affectionate respect. In the year 1813 he was placed for legal instruction under Mr. Chitty, the special pleader, and in 1817 commenced practice as a special pleader on his

own account. During many years of the earlier part of his residence in London his income was derived chiefly from his literary labours, as a contributor to the 'London Magazine,' the 'New Monthly Magazine,' and other periodicals. He was called to the bar by the authorities of the Middle Temple, February 9, 1821, and in 1822 he married the daughter of John Towell Rutt, Esq., of Clapton, near London, the editor of Dr. Priestley's works. He soon afterwards joined the Oxford Circuit. By steady application, rather than by any peculiar aptitude or liking for the law, he gradually rose in his profession. He was a fluent speaker, distinguished by feeling and fancy, more than by argumentative powers. After about ten years practice he applied for a silk gown, but his claim of the dignity of Queen's counsel was deferred till his patience was exhausted, and he therefore, in Hilary Term, 1833, assumed the coif, and became Mr. Serjeant Talfourd. He was also for some years Recorder of Banbury.

At the general election in 1835 Mr. Serjeant Talfourd was returned to parliament as one of the members for the borough of Reading, Mr Fyshe Palmer, the previous liberal member having retired. In 1837 Mr. Palmer again came forward, and was returned with Mr. Talfourd At the next election two conservatives were returned, and Mr. Talfourd was out of parliament from 1841 to 1847, when he was again returned for Reading, and retained his seat till July 1849, when he vacated it on his being appointed successor to Mr. Justice Coltman in the Court of Common Pleas, on which occasion he also received the honour of knighthood. As a member of the legislature Mr. Serjeant Talfourd may be said to have added two valuable enactments to the statutes of the realm—the Custody of Infants Act (2 & 3 Vict., c. 54), and the Copyright Act, which he first introduced in 1837, but which was strongly opposed, and was not passed into a law till 1842 (5 Vict., c 45), and then in a modified form, when he was not a member of parliament.

During all this period of legal and parliamentary activity Mr. Talfourd continued his labours in literature. He was for several years law reporter of circuit cases for the 'Times' newspaper, and he continued to contribute to the 'New Monthly Magazine,' and also to the 'Retrospective Review,' the 'Edinburgh Review,' the 'Quarterly Review,' and the 'Law Magazine,' to which last he furnished in January, 1846, an able article 'On the Principle of Advocacy in the Practice of the Bar.' In 1835, he printed for private circulation two editions of his tragedy of 'Ion.' On the 26th of May, 1836, the tragedy was acted for the benefit of his friend Mr. Macready, at Covent Garden Theatre, and at the same time was published. It was afterwards acted with success at the Haymarket Theatre, and elsewhere. The tragedies of the Greek dramatists were occasionally performed by the scholars at Dr. Valpy's school in Reading, and there Mr. Talfourd acquired his taste for dramatic literature. The first two privately-printed editions of his tragedy of 'Ion' were dedicated to his venerable master, who however died before it was acted, and then a 'Notice of the late Dr. Valpy' was "prefixed instead of Dedication to the first published Edition of Ion." The title is borrowed from the 'Ion' of Euripides, which also suggested the leading incident of a foundling youth educated in a temple, and assisting in its services, but nothing more. His next tragedy, 'The Athenian Captive,' was published in 1838, and was performed in the same year at the Haymarket Theatre with moderate success. This tragedy was succeeded by that of 'Glencoe, or the Fate of the Macdonalds,' first represented at the Haymarket, May 23, 1840. 'The Castilian, an Historical Tragedy, in Five Acts,' was published in 1853, but was not acted. In none of these tragedies does he display much of what may be properly called dramatic skill, nor does he excite that kind or degree of interest which arises from distinctness and discrimination of character, depth of emotion, and truthfulness of thought and expression. They may be rather regarded as dramas of poetic sentiment and description. The blank verse is smooth, graceful, and "in linked sweetness long drawn out," but all the individuals use indiscriminately the same elaborate form of expression, and the meaning is not unfrequently rendered obscure by the redundancy of the diction.

In 1837 Mr. Talfourd published the 'Letters of Charles Lamb, with a Sketch of his Life,' 8vo. In 1848, after the death of Lamb's sister, he published 'Final Memorials of Charles Lamb, consisting of Letters, &c.,' 2 vols. 8vo, a domestic tragedy of the most affecting interest, which had been long known to a few friends, but was not till then disclosed to the public. [LAMB, CHARLES.] On the 20th of June 1844, he was created a Doctor of Civil Law by the University of Oxford. In 1845 he published 'Vacation Rambles and Thoughts, comprising the Recollections of Three Continental Tours in the Vacations of 1841, 1842, and 1843,' 2 vols. 8vo, and in 1854, a 'Supplement to the Vacation Rambles, consisting of Recollections of a Tour through France to Italy, and Homeward by Switzerland, in the Vacation of 1846,' fcap. 8vo. The journeys were all rapidly made, and the information which the volumes contain is very scanty. Some of his speeches as an advocate and also as a member of parliament were published in a separate form. He was an eloquent speaker, and had extraordinary command of language, but his style was too florid to be very effective. His reputation is that of a sound lawyer for deciding cases, at the same time that his persevering labour, great practice, and love of justice, made him respected both as an advocate and a judge. In his private character he was amiable and social in an eminent degree, and he had a large circle of friends, chiefly literary and legal.

The death of Mr. Justice Talfourd occurred on the 13th of March 1854. He had opened the assizes at Stafford on Saturday the 11th, and on Monday morning, while delivering his charge to the grand jury, and commenting on the increase of crime and its causes, he was observed to be much excited. Suddenly his face became flushed, his head bent forward, and his body swayed on one side. He was immediately borne out of court to the judge's chambers, where it was found that he had ceased to live. He was buried in the cemetery at Norwood, near London. He left issue three sons and two daughters. In 1855 the members of the Oxford Circuit placed a bust of him, sculptured by Lough, in the Crown Court at Stafford. It is an excellent likeness.

TALIACOTIUS, GASPAR, TAGLIACOZZIO, or TAGLIACOZZI, was professor of anatomy and surgery at Bologna, where he died in 1553, at the age of 64 years. His name is now known chiefly through his reputation for restoring lost noses; but during his life he was equally celebrated for his knowledge of anatomy and his excellence as a lecturer. These last are indeed the only qualities for which he is praised in a tablet put up after his death in one of the halls of the school at Bologna. A statue erected in the amphitheatre formerly recorded his skill in operating by representing him with a nose in his hand.

Some writers have spoken of the original Taliacotian operation as a mere fable, pretending that it never could have been followed by success. But several credible witnesses have recorded that they either saw Taliacotius operating, or saw patients to whom he had restored noses, which very closely resembled those of natural formation. The truth is that the operation which Taliacotius really performed is not commonly known; the generally-entertained notion of it being derived from the accounts of those who had some reason to misrepresent it. It will therefore be worth while to give a somewhat detailed account of it.

The work in which it is described was first published forty-four years after Taliacotius' death, with the title 'De curtorum chirurgia per insitionem libri duo, Venetiis, folio, 1597.' It is divided into two parts, of which the first is chiefly devoted to a disquisition upon the dignity of the nose, lips, and ears, and upon their offices and general construction, and the theory of the operation, which he considers to be exactly analogous to that of grafting upon trees. In the second book he describes the mode of operating, dwelling first at great length upon the necessary number and character of the assistants, the kind of bed to be used, its position with regard to light, &c., and several other minor matters, on all which he speaks like one thoroughly experienced in surgery. In the operation itself he used the following plan:—A part of the skin of the upper arm of the proper size, and bounded by two longitudinal parallel lines, being marked out over the middle of its fore part, was seized between the blades of a very broad pair of nippers. Each blade was about three inches broad, so that it might include the whole length of the portion of the skin to be removed, and had a long slit near its edge through which a narrow knife could be passed. The portion of the skin of which the new nose was to be formed being raised up by the assistant who held it in the nippers, Taliacotius with a long spear-shaped knife transfixed it through the slits in the blades of the nippers, and cut it through the whole length of the latter from above downwards. Through the aperture thus made, which might be compared to a very broad incision for a seton, a band covered with appropriate medicines was passed, and by being drawn a little every day, the wound was kept open like a seton wound. When all the inflammation had passed away, which was usually in about fourteen days, the flap of skin was cut through at its upper end, and thus a piece bounded by three sides of a parallelogram was raised from the arm, and remained attached to it by nothing but its fourth side or lower end. In this state it was allowed to cicatrize all over, till it acquired the character of a loose process of skin. This being, after some days, completed, and the piece of skin having become firm and hard, it was deemed ready for engrafting. The head therefore being cleanly shaved, a dress and bandage of singular construction, intended for the maintenance of the arm in its due position, were carefully fitted on. Then these being laid aside, the seat of the old nose was scarified in a triangular space till it had a smooth bleeding surface. A pattern of this surface, being taken on paper, was transferred to the inner surface of the piece of skin on the arm, and a portion of the latter, of the same form and size, was in the same manner made raw. Sutures were placed in corresponding parts of the edges of both these wounds, and they were brought together, the arm being held up with its fore part towards the face, and the palm of the hand upon the head, by the dress and bandage already mentioned. The parts were thus retained in apposition for about twenty days, at the end of which, the surfaces having united, the bandages were taken off, and the portion of skin which was now affixed to both the face and the arm was cut away from the latter. It almost directly became white and cold, but it did not slough, and gradually increased in vascularity and heat. In about fourteen days it was usually firm and secure in its place; and as soon as this was evident, the skin was shaped into the resemblance of a nose by cutting it according to carefully-measured lines and by forming the nostrils in it. A tedious succession of operations were performed upon it before the repair was deemed complete; but at length it is said that in general the restoration was truly admirable. Taliacotius himself however admits that it had, even in the best cases, several defects.

After this account, no one can reasonably doubt that Taliacotius's operation was very often successful. That it should be superseded by the Indian method, as it is called, in which the skin for the new nose is taken from the forehead, is due to the latter being a less tedious and less painful operation, rather than to its being more certain of success. The number of instances in which later attempts to imitate the Taliacotian operation have failed, are due to its having been performed not according to the original method, but according to some of the plans which Taliacotius is erroneously supposed to have followed.

The indecent joke which Butler has made popular in his 'Hudibras' has little foundation. Taliacotius does indeed discuss the propriety of taking the skin for a new nose from the arm of another person; and he concludes that for several reasons it would, if it were possible, be better to do so: but he says he cannot imagine how it would be possible to keep two persons fastened together for the necessary time and with the necessary tranquillity, and that he never heard of the plan being attempted. The tale of the nose falling off when the original proprietor of the skin died, is founded on an absurd story which Van Helmont relates to prove at how great a distance sympathy can act. A gentleman at Brussels, he says, had a new nose made for him by Taliacotius from the arm of a Bolognese porter; and about thirteen months afterwards, as he was walking in Brussels, it suddenly became cold and dropped off, at the very instant at which the porter died at Bologna. Similar stories are told by Campanella, Sir Kenelm Digby, and others; but, as already shown, they are not even fair satires, for Taliacotius never attempted to transfer the skin of one man to the body of another.

(Brambilla, *Storia delle Scoperte fatte dagli Uomini Illustri Italiani*, vol. ii.; Sprengel, *Geschichte der Chirurgie*, Zweiter Theil, p. 195.)

TALLART (incorrectly TALLARD), CAMILLE, COUNT, was born on the 14th of February 1652, of an ancient family in Dauphiné. He entered very young into the military service, and made his first campaign under the great Condé in the Netherlands. In 1674 and 1675 he served under Turenne in Alsace, where he greatly distinguished himself. In 1677 he was promoted to the rank of Brigadier, and in 1678 to that of Major-General, and in both capacities ably fulfilled the duties confided to him upon the Sarre and upon the Rhine. In the winter of 1690 he conceived and executed the bold design of leading his army across the Rhine upon the ice: it was completely successful, and the Rheingau was at the mercy of the French army. In 1693 he was made Lieutenant-General, but performed nothing remarkable before the peace of Ryswyk in 1697 terminated for a time his military career. On the 19th of March 1698 he arrived in London as ambassador from Louis XIV., ostensibly to compliment William, but in reality to induce him to join Louis in what is known as the Partition Treaty, for regulating the succession to the throne of Spain. Count Tallart displayed considerable ability in the negociation, and a treaty was signed; but the young Prince of Bavaria, to whom the crown of Spain had been allotted, dying before Charles II. of Spain, and Louis claiming the succession for his grandson Philip, the War of the Succession broke out, and in 1702 Tallart received the command of an army to operate upon the Rhine, where he was opposed by the Duke of Marlborough. The French would not venture a battle, but saw Landau and several other places taken without an attempt to save them; but his army having been strengthened, he broke up the Dutch camp at Muhlheim, took Trèves and Trarbach, and was rewarded with the marshal's staff. In 1703 he was appointed to the command of the army in Germany under the young Duke of Burgundy, and in November totally defeated the Elector of Hesse near Spires, capturing, as he boastfully related in his despatches to his sovereign, "more standards of the enemy than your majesty has lost men." The reputation of this success occasioned his being transferred to the command of a corps destined to act with Marshals Villeroi and Marsin against Marlborough and Prince Eugene, which terminated in the battle of Blenheim, on the 13th of August 1704. [MARLBOROUGH.] Tallart displayed great courage in this battle, though his want of skill has been severely censured by his own countrymen. In the heat of the contest, being short-sighted, he mistook a party of the allied forces for his own, and was taken prisoner before the disgraceful surrender of a large part of his army, amounting to 13,000 men, with arms in their hands, as prisoners of war. Tallart was sent to London, where he was honourably treated and allowed his liberty on parole; and there he remained for seven years, contributing, it is said, by his representations as an agent of France to the recall of the Duke of Marlborough from Germany. His misfortune at Blenheim had not injured him in the favour of his sovereign, and on his return to France, when released without exchange in 1711, he was appointed to the government of Franche-Comté, and in 1712 created Duc d'Hostun. Louis XIV. also named him by his will a member of the Council of Regency, but he did not act. Some time after the accession of Louis XV. he became for a time minister of state; and he died on the 20th of March 1728. The Duc de St. Simon characterises him as having more ambition than talent, as owing his court favours to the patronage of Villeroi, and as being a man with whom all the world was pleased, but in whom no one confided.

TALLEYRAND-PERIGORD, CHARLES MAURICE DE, was born on the 13th of January 1754, the eldest of three brothers. His family was ancient and distinguished; but he was neglected by his parents, and placed at nurse in one of the faubourgs of Paris. The effects of a fall when about a year old rendered him lame for life, and being on this account unfit for the military career, he was obliged to renounce his birthright in favour of his second brother, and enter the Church. The contempt and aversion for him, which his parents did not attempt to conceal, imposed a gloomy and taciturn character on the boy. From the charge of his nurse he was transferred to the Collège d'Harcourt, and thence successively to the seminary of St. Sulpice and to the Sorbonne. In all of these institutions he maintained the character of a shy, proud, bookish lad. He showed in after-life a taste for literature, and such an extensive acquaintance with and appreciation of science as sits gracefully on the statesman; and the taste and knowledge must have been acquired at an early age, for his turbulent career after he was fairly launched into busy life left little leisure for that purpose.

By the time he had attained his twentieth year his reputation for talent and his confirmed health appear to have reconciled the vanity of his parents to the necessity of acknowledging him. They introduced him to the society of his equals in rank for the first time at the festivities with which the coronation of Louis XVI. was celebrated (1774), under the title of the Abbé de Périgord. His opinions and tastes; and his temperament, combined to render the clerical profession an object of detestation to him, but he could not escape from it. He availed himself to the full extent of the indulgence with which his age and country regarded the irregularities of the young and noble among the priestly order; but the pride and reserve with which twenty years of undeserved neglect had inspired his confident and strong character served him in part as a moral check. He was a strict observer of the appearances exacted by the conventional morality of society; and this good taste exerted a powerful influence over his whole future career.

In 1776 Voltaire visited Paris. M. de Talleyrand was introduced to him, and the two interviews he had with him left such a deep impression that he was accustomed to talk of them with a lively pleasure till the close of his life. Voltaire and Fontenelle were M. de Talleyrand's favourite authors, upon whom he formed his written and still more his conversational style. Conversational talent was in great demand at Paris when he entered the world, and both his love of pleasure and his love of power prompted him to cultivate that which he possessed. That he did so with eminent success the concurrent views of the best judges of his age declare. Excellence of this kind however is like excellence in acting: it is impossible to convey an adequate impression of it to posterity. The robust and healthy Epicurean who requires the stimulus of intellectual in addition to physical pleasures, is almost inevitably driven to seek the former in the pursuits of ambition. M. de Talleyrand was no exception to the general rule: and the Abbé de Périgord must have displayed, even when he was apparently, when perhaps he believed himself to be, living only for pleasure, qualities which inspired a belief in his business capacity, for in 1780, while yet only in his twenty-sixth year, he was appointed general agent of the clergy of France. He discharged the functions of this important office for eight years. The Gallic Church was all along the most independent in its relations to the Papal chair of any church that remained in communion with Rome. It was also a powerful church viewed in its relations to the state, of which it formed an element. Its revenue derived from landed property was large; that derived from other sources perhaps still larger: it had regular assemblies in which it legislated for itself, determined what contributions it ought to pay to the state, and in what proportions its members were to be assessed. Here was a wide field for cultivating experimentally a talent for administration. Nor was this all: the dignified clergy of France took an active part in secular politics. The general agent of the clergy was their minister of state; and M. de Talleyrand, while he continued to fill the office, was a powerful subject, and occupied a considerable place in the eye of the public. In 1788 he was appointed bishop of Autun.

The commencement of his political career, in the strict acceptation of the term, is synchronous with this promotion. An article upon M. de Talleyrand in an early number of the 'Edinburgh Review'—the materials for which were furnished by Dumont—asserts that he owed his advancement to the see of Autun to a 'Discours sur les Loteries,' which he pronounced in his capacity of agent for the clergy of France, in the Assembly of Notables which met at Versailles in February 1787. As bishop of Autun he was a member of the Etats Généraux convoked in May 1789, which continued to sit as an Assemblée Constituante till it dissolved itself on the 30th of September 1791. The interval from the meeting of the notables till the dissolution of the Assembly is an important one in any attempt to solve the problem of M. de Talleyrand's real character.

Previously to the meeting of the States-General, M. de Talleyrand indicated the course he intended to pursue, in a discourse which he addressed to the assembled clergy of his diocese, and in which he advocated the equality of all citizens in the eye of the law, and free discussion. When the three orders, by assenting to meet as one body, had enabled the Assembly to proceed to business, the precise directions given by many of the bailliages to their deputies were found an impediment in the way of practical legislation: M. de Talleyrand moved that they should be entirely disregarded, and carried his

motion. A constituent committee was appointed immediately after the capture of the Bastille, and he was the second person nominated a member of it. In this capacity he was called upon to take part in maturing measures which have had a lasting influence upon the progress of affairs in France: the first of these was the re-distribution of the national territory into districts better adapted than the old provinces for the purposes of government; the second was the organisation of a system of finance. In the financial discussions which took place in the committee and assembly, M. de Talleyrand retained his dislike of lotteries. He supported all or most of the various loans proposed by Necker; and seconded Mirabeau's exhortations to keep faith with the national creditor. He suggested practical measures with a view to this end, and among others the sale of Church lands (he had previously supported the abolition of tithes), reserving however a competent provision for the priesthood, and even improving the condition of the poorer clergy. He also proposed to establish a 'caisse d'amortissement,' as an additional guarantee to the state's creditors. The task of making arrangements for levying the part of the revenue derived from taxes upon persons exercising professions, and upon transfers of property, devolved upon M. de Talleyrand. Connected with his labours in preparing a new territorial division of France, and a new method of collecting the national revenue, was the motion which he made and carried in the Assembly, in August 1790, to the effect that the king should be intreated to write to his Britannic majesty, to engage the parliament of England to concur with the National Assembly in fixing a natural unit of weights and measures, that, under the auspices of the two nations, an equal number of commissioners from the Academy of Sciences and the Royal Society of London might unite to determine the length of the pendulum in the latitude of 45°, or in any other latitude that might be thought preferable, and to deduce from thence an invariable standard of weights and measures. At the same time that he was taking part with his colleagues of the Constituent Committee in these labours he was charged by them with the important task of preparing the report upon national education, which was read to the Assembly on the 10th, 11th, and 19th of September 1791. The basis of the system advocated in this report was the secularisation of instruction: education was to be the gift of the state, not of the Church; the state was to provide instruction for those who proposed to enter the Church, exactly as it was to provide instruction for those who proposed to enter any of the other learned professions. Equal stress was laid upon the establishment of elementary schools in every canton, and of a higher class of schools, for the benefit of those who were not destined to embrace a learned profession, in the chief town of every district. Two acts of M. de Talleyrand, which have been much commented upon, appear to be as it were necessary corollaries of the principles avowed in the legislative career we have been passing in review: his appearance as principal actor in the theatrical celebration of the anniversary of the capture of the Bastille; and his taking upon him the office of consecrating the national clergy.

It is absolutely necessary that some estimate be formed of the conduct and character of M. de Talleyrand while a member of the first National Assembly, as a guide to an appreciation of his far more enigmatical subsequent career. M. de Talleyrand entered the Assembly with the reputation of a dexterous negociator, which he had acquired in his discharge of the office of agent to the clergy. He had then, and he retained in after-life, the character of a self-indulgent man, of a man with a large instinct of self-preservation, but also of a humane man. The disciple of Voltaire and Fontenelle could scarcely be a very zealous Christian, but M. de Talleyrand had always been a respecter of conventional morality: his was precisely that kind of disposition and intellect that supports a church not from belief, but as a useful engine for preserving order in society. M. de Talleyrand, like all the literati of his day, had a theoretical belief in the equality of men; at the same time that with regard to the privileges of the nobility, he was inclined to support them in the same way that he did the authority of the Church—as a useful political engine. But involuntarily and perhaps unconsciously M. de Talleyrand was a warmer partisan of the aristocracy than the clergy; he was noble by birth and attached by taste to the habits of a select society, whereas the ecclesiastical character forced upon him against his will had something repulsive to him. In short, M. de Talleyrand saw clearly the rottenness and the absurdity of many of the old institutions of his country: he was willing, desirous, that government should be organised and act in a manner to promote the general happiness: but he had no faith in the capacity of men for self-government; and he had been educated in a church, many of whose members were at that time obliged to reconcile their consciences to remaining in it by adopting the maxim that they were deceiving men for their own good. M. de Talleyrand's idea, and he entertained it in common with a considerable number, was, that the Revolution should be guided, checked and rendered useful by approximating the constitution of the French to that of the English government. He cared little for the creed of the Church, but he wished to preserve the Church, and to render it in France what the Established Church was in England. Hence his care, even while laying hands on the property of the Church for the exigencies of the state, to retain an adequate provision for the clergy, hence his anxiety to identify the clergy with the nation. His anxiety to establish a constitution modelled upon that of England was always avowed. His views (the views he adopted, it is not meant to attribute originality to them) regarding territorial divisions and the organisation of local government, finance, and education, though overborne for a time in the storm of the Revolution, have revived and been adopted by each succeeding dynasty. The recklessness as to the means by which he attained his ends which he displayed even at this period of his career is no evidence of insincerity, but merely of the want of faith in men, which the treatment he had experienced in early life, and his observation of the society he habitually mixed in, had instilled into him. It was his weakness through life to pride himself in the display of his power of refined mockery, regardless of the enemies it created: he gave vent to his spirit of raillery in actions as well as in words; and thus lent a grotesque colouring to his *coups d'état*, which rendered them more startling than if they had been as prosaic as those of other men. The most startling of his devices is his solemn inauguration of the constitutional monarchy by the religious celebration of the 14th of July. But the love of theatrical presentation and the delusive belief that good may be effected by it is strong in every man at some period of his life. Talleyrand in all likelihood looked forward at that moment to being the founder and future primate of a church which should be to France what the Anglo-Episcopal has been to England. The means to which he was driven to have recourse in order to carry through the installation of the national bishops, undeceived him, and brought back his early disgust for the profession with redoubled force. He not long after resigned his bishopric of Autun, and at the same time renounced his ecclesiastical character.

The history of M. de Talleyrand from the dissolution of the Constituent Assembly, in September 1791, till the overthrow of the monarchy, on the 10th of August 1792, would be instructive were it merely as a demonstration of the folly of the self-denying ordinance with which that body terminated its career. Its members were declared ineligible to the next assembly, and also incapable of receiving any appointment from the crown until two years had elapsed from the date of its dissolution. The consequence was, that M. de Talleyrand among others was rendered incapable of any legislative or ministerial office. It was at that time an object with all who desired that the Revolution should have fair play, to preserve peace with England, which, although still ostensibly neutral, was every day presenting additional symptoms of alienation. The court party hated M. de Talleyrand for having taken part frankly with the Revolution; the republicans hated him for his advocacy of a limited monarchy; all parties distrusted him on account of his eternal sneer; but all parties agreed that he was the only man whose talents fitted him for the delicate mission to England. And it was impossible to appoint him to it. He was despatched however, in January 1792, without any ostensible diplomatic character, to sound the English ministry, and attempt to commence negociations. His want of an official character allowed the queen to indulge her feelings of personal dislike to the ex-bishop of Autun by turning her back upon him when he was presented at St. James's; and this reception at once ensured his exclusion from general society, and rendered him powerless. After the accession of the Gironde to office, the attempt to ensure at least neutrality on the part of England was renewed. Chauvelin was sent to England as nominal, and along with him Talleyrand as real ambassador. By this time however the French government had become as obnoxious to the general public of England as to the court circles: the torrent was probably too strong to have been stemmed by Talleyrand, even though he had been in a condition to act directly and in person. He could do nothing, forced as he was to act by the instrumentality of a man too jealous and opinionative to conform honestly to the directions of one whose instructions necessarily made him feel himself a mere puppet. Talleyrand's good faith at this period in labouring to preserve peace between England and France, as the only means of rendering a constitutional monarchy possible in his own country, and the steadiness with which he pursued his object, undaunted by the most gross personal insults, are satisfactorily established by the narrative of Dumont.

Talleyrand was at Paris when the events of the 10th of August put an end to the monarchy; and it required all his dexterity to obtain passports from Danton, to enable him to quit Paris. He fled to England, and having saved little of his property, he was obliged to sell his library there, to procure himself the means of support. The English government, jealous of his presence, after some time ordered him to leave the country in twenty-four hours; and, proscribed in France, he was obliged, with a dilapidated fortune, to seek refuge in America, when he had almost attained his fortieth year.

Madame de Staël has claimed, and apparently with a good title, the credit of instigating Chenier to demand the recall of M. de Talleyrand after the fall of Robespierre and the termination of the reign of terror. The National Institute was founded about this time, and M. de Talleyrand had in his absence been made a member of the class of moral and political science. At the first sitting of this society which he attended he was elected secretary, an office which he held six months. During this period he read two papers, afterwards published in the 'Mémoires de la Classe des Sciences Morales et Politiques de l'Institut National,' which are justly considered not only as the most able and

original of his published writings, but as those which are most indisputably his own. The first of these is entitled 'Essai sur les Advantages à retirer de Colonies Nouvelles dans les Circonstances présentes;' the second, 'Mémoires sur les relations Commerciales des Etats-Unis avec l'Angleterre.' The latter is, properly speaking, a supplement—perhaps rather a 'pièce justificative' appended to the other. The great object of both is to point out the importance of colonies to a country like France, in which the revolutionary fervour, though beginning to burn dim, was still sufficiently powerful to prolong the reign of anarchy and suffering, unless measures were adopted to neutralise it. There can be no mistake as to the views being those of M. de Talleyrand himself. They are such as could only occur to a person entertaining the political opinions he had advocated in the Constituent Assembly, who having been exiled by the 'reign of terror' which decimated his countrymen, was living in a country where a successful revolution had quietly and speedily subsided into a settled form of government; in a country where he felt that "an Englishman at once becomes a native, and a Frenchman remains for ever a foreigner." Not satisfied with pointing out in what manner colonies might be rendered powerful assistants in tranquillising France, the essayist entered deeply into the principles of colonisation, explaining the advantages to be derived from colonies, and the law by which their economical advantages might be perpetuated even after their political relations with the mother-country had ceased. In his treatment of his subject he evinces a clear and deep insight into the structure of society both in France and America, and just and extensive views in political economy.

It was not however so much the political talent displayed in these essays, as M. de Talleyrand's skill in employing the reviving influence of the salons of Paris, that obtained him the appointment of foreign minister under the Directory. Here again he was indebted to Madame de Staël, who assisted him through her influence with Barras. M. de Talleyrand accepted office under this unprincipled government with a perfect knowledge of its character and its weakness. His conviction that a Frenchman could never feel at home in America prompted him to grasp at the first opportunity of returning to his native country: his shattered fortune and taste for expensive luxuries rendered employment necessary for him, and political business was the only lucrative employment for which he was qualified. There is nothing in his life to contradict the belief that he again engaged in politics with a desire to promote what was right and useful as far as he could; but he engaged in them aware that he might be ordered to do what he disapproved of, and prepared to do it, under the plea that his functions were merely ministerial, and that the responsibility rested upon his employers. His position under the Directory was consequently an equivocal one. He was engaged, so long as he occupied it, in intrigues which had for their aim the maintenance of himself in office, even if his employers should be turned out; and he was obliged to do their dirty work. The part which he took in the attempt to extort money, as a private gratification, from the American envoys which arrived in Paris in October 1797, was probably forced upon him by the directors: had it been his own project, it would have been conceived with more judgment, and the Americans would not have been driven to extremes, for he understood their national character. But allowing himself to be used in such a shabby business betrays a want of self-respect, or a vulgarity of sentiment, or both. He had his reward; for when public indignation was excited by the statements of the American envoys, the minister of foreign affairs was sacrificed to the popular resentment.

Having adopted a profession in which success could only be expected under a settled government, believing a monarchical government to be the only one which could give tranquillity to his country, and anxious with many others to run up a make-shift government out of the best materials that offered, he naturally attached himself to the growing power of Bonaparte. When the future emperor returned from Egypt, M. de Talleyrand had been six months in a private station; though, had he still retained office, he might with equal readiness have conspired to overturn the Directory. Bourrienne is not the best of authorities, but the earlier volumes of the memoirs which pass under his name are less falsified than the later; and an anecdote which he relates of Talleyrand's interview with the first consul, after being reappointed minister of foreign affairs, is so characteristic, that its truth is highly probable:—"M. de Talleyrand, appointed successor to M. de Reinhart at the same time that Cambacérès and Lebrun succeeded Sièyes and Roger Ducas as consuls, was admitted to a private audience by the first consul. The speech which he addressed to Bonaparte was so gratifying to the person to whom it was addressed, and appeared so striking to myself, that the words have remained in my memory:—'Citizen Consul, you have confided to me the department of foreign affairs, and I will justify your confidence; but I must work under no one but yourself. This is not mere arrogance on my part: in order that France be well governed, unity of action is required: you must be first consul, and the first consul must hold in his hand all the main-spring of the political machine—the ministries of the interior, of internal police, of foreign affairs, of war, and the marine. The ministers of these departments must transact business with you alone. The ministries of justice and finance have, without doubt, a powerful influence upon politics; but it is more indirect. The second consul is an able jurist, and the third a master of finance: leave these departments to them; it will amuse them; and you, general, having the entire management of the essential parts of government, may pursue without interruption your noble object, the regeneration of France.' These words accorded too closely with the sentiments of Bonaparte to be heard by him otherwise than with pleasure. He said to me, after M. de Talleyrand had taken his leave, 'Do you know, Bourrienne, Talleyrand's advice is sound. He is a man of sense.' He then added smilingly:—'Talleyrand is a dexterous fellow: he has seen through me. You know I wish to do what he advises; and he is in the right. Lebrun is an honest man, but a mere book-maker; Cambacérès is too much identified with the Revolution: my government must be something entirely new.'"

Napoleon and Talleyrand may be said to have understood each other, and that in a sense not discreditable to either. The good sense of both was revolted by the bloodshed and theatrical sentiment, the blended ferocity and coxcombry of the Revolution; both were practical statesmen, men with a taste and talent for administration, not mere constitution makers. Like most men of action, neither of them could discern to the full extent the advantage an executive government can derive from having the line of action to a considerable extent prescribed by a constitution; but Talleyrand saw better than Napoleon that the laws which protect subjects by limiting the arbitrary will of the ruler, in turn protect him by teaching them legitimate methods of defending their rights. In another respect they resembled each other: neither was remarkably scrupulous as to the means by which he attained his ends; though this laxity of moral sentiment was kept in check by the natural humanity of both. Their very points of difference were calculated to cement their union. Each of these men felt that the other was a supplement to himself. Talleyrand really admired and appreciated Napoleon. If he flattered him, it was by the delicate method of confirming him in the opinions and intentions which met his approbation. He dared to tell the first consul truths which others were afraid to utter; and he ventured to arrest at times the impetuosity of Napoleon, by postponing the fulfilment of his orders until he had time to cool. Napoleon's frequent recurrence, in his conversations at St. Helena, to the subject of Talleyrand's defection, his attempts to solve the question at what time that minister "began to betray him," show his appreciation of the services he had received from him. For a time their alliance continued harmonious, and that was the time of Napoleon's success. The arrangement of the Concordat with the pope was the basis of the future empire, and that negociation was accomplished by Talleyrand. The treaty of Luneville, secularising the ecclesiastical principalities of Germany; the treaty of Amiens, recognising on the part of England the conquests of France, and the new form given to the Continental states by the Revolution; the convention of Lyon, which gave form to the Cisalpine republic; all bear the impress of the peculiar views of M. de Talleyrand. And the minister of foreign affairs was fully aware of his own consequence. In 1801, when obliged by the state of his health to use the waters of Bourbon l'Archambaud, he wrote to Napoleon:—"I regret being at a distance from you, for my devotion to your great plans contributes to their accomplishment." After the battle of Ulm, Talleyrand addressed to the emperor a plan for diminishing the power of Austria to interfere with the preponderance of France, by uniting Tyrol to the Helvetian republic, and erecting the Venetian territory into an independent republic interposed between the kingdom of Italy and the Austrian territories. He proposed to reconcile Austria to this arrangement by ceding to it the whole of Wallachia, Moldavia, Bessarabia, and the northern part of Bulgaria. The advantages he anticipated from this arrangement were that of removing Austria from interfering in the sphere of French influence without exasperating it, and that of raising in the East a power better able than Turkey to hold a balance with Russia. Napoleon paid no attention to the proposal. After the victory of Austerlitz, Talleyrand again pressed it upon his notice, but equally without effect. No change in the feelings of the emperor and his minister can positively be traced to this event; but we see on the one hand a pertinacious repetition of a favourite proposal, and on the other a silent and rather contemptuous rejection of it. We find at a much later period Napoleon complaining of the pertinacity with which Talleyrand was accustomed to repeat any advice which he considered important; and we find Talleyrand speaking of Napoleon as one who could not be served because he would not listen to advice. And we cannot but see in the difference of opinion just mentioned the commencement of that coolness which induced Talleyrand, on the 9th of August 1807 to resign the portfolio of foreign affairs and accept the nominal dignity of vice-grand-elector of the empire in addition to the titles of grand chamberlain and prince of Benevento, which had previously been conferred upon him. An unprecedented career of victory had rendered Napoleon impatient of success; the consciousness of important services had rendered Talleyrand impatient of neglect; and the alienation thus originated was increased and confirmed by the dashing but vulgar soldiers, who formed such an influential part of the emperor's court, and their silly and vulgar wives, who could not pardon M. de Talleyrand his superior refinement, and who had all in turn smarted under his insupportable sarcasm. Napoleon in exile is said to have represented the resignation of M. de Talleyrand as involuntary, and rendered necessary by his stock-jobbing propensities.

It is not impossible that the minister may have speculated more deeply in the funds than was proper; but had there been no other reason for his dismissal, Napoleon could, and often did, wink at more flagrant pecuniary delinquencies. M. de Talleyrand, in his character of grand-chamberlain, did the honours of the imperial court at Erfurt; and was on more than one occasion privately consulted by the emperor, who one day said, "We ought not to have parted." In 1809 however the ex-minister was so loud and unreserved in his condemnation of the Spanish expedition, that Napoleon, on his return from the Peninsula, deprived him of the office of chamberlain. The last five years of the empire elicited many caustic criticisms from M. de Talleyrand, which were duly carried to the ears of the emperor, who retorted by sallies of abuse which irritated the prince without rendering him less powerful. In 1812 M. de Talleyrand is said to have predicted the overthrow of the empire. In 1813 overtures were made to him with a view to his resuming the portfolio of foreign affairs, but without success. In 1814 he re-appeared on the stage of active life on his own account.

In 1814, as vice-grand-elector of the empire, he was a member of the regency, but was prevented joining it at Blois by the national guard refusing to allow him to quit Paris—not much against his will. When Paris capitulated, the Emperor Alexander took up his residence in the house of the prince of Benevento. The words attributed by the Memoirs of Bourrienne to Talleyrand, in his conversations with those in whose hands the fortune of war had for the time placed the fortunes of France, are characteristic, true, and in keeping with his opinions and subsequent conduct:—"There is no other alternative but Napoleon or Louis XVIII. After Napoleon there is no one whose personal qualities would ensure him the support of ten men. A principle is needed to give consistency to the new government, whatever it may be. Louis XVIII. represents a principle. Anything but Napoleon or Louis XVIII. is an intrigue, and no intrigue can be strong enough to support him upon whom it might confer power." This view lends consistency to the conduct of M. de Talleyrand at the close of Napoleon's career. Their alliance had long been dissolved; they stood confronting each other as separate and independent powers. M. de Talleyrand had advocated a limited monarchy, until the old throne was violently broken up and overturned; he had lent his aid to construct a new monarchy and a new aristocracy out of the fragments of old institutions which the Revolution had left; he saw France again without a government, and, with his principles, he might have consistently taken office under any government, holding, as he did, the opinion that any government is better than none, and that any man may hold office under it provided he take care to do as much good and as little harm as he can. But M. de Talleyrand did more: he exerted the influence he possessed over Alexander to obtain the combination of constitutional forms with the recognition of legitimacy. Louis XVIII. saved appearances by insisting upon being allowed to grant the charter spontaneously, but it was M. de Talleyrand's use of the remains of the revolutionary party that made him feel the necessity of this concession. As minister Talleyrand insisted upon its observance with a precision that rendered him as much an object of annoyance to the courtiers of the Restoration as ever Clarendon was to the gay triflers who surrounded Charles II. When he set out for the congress of Vienna, in September 1814, the court of France is said to have presented the aspect of a school at the commencement of the holidays. The powers who had refused to concede to Napoleon at the head of a victorious army anything beyond the limits of France in 1792, gave more favourable terms to M. de Talleyrand, the representative of a nation upon which they had just forced a king. He baffled the Emperor Alexander, who said angrily, "Talleyrand conducts himself as if he were minister of Louis XIV." On the 5th of January 1815, he signed, with Lord Castlereagh and Prince Metternich, a secret treaty, having previously obliged Prussia to remain contented with a third of Saxony, and Russia to cede a part of the grand-duchy of Warsaw. The imbecility of the Bourbons, by inviting the descent of Napoleon at Frejus, again unsettled everything. M. de Talleyrand dictated the proclamation of Cambray, in which Louis XVIII. confessed the faults committed in 1814, and promised to make reparation. He suggested the more liberal interpretation of the charter, announced from the same place. He obtained an extension of the democratic principle in the constitution of the Chamber of Deputies, recommended the rendering the peerage hereditary, and induced the king, restored for a second time, to institute a cabinet council, of which he was nominated the first president.

The constitutional monarchy, the object of his earlier wishes, was now definitively established; but the part he was destined to perform in it was that of a leader of opposition. In his note of the 21st of September 1815, he protested, as a prime minister, against the new terms which the allies intended to impose upon France. He said they were such conditions as only conquest could warrant. His argument was fruitless; Louis XVIII. bowed to the dictation of his powerful allies; and M. de Talleyrand resigned office two months before the conclusion of the treaty which narrowed the frontiers of France and amerced her in a heavy contribution. By this step M. de Talleyrand enabled himself to contribute essentially to strengthening the constitutional monarchy, to which, if he had any principle, he had through life preserved his attachment. Had he been a party to the treaty, he must have shared with the elder branch of the Bourbons the odium which attached to all who had taken part in it; and hence thrown the opposition into the hands of the enemies of the constitution. By resigning office, he obtained a voice potential in the deliberations of the opposition; and no English nobleman born and bred to the profession could have discharged more adroitly the functions of an opposition leader. For fourteen years his *salon* was a place of resort for the leaders of the liberal party; in society he aided it by his conversational talents; in the chamber of peers he lent it the weight of his name and experience. He defended the liberty of the press in opposition to the censorship; he supported trial by jury in the case of offences against the press; and he protested against the interference of France in the internal affairs of Spain in 1823. By this line of conduct he was materially instrumental in creating a liberal party within the pale of the constitution; and to the existence of such a party was owing in no small degree the result of the revolution of 1830, in which, though the dynasty was changed, the constitution survived in its most important outlines. That revolution also placed Prince Talleyrand in a condition to realise what had been one of his most earnest wishes at the outset of his political career—an alliance between France and England as constitutional governments. To accomplish this he had laboured strenuously in 1792; to accomplish this was one of the first objects he aimed at when appointed minister for foreign affairs under the consulate: he accomplished it as representative of Louis Philippe.

M. de Talleyrand was appointed ambassador extraordinary and minister plenipotentiary to the court of Great Britain on the 5th of September 1830; and he held the appointment till the 7th of January 1835, when he was succeeded by General Sebastiani. During these four years, M. de Talleyrand, besides obtaining the recognition of the new order of things in France by the European powers, procured a similar recognition of the independence of Belgium, and concluded the quadruple alliance of England, France, Spain and Portugal, for the purpose of re-establishing the peace of the Peninsula.

After his return from the mission to England, M. de Talleyrand retired from public life. The only occasion on which he again emerged from domestic retirement was when he appeared at the Académie des Sciences Morales et Politiques, to pronounce the éloge of Count Reinhard, only three months before his own death. He died on the 20th of May 1838, in the eighty-fourth year of his age.

The object of this sketch has been to present, as far as the very imperfect materials which are attainable would permit, a view of this very extraordinary man undistorted by any partisan feeling either with regard to his person or principles. It must be admitted in favour of M. de Talleyrand that he was warmly beloved by those who were his intimate friends, and by all who were at any time employed under him. It must also be allowed that when his life is contemplated as a whole, it bears the imprint of a unity of purpose animating his efforts throughout. Freedom of thought and expression, the abolition of antiquated and oppressive feudal forms and the most objectionable powers of the church, the promotion of education, the establishment of a national religion, and a constitutional government compounded of popular representation and an hereditary sovereign and aristocracy—those were the objects he proposed for attainment when he entered the arena of politics. He attempted to approach this ideal as far as circumstances would admit at all periods of his long career; and he ended by being instrumental in establishing it. No act of cruelty has been substantiated against him; and the only charges of base subserviency that appear to be satisfactorily proved, are his participation in the attempt to extort a bribe from the American envoys, and in the violation of an independent territory in the seizure of the Duc d'Enghien. His literary was subordinate to his political character. It is difficult to say how much of the writings published in his name were really his own. Latterly, we are informed upon good authority, he was in the habit of explaining his general views on a subject to some one whom he employed to bring this communication into shape; and when the manuscript was presented to him he modified and retouched it until it met his views, throwing in a good deal of that wit which gave zest to his conversation. The domestic life of M. de Talleyrand has not been alluded to; for almost every statement regarding it is poisoned by the small wit of the coteries of Paris.

The report upon education of 1791; a report to the first consul upon the best means of re-establishing the diplomatic service of France; the essays upon colonisation, and the commercial relations of England and America; and the éloge of M. de Reinhard—may all be regarded as his own composition. The first is the most common-place; the other three are master-pieces in their different ways. They bespeak an elegant and accomplished mind, a shrewd insight into character and the structure of society, and a felicitous and graphic power of expression. The wit of M. de Talleyrand was the wit of intellect, not of temperament. It was often full of meaning; always suggestive of thought; most frequently caustic. His reserve, probably constitutional, but heightened by the circumstances of his early life, and cultivated upon principle, was impenetrable. In advanced life it seemed even to have affected his physical appearance. When at rest, but for his glittering eye it would have been difficult to feel certain that it was not a statue that was placed before you. When his sonorous voice broke upon the ear it was like a possessing spirit

speaking from a graven image. Even in comparatively early life, his power of banishing all expression from his countenance, and the soft and heavy appearance of his features, were remarked as contrasting startlingly with the manly energy indicated by his deep powerful voice. Mirabeau in the beginning, Napoleon at the close of the Revolution, threw him into the shade; but he outlasted both. The secret of his power was patience and pertinacity; and his life has the appearance of being preternaturally lengthened out, when we recollect the immense number of widely-removed characters and events of which he was the contemporary. It may be said on the one hand that he accomplished nothing which time did not in a manner bring about; but on the other it may be said, with equal plausibility, that scarcely any of the leading events which have occurred in France in his day would have taken the exact shape they assumed had not his hand interfered to give them somewhat of a bias or direction. Next to Napoleon I., he certainly is the most extraordinary man the revolutionary period of France has given birth to.

TALLIEN, JEAN-LAMBERT, the leader of the coalition of parties by whom Robespierre was overthrown, was the son of the house-steward to the Marquis de Bercy, and was born in Paris in 1769. Being a quick, sprightly lad, he was noticed by the marquis, who undertook the charge of his education. Although he never deserved the title of 'savant,' which he afterwards acquired, he obtained a general smattering of knowledge, which, joined to great fluency of speech, was mistaken for learning by the multitude. Before his patron's death in 1790, he had spent some time as a copying clerk in an attorney's office, then in that of a notary; after which the deputy Broustaret made him his amanuensis. He also held for several months the situation of reader and corrector in the printing-office of the 'Moniteur.'

In August 1791, by the advice it is said of his friend Marat, he began to make himself known by placarding the walls of Paris with a sheet journal called 'L'Ami du Citoyen.' The object of this newspaper was to excite the people against Louis XVI. and his court: a section of the Jacobin Club defrayed its cost. Towards the end of 1791, Tallien drew attention in that club by an address on the causes and effects of the Revolution, which, being printed and circulated, rendered him still more popular. His reputation as a patriot now stood so high, that on the 8th of July 1792 he was chosen by one of the sections as their orator, and appeared at their head before the bar of the Assembly. He was connected with many of the powerful republicans, and was a favourite with Danton, who constantly employed him as one of his agents. At Danton's instigation he took a decided part on the 10th of August; immediately after which revolt he received the appointment of Secrétaire-Greffier to the Commune. The self-elected members of this corporation, who soon became the rulers of France, took up their quarters at the Hôtel-de-Ville, and there a large proportion of the intrigues and conspiracies, plots and massacres which followed during many months were concocted.

On the 26th of August Tallien again appeared at the bar of the Assembly, to expostulate on the numerous applications for passports then making by members of the Chamber, to leave the city. He informed them that the Commune had refused to grant them. On the 30th he presented himself a third time, to remonstrate with the members for having repealed the decree relating to the refusal of passports, lauded his own services in arresting the conspirators and priests, and concluded a most intemperate harangue by saying: "They are all immured, and the soil of liberty shall soon be purged of their presence." This was spoken only four days before the massacres began. The part he played during those sanguinary days has since been disputed by his apologists; but the signature of Tallien still appears among the public records to most of the warrants for arrest preceding the massacres, and to the orders for payment given to the executioners and assassins. The circular letter, summoning the confederates to the slaughter, and signed by Tallien and Manuel, still exists. It was Tallien who received the clothes, the watches, the jewels, the money, brought to his office by the assassins who had stripped the killed. It was he who issued, with the official stamp of the minister Danton, on paper belonging to the government (all the addresses being written by clerks in the public service) the infamous circular of the 3rd of September, composed by Marat, and recommending the slaughter of the prisoners in the provincial towns. The memoirs of Senart, one of the secretaries of the Committee of Public Safety, throw much light upon these events, and upon Tallien's share in them. Tallien is generally stated to have refrained from pillage during the Revolution; but Senart accuses him of having secreted the spoils of the victims, and of having "locked them up in a chest of which he kept the key himself."

In consequence of his exertions during these events, and supported by the influence of Danton, still Minister of Justice, Tallien was returned as deputy to the National Convention for the department of Seine-et-Oise. He was one of the most virulent persecutors of Louis XVI. during the trial, and voted for his death without appeal. On the 27th of February 1793 he defended Marat most earnestly in the Convention, as he subsequently did on other occasions.

In April 1793, he was sent as commissioner into the Western provinces, then in revolt against the republic; but in this mission he evinced unusual indulgence, and Senart charges him with having spared several royalists, a course considered very criminal at that period. To him at all events the credit is due of having induced the Convention to revoke the decree, placing the city of Orlean in a state of siege. Later in this year (1793), he was sent by the Convention on that mission to Bordeaux, which was hardly less flagrantly cruel than his conduct in September. The object of this mission was to extirpate the surviving fragment of the Girondists, who had fled from their sentence of execution, and sought refuge in that country. In all the newspapers of the time, Tallien is described, during this proconsulship, as the worthy rival of Lebon and Carrier for his butcheries. He fixed himself at first not at Bordeaux, but at a small town, some 30 miles distant, where having collected about him a set of savages, thirsting for plunder, he converted them into a committee, a court of justice, with judges and jurymen, and soldiery to execute his decrees. The proscriptions issued from this office are almost incredible. For several months Tallien and his colleague Isabeau, decimated the ill-starred Bordalese with their sentences of death, and when their ruthless tyranny had broken the spirit of the inhabitants, they made a triumphal entrance into the devoted city, in imitation of the ancient Romans. The youthful proconsul, then in his 25th year, fixed his abode in the great square of Bordeaux, where the guillotine had been erected, and was seen every day at the windows of his house, watching and applauding the executions. The government being distressed for money, he took advantage of the terror of the citizens to exact enormous sums from the merchants and shopkeepers, sending all who murmured or complained to the scaffold. The bankers, the fund-holders, the rich farmers, the wine-growers were oppressed with the same excessive extortions. Famine came at length to heighten the public misery, but instead of seeing in this new calamity the natural result of his misgovernment, Tallien denounced the wretched inhabitants as monopolisers, and the enemies of the state. But in the midst of his proscriptions, a sudden change was seen, when least expected. Among the prisoners, awaiting their fate, was a young Spanish lady of great beauty, afterwards celebrated as Madame de Fontenay, who, having obtained an audience with Tallien, not only received a full pardon, but became his mistress, and soon acquired sufficient influence over his mind to procure the release of many prisoners. Surprised by this relaxation in his conduct, the agents of his recent cruelties suspected his motives, and denounced him and his mistress to the Convention for trafficking in the sale of releases and exemptions. In consequence of these reports, Tallien was recalled from Bordeaux in April 1794, and Madame de Fontenay was sent to prison at the same time. He met with a frigid reception from his colleagues. Danton, Camille Desmoulins and many of the leaders of his party had been sacrificed a few weeks before; his power was broken, he felt himself at the mercy of Robespierre, then in the height of his power. Thus reduced and embarrassed he played the sycophant to Robespierre, resuming at the same time his former airs of ultra-republicanism. He thus managed to regain some of his credit, and was appointed first secretary, then president of the Convention. Robespierre however suspected him, and causing his steps to be closely tracked by spies, discovered his connections, and gradually detected his policy, which was to unite the fragments of the several factions, and revolt against the thraldom imposed by their common enemy.

On the 12th of June 1794, Robespierre dealt the first blow by denouncing Tallien in the Convention as one who had insulted the truest patriots by stigmatising them as spies, and when the accused attempted an explanation, he loaded him with threats and opprobrious insults. He attacked him likewise in the hall of the Jacobins, and had his name struck off the list of members. Robespierre seemed to be fully master of the emergency, but Tallien, at the suggestion of Fouché or some other confederate, conceived the idea of alarming the Convention, by pretending that the approaching proscription was not aimed at a party, but at the Convention itself. It was this subtle insinuation which disturbed the security of Robespierre, and prepared the success of the 9th Thermidor. The friends of Hebert, the surviving Dantonists, the ultra-republicans in the committees, felt that they were marked out for destruction, and resolving to try their united strength against the dictator, held secret meetings, in order to organise their plan of resistance. Robespierre, preparing for the conflict, summoned his younger brother and Saint-Just, who were absent with the armies, to join him in the capital. At length the 9th Thermidor (July 27, 1794) came, Tallien denounced Robespierre as a public enemy, the coalition was successful, and as already has been related in the article ROBESPIERRE, the dictator and his party were crushed.

Immediately after the 9th Thermidor, Tallien was created a member of the committee of Public Safety, and re-elected to the Jacobin club. In the reaction which followed Tallien used the influence he had acquired on the side of mercy, and it is said to have been owing to him that the prisons were thrown open in every part of France, that the Revolutionary Tribunal was dissolved, and that the ferocious commissioners Carrier, Lebon and others were brought to trial. But these state trials gave some of the prisoners fair opportunities to remind him of the massacres of September and his atrocities at Bordeaux. On one occasion Cambon, the republican financier, accused him in the National Convention, of having signed money orders to the amount of 1,500,000 francs, in favour of the September assassins. These taunts and accusations, and the constant attacks made upon him by the newspaper press, once more brought his name into discredit; and

notwithstanding the partial revival of his popularity on the 2nd and 3rd Prairial (May 1795), and the services he rendered in La Vendée, as commissioner to the army commanded by Hoche, he could not regain his former influence. The execution of the royalist prisoners, captured in the affair of Quiberon, once more darkened his name.

On the 13th Vendemiaire, October 4, 1795, he displayed a degree of courage which attracted the favourable notice of Bonaparte; and it was to his conduct on this occasion that he owed his employment in the expedition to Egypt in 1798, which continued until the year 1801, when he was dismissed, and sent back to France, by General Menou, then commander-in-chief. On his return to France Madame de Fontenay, whom he had married in 1794, separated from him, and the first consul did not encourage his visits. He afterwards languished in great distress for several years. The consulship at Alicante was procured for him by Fouché in 1809, but the return of the Bourbons, in 1814, deprived him of this last resource. Not having taken office under Napoleon, during the Hundred Days, he was suffered to remain in Paris, though one of the Regicides; until he died in extreme poverty on the 16th of November 1820.

TALLIS, THOMAS, who is considered the patriarch of English cathedral music, was born at about the same period as the famous Italian ecclesiastical composer Palestrina, whose birth took place in the year 1529.

It has been stated, but most probably erroneously, that Tallis was organist to Henry VIII. and his successors. He undoubtedly was a gentleman of the chapel to Edward VI. and Mary; and under Elizabeth the place of organist was added to his other office. He seems to have devoted himself wholly to the duties of the church, for his name does not appear to anything in a secular form. His entire Service, including prayers, responses, litany, and nearly all of a musical kind comprised in our liturgy, and in use in our cathedrals, appears in Dr. Boyce's Collection, together with an anthem which has long been in high repute with the admirers of severe counterpoint. But for the smaller parts of his Service he was indebted to Peter Marbeck, organist of Windsor, who certainly is entitled to the credit of having added those solemn notes to the suffrages and responses which, under the name of Tallis, are still retained in our choirs, and listened to with reverential pleasure. [MARBECK.]

In 1575 Tallis published, in conjunction with his pupil, Bird (or Byrde), 'Cantiones Sacræ,' master-pieces of their kind; and these are rendered the more remarkable from having been protected for twenty-one years by a patent from Queen Elizabeth, the first of the kind that ever was granted. One of these, 'O sacrum convivium,' was adapted by Dean Aldrich to the words 'I call and cry,' and is the above-mentioned anthem, which still continues to be frequently performed in most of our cathedrals. Two more of his anthems are printed in Dr. Arnold's Collection.

Tallis died in 1585, and was buried in the parish church of Greenwich, in the chancel of which Strype, in his continuation of Stow's 'Survey,' tells us he saw a brass plate, on which was engraved, in old English letter, an epitaph, in four stanzas of four lines each, giving a brief history of this renowned composer. The plate was carried away, when the church was repaired somewhat over a century ago. The verses are to be found in Hawkins, Burney, and most other publications relating to English church music.

TALMA, FRANÇOIS JOSEPH, an eminent French tragedian, was born in Paris, January 15th 1763. His father, who was a dentist, went to England shortly after the birth of his son, and practised his profession for some years in London. At nine years of age young Talma returned to France, and was placed in a school at Chaillot, which was kept by Monsieur Lamarguière, a great admirer of the drama, who delighted to discover and encourage a similar taste in any of his pupils. A year after Talma had joined the school he was intrusted with a part in an old tragedy, called 'Simois, Fils de Tamerlane,' which Monsieur Lamarguière had selected for performance by his scholars; and so deeply did the future tragedian enter into the feeling of the character, that he burst into tears at the recital of the sorrows of the hero, whose brother he represented. At the age of twelve he wrote a little drama, in the composition of which he further developed his knowledge of the stage. He again visited London, and returned a second time to Paris at the latter end of the year 1781, when he commenced the study of logic in the Collège Mazarin. In 1783 he made a *coup d'essai* at the Théâtre de Doyen, in the character of Seide, in the tragedy of 'Mahomet.' A council of friends, appointed by himself, to judge of the performance, pronounced it a failure: "He had not *le feu sacré*." Talma deferred to this unfavourable opinion, and quietly resumed the study of his father's profession; but a few years afterwards the same friends were called upon to reverse their judgment and confess their mistake. On the 21st of November 1787, he made his début at the Théâtre Français, and in 1789 created a great sensation by his performance of Charles IX. At the commencement of the French Revolution he nearly fell a prey to a severe nervous disorder. On his recovery and the retirement of Larive, Talma became the principal tragic actor. He reformed the costume of the stage, and first played the part of Titus in a Roman toga. During the reign of Napoleon he enjoyed the emperor's friendship; and was no less honoured or esteemed by Louis XVIII. In 1825 he published some 'Reflections' on his favourite art; and on the 11th of June 1826 appeared on the stage for the last time in the part of Charles VI. During his last illness the audiences of the Théâtre Français every evening called for an official account of the state of his health previously to the commencement of the performances. He died on the 19th of October following, and was buried in the cemetery of Père la Chaise, in the presence of an immense crowd. MM. Arnault, Jouy, and Lafour pronounced orations over his grave. The Théâtre Français remained closed for three evenings, and the Opéra Comique and Odéon were also closed on the day of his funeral. The actors of the Brussels Theatre (of which company he was an associate) wore mourning for him for forty days, and a variety of honours were paid to his memory at the principal theatres throughout France and the Netherlands. Talma is said to have created seventy-one characters, amongst the most popular of which were those of Orestes, Œdipus, Nero, Manlius, Cæsar, Cinna, Augustus, Coriolanus, Hector, Macbeth, Hamlet, Othello, Leicester, Sylla, Regulus, Danville (in 'L'École des Vieillards'), Leonidas, Charles VI., and Henry VIII. He has been accused, remarks one of his biographers, of having spoken the verse of tragedy as though it were prose; but this avoidance of the jingle of rhyme was one of the greatest improvements which he introduced upon the French stage. In person he was about the middle height, square-built, and with a most expressive and noble countenance. His voice was exceedingly fine and powerful, his attitudes dignified and graceful. In private life he was distinguished for his manly frankness, his kind disposition, and unaffected manners. He spoke English perfectly, and was a great admirer of England and her institutions. He was the friend and guest of John Kemble, and was present in Covent Garden Theatre when that great actor took his leave of the stage.

TAMBURI'NI, PIETRO, born at Brescia in 1737, studied in his native town, took holy orders, and was made professor of philosophy, and afterwards of theology, in the episcopal seminary of Brescia. After filling those chairs for twelve years, he was invited to Rome, where Clement XIV. (Ganganelli) made him director of the studies of the Irish college, in which situation he remained for six years. In 1778 he was recalled to Lombardy by the Empress Maria Theresa, and appointed professor of theology in the University of Pavia, and at the same time director of the studies of the German Hungarian college in that city, and also censor of the press. In 1795 he was made Professor Emeritus, with a pension. In 1797, when the French invaded Lombardy, Tamburini was obliged by the new government to resume active duties at Pavia, as professor of moral philosophy and of 'jus naturæ,' an arduous task in those times of confusion of ideas and of barefaced licentiousness. Tamburini boldly fulfilled his duties, and effected some good by proclaiming wholesome principles from his chair. Shortly afterwards his chair was suppressed, but he was appointed rector of the lyceum of his native town, Brescia. When Bonaparte assumed the government in France and North Italy, Tamburini was sent again to Pavia as professor of moral philosophy and of 'jus naturæ et gentium,' in which chair he continued for eighteen years, till some years after the Restoration, when the Emperor Francis made him again Professor Emeritus and præsul of the faculty of law and politics in the University of Pavia. Tamburini was also a knight of the order of the Iron Crown. He died at Pavia, in March 1827, at ninety years of age, a few days after the death of his brother professor Volta. His remains were buried with the greatest honours, being followed to the grave by the whole of the professors and above 600 students, with marks of sincere respect and deep regret.

The work for which Tamburini is mostly known is 'Idea della Santa Sede,' published anonymously at Pavia in 1784. An extract from the author's preface will convey some idea of the nature of this work:—

"It very often happens that to the most common and hacknied expressions a vague and indeterminate meaning is attributed. A word was originally fixed upon to signify a certain thing. The idea of it was perhaps clear and precise in its origin; but as in the course of time the ideas of men change, the word is still retained, though people attach to it different meanings. Hence obscurity and confusion and interminable disputes arise, and still the sound of the disputed word is kept up, without conveying any distinct idea of what it means. Numberless examples might be quoted of such an occurrence. For instance, in our own times everybody speaks of the Holy See, the Apostolic See, the chair of St. Peter, the Roman Church, which are so many expressions signifying the same thing, and which in ancient times expressed a simple and clear idea, but which now convey to the minds of people the most vague and indeterminate notions. Things the most disparate are identified; people confound one subject with another, the see with the incumbent, the chair with the court of Rome, the court with the church; and from this medley arises a confusion of ideas through which every decree that proceeds from Rome becomes invested with the most respectable authority of the chair of St. Peter, of the Apostolic See, of the Church of Rome—a confusion followed by the most pernicious consequences not only to local churches, but also to the universal church, and to the Apostolic See itself. In order to support certain decretals which emanated from Rome, some short-sighted theologians have attributed to the Roman See new prerogatives unknown to the earlier ages of the church, and they have had recourse to a supposed infallibility. . . . . . . Other men have contested these prerogatives, and in the warmth of the controversy the real claims of

the Holy See have been overlooked and forgotten. . . . . . One party has maintained that, on the plea of infallibility, every decision emanating from Rome ought to be received with blind obedience, whilst the other party has imagined that by overthrowing the privilege of infallibility every authority ascribed to it can be boldly denied. . . . . Both these extremes proceed from the want of just and exact notions on the nature, the character, and the properties of the Holy See. The present work is intended to establish these notions. A little French book fell into my hands, entitled 'Dissertation Canonique et Historique sur l'Autorité du Saint Siège, et les Décrets qu'on lui attribue.' In the first part the author has well explained the idea of the Holy See and of the Congregations sitting at Rome; and in the second part he has maintained the primacy of that see. I have adopted the most important principles of this little work, compressing or enlarging its various parts, and fitting the whole to the wants of our times and country. I have explained also the essential rights annexed to the primacy of the Roman see, and have given some general rules in order to calculate the value and merit of the Roman decretals, and to make our own conduct practically harmonise with the obedience which we owe to the authority of the see of Rome."

At the appearance of Tamburini's work it was stigmatised as Jansenistical, although the author has not gone perhaps so far as some of the French Jansenists, or as Bishop Ricci and his synod of Pistoia. The reasoning is closely argumentative, and supported by numerous references. Several refutations of it were published at Rome and other towns of Italy. The other works of Tamburini are—1. 'Introduzione allo Studio della Filosofia Morale,' Milan, 1797; 2. 'Lezioni di Filosofia Morale e di Naturale e Sociale Diritto,' 4 vols., Pavia, 1806-12; 3. 'Elementa Juris Naturæ,' Milan, 1815; 4. 'Cenni sulla Perfettibilità dell' Umana Famiglia,' Milan, 1823; in which the author refutes the exaggerated notions of indefinite perfectibility and universal happiness in human societies. The philosophy of Tamburini is of the Eclectic kind.

(Defendente Sacchi, *Varietà Letterarie*, vol. i.; Maffei, *Storia della Letteratura Italiana*, b. vi., ch. 13; *Antologia di Firenze*, Nos. 39, 76.)

TAMERLANE. [TIMUR.]

TANCRED, son of Eudes, a Norman baron, and of Emma, sister of Robert Wiskard, duke of Apulia, according to some (Gaultier d'Arc, 'Histoire des Conquêtes des Normands en Italie, en Sicile, &c.), and nephew of Bohemund, son of Wiskard, and prince of Tarentum according to others (Giannone and the authorities he quotes), was serving with Bohemund under Roger, duke of Apulia, son and successor of Wiskard, at the siege of Amalfi, A.D. 1096, when the report of the great crusade which was preparing for the East determined Bohemund, who was not on good terms with Duke Roger, to join the Crusaders. Tancred followed him with a vast number of men from Apulia and Calabria. The exploits, true or fabulous, of Tancred, in Syria and Palestine, have been immortalised by Tasso in his poem of 'La Gerusalemme.'

TANCRED, of Hauteville in Normandy, was a feudal baron who lived in the latter part of the 10th and beginning of the 11th century. After doing military service for some years under Richard the Good, duke of Normandy, he retired to his hereditary mansion, where he lived poor, and reared up a numerous family of twelve sons and three daughters. All his sons were remarkable for their comeliness, their great strength, and their courage. The eldest, Serlon, followed William the Bastard in his conquest of England, and the others went successively to seek their fortune in Apulia, where Rainulf, another Norman adventurer, had already obtained the countship of Aversa from Sergius, duke of Naples. William, one of Tancred's sons, called 'Fier à bras,' or strong of arm, became count of Apulia, and after his death, his brother Robert, called Wiskard, or 'the wise,' became duke of Apulia and Calabria, and the founder of the Norman dynasty of Sicily. Their father Tancred died at a very great age at Hauteville. Traces of the château of Tancred, according to the old popular tradition, were still seen a few years since in a pretty valley near Hauteville, four miles north of the town of Marigny, in the arrondissement of Coutances, department of La Manche.

TANCRED, king of Sicily, was an illegitimate son of Roger, the eldest son of King Roger. On the death of his cousin William II., in 1189, the Sicilian parliament being convoked by the chancellor of the kingdom, proclaimed Tancred, then Count of Lecce, his successor. He had already acquired a great reputation for courage, generosity, and love of learning, and these qualities gained him warm partisans, at a time when Henry VI. of Germany was urging his claim to the throne of Sicily, founded on his having married Constance, the aunt of William II., who during the life of that monarch had been declared his heir apparent on failure of male issue. Henry, now emperor of Germany, in 1191 invaded Apulia and took Salerno, but being obliged to return to Germany he left the empress Constance behind him. Shortly after his departure the people of Salerno rose, made Constance prisoner, and delivered her over to Tancred, who generously restored her to her husband. The same year he drove the German troops out of Apulia. Tancred died at Palermo in 1194, leaving a son William, a minor, to succeed him, under the guardianship of his mother, queen Sybilla. Henry VI. having again entered Apulia with a large force, and being supported by the turbulent barons, overran the country as far as Rhegium, crossed the strait, and took Messina, Syracuse, and Catania. He then marched to Palermo, and queen Sybilla and her son William having retired to a castle, the city opened its gates to Henry, who was acknowledged king and solemnly crowned. Henry having seized the persons of queen Sybilla and her son William, confined them first in a monastery, and had the child barbarously mutilated and deprived of sight. The boy expired in prison shortly after, 1195. Henry also put to a cruel death their principal adherents. Thus ended the Norman dynasty, which had reigned with glory over Sicily for more than a century.

TANNAHILL, ROBERT, born at Paisley, in Scotland, on the 3rd of June 1774, was the son of poor parents, by whom he was brought up to the occupation of a weaver, which he pursued in his native town and at Glasgow throughout the short period of his life. The earliest predilection of Tannahill was for poetry, and his taste was formed by the constant study of Allan Ramsay, Fergusson, and Burns. He failed to attain the spirit of these masters of Scottish song; but his pieces generally excel theirs in grace and sweetness. 'Jessy, the Flower of Dumblane,' is his best-known effort. The 'Song of the Battle of Vittoria' has the merit of redeeming from the degradation of worthless words one of the finest airs of Scottish minstrelsy, and restoring it from a whistled jig to the solemn tone of a triumphal song.

His songs were commonly inspired by the immediate occasion, and were the unlaboured fruit of his imagination or feelings. Besides the charm of harmony and of a perfect mastery of his language, which is almost exclusively Saxon, they derive not a little of their effect from the vein of desponding melancholy which runs through them. This melancholy was in some degree constitutional in Tannahill, but it was aggravated by the neglect of the world, and a hopelessness of ever raising himself above circumstances so unfavourable to genius as those in which fortune had thrown him. A kindred spirit, 'the Ettrick Shepherd,' made a long pilgrimage to visit him at Paisley. After a night spent in the most delightful interchange of feeling, James Hogg took his departure. "Farewell, we shall never meet again," were the words emphatically pronounced on this occasion by Tannahill, and their meaning was shortly afterwards explained. He committed suicide by drowning himself, in his thirty-sixth year. His remains are interred at Paisley.

Tannahill's songs were published in Paisley, in his lifetime, in a small volume. They are in every modern collection of Scottish melodies, and are occasionally printed (under Tannahill's name) with selections from Burns. For his life, see Chambers's 'Scottish Biography.'

TANNER, THOMAS, was the eldest son of the Rev. Thomas Tanner, vicar of Market Lavington, Wiltshire, where he was born on the 25th of January 1674. In November 1689 he was entered a student of Queen's College, Oxford, but after having taken his degree of B.A. he removed in January 1694 to All Souls, and he was elected a Fellow of that society November 2nd, 1696. So early as 1695, when he was only nineteen, he had published proposals for printing all the works of the antiquary John Leland, from the original manuscripts; but this design, which was afterwards partially executed by Hearne, did not receive such encouragement as to induce him to proceed with it. The reputation he had very early acquired for his knowledge of English antiquities, may appear from the fact that Anthony à Wood, at his death in 1695, left his papers to Tanner's care. That same year Tanner published at London his first work, an octavo volume, entitled 'Notitia Monastica, or a Short Account of the Religious Houses in England and Wales.'

Having taken orders, he was soon after appointed by Dr. Moore, bishop of Norwich, one of his chaplains; and having in 1701 married Rose, the eldest daughter of that prelate, he received various preferments from his father-in-law: the chancellorship of Norwich about the time of his marriage; the office of commissary for the archdeaconry of Norfolk in 1703; that of commissary for the archdeaconry of Sudbury in 1707; and in 1713 a prebend in the cathedral of Ely, to which diocese Moore had been by this time removed. Meanwhile Tanner's wife had died, at the age of twenty-five, in 1706. In the same year he was presented by a friend to the rectory of Thorp, near Norwich, and he then married Frances, daughter of Jacob Preston, Esq., of London, whom however he lost in 1718. His next publication, a new edition of Wood's 'Athenæ Oxonienses,' enlarged by the addition of 500 new lives from Wood's manuscripts, appeared at London in 2 vols. folio, in 1721. In December that year, Tanner, who had taken his degree of D.D. in 1710, was appointed by Dr. Green, bishop of Norwich, to the archdeaconry of Norfolk; and in 1723 he resigned his prebend at Ely, and was appointed canon of Christ's Church, Oxford. He was consecrated to the bishopric of St. Asaph in January 1732, and in May 1733 he married Mrs. Elizabeth Scottow of Thorp, receiving with her a fortune of 15,000*l.*; but he did not long enjoy these accessions of wealth and honour, his death taking place at Oxford on the 14th of December 1735. By his second wife he left one son, Thomas, who died rector of Hadley and Monks' Ely in Suffolk, and prebend of Canterbury, in 1760. His widow married Robert Britiffe, Esq., M.P., and survived to 1771.

A new edition of the 'Notitia Monastica,' with large additions (in part by the editor), was published in a folio volume at London in 1744 by the bishop's brother, the Rev. John Tanner, vicar of Lowes-

toft, in Suffolk; and a third edition, considerably improved, by the Rev. James Nasmith, appeared at Cambridge, in the same form, in 1787. The greater part of this last impression having been consumed in a fire which happened in Mr. Nichols's printing-house on the night of Monday, the 8th of February 1808, the book is very scarce. But Tanner's literary reputation rests principally on his great biographical and bibliographical work, entitled 'Bibliotheca Britannico-Hibernica, sive de Scriptoribus qui in Anglia, Scotia, et Hibernia, ad Saeculi xvii. initium floruerunt, literarum ordine, juxta familiarum nomina, dispositis, Commentarius,' which had been the labour of his leisure for forty years, and which was published in folio at London in 1748, under the care of the Rev. Dr. David Wilkins. It is a work of extensive research and great general accuracy. Bishop Tanner had made large collections of charters, grants, deeds, and other instruments relating to the national antiquities, which he bequeathed to the Bodleian Library. Some letters from him are published in Dr. Bliss's collection of 'Letters written by Eminent Persons,' &c., 2 vols. 8vo, London, 1813.

TANSI'LLO, LUIGI, born of a noble family at Nola, in the kingdom of Naples, about the year 1510, wrote in his youth a licentious poem, entitled 'Il Vendemmiatore,' or 'the Vintager,' wherein he deals largely in the obscene jokes and scurrilities in which the peasantry of his country indulge during the vintage season, something after the manner of the ancient Saturnalia. This poem, which the author did not intend for the press, was published by some friend through an abuse of confidence. In order to make amends, Tansillo wrote a pious poem, entitled 'Le Lagrime di San Pietro,' of which a part only was published before his death. A more complete edition of it was published in 1606. Malherbe made a translation, or rather wrote an imitation of it, entitled 'Les Larmes de St Pierre, imitées du Tansille, au Roi Henry III.,' 1587. Tansillo resided chiefly at Naples, at the court of the Spanish viceroy Don Pedro de Toledo and his son Don Garcia. He accompanied the viceroy in an expedition against the Barbary power. He died about 1584. He wrote also a georgical poem, entitled 'Il Podere,' and another didactic poem, entitled 'La Balia,' besides sonnets, canzoni, and other lyric poems, in which he has displayed great poetical powers. He has been compared by some with Petrarca. A complete edition of Tansillo's works was published at Venice in 1738, in 4to. (Tiraboschi, *Storia della Letteratura Italiana*; Corniani, *Secoli della Letteratura Italiana*.)

TANSKA, KLEMENTYNA. [HOFFMANOWA.]

TARIK. [RODERIC.]

TARLTON, RICHARD, a comic actor of great celebrity in the reign of Queen Elizabeth, was born in the hundred of Condover, in Shropshire. The date of his birth is not known. He died in 1588, and was buried (September 3) at St. Leonard's, Shoreditch, London.

Tarlton was especially distinguished for his performance of the clowns of the old English drama, in which he is spoken of as having been unrivalled, and seems besides to have been one of those clowns who spoke 'more than was set down for them:' he was famous for his extempore wit, which indeed must have been an important addition to the dull and vulgar speeches generally assigned to the clowns before Shakspere's time—he interlarded with his wit the lean and hungry prose. Dr. Cave, 'De Politica,' Oxford, 4to, 1588, says, (we translate Cave's Latin), "We English have our Tarlton, in whose voice and countenance dwells every kind of comic expression, and whose eccentric brain is filled with humorous and witty conceptions."

Stow mentions that Tarlton was one of the twelve actors whom Queen Elizabeth, in 1583, constituted grooms of the chamber at Barn Elms: he seems indeed to have been one of her especial favourites; for Fuller says, that "when Queen Elizabeth was serious (I dare not say sullen), and out of good humour, he could undumpish her at his pleasure. Her highest favourites would, in some cases, go to Tarlton before they would go to the queen, and he was their usher to prepare their advantageous access to her."

One of Tarlton's last performances was in 'The Famous Victories of Henry V.;' this was in 1588, at the Bull in Bishopsgate Street, to which theatre he seems to have been generally attached. Of this play, which is a much earlier one than Shakspere's 'Henry V.,' a full account is given in the introductory notice to 'Henry VI., Part I. and II.,' in Knight's 'Pictorial Shakspere.' It is one of the 'Six Old Plays,' printed by Nichols in 1779. Tarlton is known to have written at least one play, 'The Seven Deadly Sins,' which, though never printed, and now lost, was much admired. Gabriel Hervey, in his 'Four Letters and certaine sonnets especially touching Robert Greene and other Parties by him abused,' 4to, 1792, speaks of a work written by Thomas Nashe, 'right formally conveyed according to the stile and tenour of Tarlton's president, his famous playe of 'The Seven Deadly Sinnes,' which he designates as a 'most deadly but most lively playe."

There is a portrait of Tarlton, in his clown's dress, with his pipe and tabor, in the Harl. manuscript 3885; and a similar portrait of

Night.' The peculiar flatness of his nose is said to have been occasioned by an injury which that feature received in parting some dogs and bears.

(Baker's *Biographia Dramatica*, by Reed and Jones.)

TARQU'INIUS. According to the early Roman history the family of the Tarquinii gave two kings and one consul to Rome. Its origin was traced to the town of Tarquinii in Etruria, and thence to Greece. Modern investigations however have shown that the Tarquinii did not come from Etruria, but must originally have belonged to Latium, and that from the earliest times there existed at Rome a gens Tarquinia. (Niebuhr, 'Hist. of Rome,' i. p. 373, &c.) We subjoin a list of those members of the house of the Tarquins who play a prominent part in the early history of Rome.

LUCIUS TARQUINIUS PRISCUS. The old story concerning his birth and his arrival in Rome ran thus:—During the tyranny of Cypselus at Corinth, Demaratus, a wealthy merchant who belonged to the noble family of the Bacchiads, was obliged by the tyrant to quit his native city. He sailed to Etruria, which he had often visited before on his mercantile voyages, and took up his residence at Tarquinii. Here he married a woman of noble rank, who bore him two sons, Lucumo and Aruns. (Dionys., iii. 46; Liv., i. 34; Polyb., vi. 2.) As an aspiring foreigner could never hope to satisfy his ambition in Etruria, Lucumo, after the death of his father and brother, resolved to emigrate with his wife Tanaquil and a numerous band of friends to Rome, where several strangers had already obtained the highest honours. He was confirmed in his expectations by a miraculous occurrence which happened just when he was approaching the city, and by the interpretation of it by his wife, who was well skilled in augury. At Rome Lucumo was favourably received by King Ancus Marcius, and lands were assigned to him. To omit nothing on his part which might characterise him as a complete Roman, he adopted the name of Lucius Tarquinius, to which subsequently the name Priscus was added to distinguish him from other members of his house. His wealth and prudence induced King Ancus to allow Tarquin to take part in all the affairs of state, and in his will he made him the guardian of his children, who were yet under age. [ANCUS MARCIUS.] Tarquin himself aspired to become king of Rome. Accordingly, on the death of Ancus, he sent the young princes out hunting, and during their absence he held the comitia for electing a successor to Ancus, and succeeded in persuading the people to elect him, to the exclusion of the sons of Ancus, B.C. 616.

This is the common story of the descent of the fifth king of Rome, of the manner in which he came to Rome, and was raised to the throne. How much there may be historical in the tradition cannot be ascertained. Thus much however appears certain, that the arrival of Demaratus in Etruria cannot have been contemporaneous with the tyranny of Cypselus, and that, as stated above, Tarquinius was not a foreigner, but belonged to a Latin gens Tarquinia. (Nieb., i. 373, &c.)

L. Tarquinius Priscus distinguished himself during his reign no less in war than in the peaceful administration of the state. His first war was against the Latins, from whom he took great spoil. With equal success he carried on war with the Sabines, whom he defeated in two great battles, and from whom he took the town of Collatia with its territory. After this he again made war on the Latins, and after he had subdued them and made himself master of many of their towns, he concluded a peace with them. During the intervals between these wars he introduced various improvements into the constitution of the state, which were intended to organise the body of the plebeians, and perhaps to place them on an equality with the patricians. But he could only partially carry his schemes into effect, as he was thwarted by the augur Attus Navius, who probably acted at the instigation of the patricians. After his first Latin war Tarquin built the Circus Maximus for the exhibition of the public spectacles, and is said to have been the founder of the Roman or great games (Ludi Magni or Romani). He also assigned the ground round the forum to private individuals, that they might there build porticoes and places for transacting business; and lastly, he is said to have formed the plan of inclosing the city by a stone wall, which he was prevented from accomplishing by the outbreak of the Sabine war. After the second war against the Latins, he recurred to his plan, and is said to have made actual preparations for building the wall; but the completion of it was reserved for his successor, Servius Tullius. The greatest work at Rome which owes its origin to Tarquin, and which has survived all the vicissitudes of the city, are the gigantic sewers (cloacæ) in the lower districts of Rome.

The sons of Ancus Marcius, who had been deprived of the throne by their guardian Tarquin, never forgot the injury, and when they discovered that it was his and Tanaquil's intention to secure the succession to Servius Tullius, they formed the design of murdering Tarquin. [SERVIUS TULLIUS.] For this purpose they hired two sturdy shepherds, who went to the king's palace, and there conducted themselves as if they were engaged in a violent quarrel. At last the king himself appeared to settle their dispute; but while he was listening to one of them, the other split the king's head with an axe. Thus died L. Tarquinius Priscus, after a reign of thirty-eight years, in B.C. 578. The queen kept his death secret until the succession was secured to Servius Tullius. The assassins were seized, and the sons of Ancus fled to Suessa Pometia. (Livy, i. 34-42; Dionysius, iii. 46-73.) Tarquinius Priscus left two sons, Lucius and Aruns Tarquinius.

During the reign of this king Rome appears as a powerful state in comparison with what it is said to have been before him. According to the historians this greatness was not the result of his reign, but is

supposed to have existed before it, and to have enabled him to do what he did, so that this increase of the power and dominion of Rome must have taken place previous to his reign, although we do not know how it was effected. Some traditions mentioned (Tacitus, 'Annal.,' iv. 65) that under Tarquinius Priscus an Etruscan of the name of Cæles Vibenna came with a colony to Rome and settled on the Cælian Hill, which derived its name from him.

Lucius Tarquinius Superbus, the seventh and last king of Rome, was the son of Tarquinius Priscus, and brother of Aruns. Tullia, a daughter of Servius Tullius, was married to the gentle Aruns, and her sister to L. Tarquinius. In concert with Lucius, Tullia murdered her own husband Aruns and her sister, and then married L. Tarquinius. Lucius placed himself at the head of a conspiracy and murdered his own father-in-law, the aged Servius Tullius. Tarquinius, who received the surname of the Haughty or the Tyrant (Superbus), succeeded his father-in-law as king of Rome B.C. 534, without either being elected by the people or confirmed by the senate.

There is no doubt that the hatred of the very name of king which prevailed at Rome during the republic has greatly contributed to exaggerate the cruelty and tyranny of the last king, and thus to corrupt his history. But notwithstanding all this, it is clear that Tarquin by his talents, both as a general and a statesman, quickly raised Rome to a degree of power which it had never possessed before. The first act attributed to him after his accession is the death of all the senators who had supported the reforms of Servius Tullius, and in order to render his own person safe, he formed an armed body-guard, which always accompanied him. He in fact undid all that Servius had done: he took on himself the administration of justice, put persons to death or sent them into exile according to his own pleasure, and kept the whole internal and external administration in his own hands, without either consulting the people or the senate. In order that the senate might sink into insignificance, he never filled up the vacancies which so frequently occurred through his executions, banishments, or through the natural death of senators. To secure himself still more, he formed a close connection with the Latins, to one of whom, Octavius Mamilius of Tusculum, he gave his own daughter in marriage. The influence which he thus gained among the Latins was most visible in their assemblies on the Alban Mount by the temple of Jupiter Latiaris, in which Rome also had a vote. Tarquinius, by cunning and fraud, or, according to others, by force of arms, subdued the towns of Latium and placed Rome at the head of the league (Livy, i. 50, &c.; Dionysius, iv. 45, &c.; Cicero, 'De Re Publ.,' ii. 24), which was now also joined by the Hernicans and the Volscian towns of Ecetra and Antium. The wealthy town of Suessa Pometia was besieged and taken, perhaps because it had refused to join the league. The Latin town of Gabii experienced a similar fate. Sextus, the son of Tarquin, went thither under the pretext of being a deserter, and contrived to put himself at the head of the Gabian army. After having put to death or sent into exile the most distinguished citizens of Gabii by the advice of his father, he treacherously surrendered the town to him. The whole account of the war with Gabii bears the character of a fable, and resembles in many respects other fabulous stories of early Grecian history. The treaty which was formed with Gabii after its surrender was engraved on a wooden shield, and preserved in the temple of Jupiter Fidius to the time of Dionysius of Halicarnassus. Tarquin founded in the conquered territory of the Volscians the two colonies of Signia and Circeii, by which he extended and strengthened the power of Rome.

Tarquin is said to have been fond of splendour and magnificence. He built the capitol, with the threefold temple of Jupiter, Juno, and Minerva, and adorned it with brazen statues of the gods and of the early kings. (Livy, i. 53; Dionysius, iv. 59; Pliny, 'Hist. Nat.,' xxxiii. 13.) Here also he deposited the oracular books which he had purchased from a Sibyl. After the establishment of the colonies of Signia and Circeii, a fearful omen was seen, which seemed to bode ruin to his family; and in order to understand its import he sent his two sons, Titus and Aruns, accompanied by his nephew, L. Junius Brutus, to Delphi. To the question as to which of the three ambassadors was to reign at Rome, the Pythia answered: he who should first kiss his mother. Brutus, who had always assumed the appearance of an idiot, understood the oracle, and on landing in Italy, fell down and kissed the earth, the mother of all. Tarquin's coffers were now exhausted by the great works that he had undertaken, and he was tempted to make himself master of Ardea, a wealthy town of the Rutuli. As however he did not succeed in his first attack, he laid siege to the town. While this was going on, a dispute arose between the sons of Tarquin and their cousin, C. Tarquinius Collatinus, respecting the virtue of their wives. This led to the violation of the chaste Lucretia, the wife of Collatinus, who lived at Collatia, by Sextus, the son of Tarquin. As the highest pride of a Roman woman at this time was her virtue, Lucretia sent for her husband, father, and Brutus, and killed herself in their presence, after having cursed the family of the king, and implored her friends to avenge the injury which she had suffered. Brutus immediately marched with an armed force from Collatia to Rome, and roused the people to avenge the indignity and throw off the yoke of the tyrant. The citizens were easily persuaded; they deprived the king, who was yet in the camp of Ardea, of his imperium, and banished him with his wife and children from Rome, B.C. 510. After these occurrences Tarquin hastened to Rome, but finding the gates of the city shut upon him, and learning that he was declared an exile, he retired to Cære, whither he was followed by his son Aruns. His other son Sextus sought a refuge at Gabii, but the citizens, remembering his former treachery, put him to death. The simple fact of the banishment of King Tarquin, which was commemorated at Rome every year by a festival called 'The King's Flight' (Regifugium or Fugalia), is beyond all doubt historical; but what is described as its immediate cause, and its accompanying circumstances, may be poetical inventions.

Tarquin however did not give up the hope of recovering what he had lost. He first sent ambassadors to Rome to demand the surrender of his moveable property. During their stay in the city the ambassadors formed a conspiracy, in which young patricians chiefly are said to have joined them. The conspirators were discovered and put to death, and the moveable property of the royal family was given up to the people, in order to render reconciliation impossible. The king is said to have found favour and protection with the inhabitants of Cære and Tarquinii, and with the Veientines, and to have led the united forces of these people against the Romans, who however defeated their enemies near the forest of Arsia. Brutus fell in this battle in single combat with Aruns. Tarquin now sought and found assistance at Clusium, which was then governed by the mighty Lar Porsena. [Porsena.] During the war of this chieftain with Rome Tarquin is entirely lost sight of in the narrative of the historians; but after its conclusion we find him supported by the Latins, and waging a fresh war against the Romans under the Latin dictator Octavius Mamilius of Tusculum. The battle near lake Regillus (B.C. 496), in which the king lost his only surviving son, decided the whole contest. The account of the detail of this battle is as fabulous as any part of the early history of Rome, and formed, as Niebuhr supposes, the concluding part of the 'Lay of the Tarquins.' The aged king, now deprived of all his hopes, retired to Cumæ, which was then governed by the tyrant Aristodemus, where he died the year following, B.C. 495.

(Livy, ii. 19, &c.; Dionysius, vi. 2, &c.; Niebuhr, 'Hist. of Rome,' i. p. 555, &c.)

Lucius Tarquinius Collatinus, the son of Egerius, and the husband of Lucretia. After the banishment of the king he was elected consul together with L. Junius Brutus. But the people beginning to suspect that he might perhaps be tempted to follow the example of his kinsman, and endanger the freedom of the young republic, he was compelled to abdicate, and to submit to the sentence of exile, which was now pronounced upon the whole family of the Tarquinii. (Livy, i. 57, 60; ii. 2.)

TARRENTE'NUS PATERNUS, a Roman jurist, was Præfectus Prætorio under Commodus, by whom he was put to death. (Lamprid., 'Commod.' 4.) He wrote four books 'De Re Militari,' from which there are two excerpts in the Digest. He is mentioned by Vegetius ('De Re Militari,' i. 8.)

TARTA'GLIA, NICHOLAS, a learned Italian mathematician, who was born at Brescia about the beginning of the 16th century. When he was six years of age his father, who followed the humble occupation of a messenger or carrier, died, leaving him in indigent circumstances, and without education. Even his family name is unknown, and that which he bore (designating one who stammers) was given him in derision by his young companions in consequence of an impediment in his speech arising from a wound which he received on his lips from a soldier, when the French army under Gaston de Foix relieved Brescia in 1512.

No account has been transmitted of the means by which Tartaglia obtained a knowledge of the rudiments of science, and it is probable that he owed but little to a preceptor. His own exertions, aided only by a mind endowed with the power of readily comprehending the processes of mathematical investigation, enabled him at length to attain the highest rank among the geometers of his time. Having passed several years as a teacher at Verona and Vicenza, he was appointed professor of mathematics at Brescia, and in 1534 he removed to Venice, where he held the like post till his death, which took place in 1557.

Tartaglia wrote on military engineering and on natural philosophy, but it is on his talents as an algebraist that his fame principally rests. In that age it was the custom for mathematicians to send difficult propositions to each other for solution, as trials of skill; and in the work entitled 'Quesiti ed Inventioni Diverse,' which Tartaglia published in 1546, there are contained some interesting accounts of the circumstances connected with the algebraic questions which he had received and answered. Among these are his investigations relating to equations of the third degree; and the solutions of two cases, in which both the second and third powers of the unknown quantity are involved, are shown to have been discovered in 1530, on the occasion of a question proposed by a person who kept a school at Brescia: Tartaglia states also that, in the year 1535, he found out the solutions of two equations, in which the first and third powers of the unknown quantity enter without the second, while preparing himself for a public contest with Antonia Maria Fiore, who then resided at Venice, and who had challenged him to a competition, in which each was to solve as many as he could of thirty questions to be proposed by the other. It is added that Tartaglia, in two hours, answered all those

of his opponent without receiving one solution from the latter in return.

In 1539, Cardan, who had been informed of the discoveries of Tartaglia, applied to the latter for the solution of certain questions which he proposed, in the hope of obtaining from him a knowledge of the processes which he employed in obtaining the roots of equations of the kind just mentioned. The application was made at first through a bookseller, and afterwards by letter; but Tartaglia, who, by the possession of his secret, enjoyed great advantages over the other mathematicians of the time in resolving the questions which were proposed to him, declined making any communication by which his method might become publicly known. Though disappointed in these attempts, Cardan soon afterwards succeeded, by a promise of introducing him to an Italian nobleman, who had the reputation of being a great patron of learned men, in inducing Tartaglia to make a visit to himself at Milan: the latter, while there, yielded to the entreaties of his host, and having exacted a promise of inviolable secrecy, gave him a key to the rule which he had discovered. Cardan immediately found himself embarrassed with what is called the irreducible case, in which the expression $\frac{1}{4}Q^2 - \frac{1}{27}P^3$, entering into the value of the unknown quantity under the sign of the square root, is negative, and he applied to Tartaglia on the subject: the latter however declined giving a direct answer to his enquiry, being himself unable to conquer the difficulty; in fact the solution of the equation in this case is even now usually obtained by the aid of trigonometrical functions.

In the work of Tartaglia above mentioned there is an account given of a dialogue which took place in 1541 between himself and a Mr. Richard Wentworth, who then resided at Venice, and to whom it appears that Tartaglia had given lessons in mathematics. On being pressed by that gentleman to give him the rules for the solution of equations containing the second and third powers of the unknown quantity, the Italian mathematician declined doing so, on the plea that he was about to compose a work on arithmetic and algebra, in which the rules, he said, were to appear.

In 1545 Cardan published his work entitled 'Ars Magna,' and in direct violation of his solemn promise, gave in it the rule for the solution of the cubic equation containing the first and third powers of the unknown quantity. He does not assert that he is the discoverer of the rule, but observes that it was first found out about thirty years previously by Scipio Ferreus, of Bologna; and adds that it had since that time been independently discovered by Tartaglia. The publication of this work produced, as might be expected, the most animated remonstrances from the man who thus felt himself seriously injured and aggrieved: Tartaglia however revenged himself in no other way than by sending challenges to Cardan and his disciple Lewis Ferrari, to hold with him a disputation on mathematical subjects, by which the public might be judges of their several merits. The discussion actually took place in 1549, in the church of Santa Maria, in Milan, between Tartaglia and Ferrari; but during the sitting, on the former pointing out an error which had been committed by Cardan in the solution of a problem, the people, who appear to to have taken the side of their townsman, excited a tumult, and the assembly broke up without coming to a decision. Tartaglia has received no more justice from posterity than he experienced from his cotemporaries, and the formula for the value of the unknown quantity in such equations is still designated Cardan's rule. It must be admitted however that Cardan was the first who published its demonstration.

The works of Tartaglia, all of which were published at Venice, are —'Nuova Scienza; cioè Invenzione nuovamente trovata, utile per ciascuno speculativo Matematico Bombardiero,' &c., 1537: this is a treatise on the theory and practice of gunnery, and it was translated into English in 1588. 'Euclide, diligentemente rassettato,' &c., 1543: this is said to be the first Italian translation of Euclid. 'Archimedes Opera emendata,' &c., 1543. 'Quesiti ed Invenzioni Diverse,' 1550: this is the work above mentioned, and it is dedicated to Henry VIII. of England: it contains the answers to questions which had been proposed to Tartaglia concerning mechanics and hydrostatics; and to one of the books there is a supplement concerning the art of fortifying places. 'La Travagliata Invenzione, ossia, Regola per sollevare ogni affondata Nave,' &c., 1551; 'Ragionamenti sopra la Travagliata Invenzione,' 1551; 'General Trattato de' Numeri e Misure,' 1556-1560; 'Trattato di Aritmetica,' 1556; 'Descrizione dell' Artifiziosa Macchina fatta per cavare il Galeone,' 1560; 'Archimedis de Insidentibus Aquæ Libri duo,' 1565; 'Jordani Opusculum de Ponderositate,' 1565. A collection of his principal works was published in 1606.

TARTINI, GIUSEPPE, a name celebrated in the annals of music, was born at Pisano, on the coast of Istria, in 1692, and was educated at the university of Padua, for the profession of jurisprudence; but his love of music triumphed over his graver pursuit, and after some struggles, and several adventures of rather a romantic kind,—among which the fighting of many duels, the marrying a cardinal's niece against her uncle's and his father's consent, and his consequent flight to a monastery, where, to avoid the effects of his eminency's resentment, he remained during two years secreted, may be mentioned,—he became a professed violinist, and the founder of a school which in after-times boasted of a Nardini, a Pugnani, a Viotti, and a Baillot among its disciples.

Tartini was also a composer, and his productions are much extolled by a very competent judge, M. Baillot, an eminent French violinist and good critic: but he is more generally known by his writings on the art, among which his 'Trattato di Musica secondo la vera Scienza dell' Armonia' (1754), a strictly scientific work, is still read, and was freely and ably translated and explained in 1771, by Edward Stillingfleet, under the title of 'Principles and Powers of Harmony,' who cleared it of many of the obscurities which D'Alembert justly complained of, and by his additions and illustrations rendered it entertaining as well as instructive. This treatise is partly founded on the author's theory of a Third Sound, that is the third sound heard when two sounds are given on musical instruments which admit of the tones being held out and strengthened at pleasure, as violins, oboes, horns, &c., a subject which has long engaged the attention of all writers on acoustics, and on which most of Tartini's work is built. This discovery of the 'Grave Harmonics,' as these third sounds are called, was made so nearly at the same time by Tartini and Romieu, that both seem to have an undoubted claim to be considered as discoverers. M. Romieu was a member of the Royal Society of Sciences of Montpellier. The memoir which he read before the society is entitled 'A New Discovery of Grave Harmonic Sounds, which are very sensibly produced from the union of Wind Instruments.' (Stillingfleet.)

Tartini died at Padua in 1770. To the 'Dictionnaire des Musiciens' we are indebted for what relates to his early life: which work also furnished M. Prony with materials for an interesting memoir in the 'Biographie Universelle.'

TARVER, JOHN CHARLES, was born of English parents at Dieppe, Normandy, March 27th 1790. At the breaking out of the war in 1793, his family, in common with all other English residents at Dieppe, were thrown into prison. At that time the little boy was staying at the country-house of a friend of his mother (M. Féral, de la Carperie Ingénieur en chef des ponts et chaussées du Departement de la Seine Inférieure), and when his family, through the interest of friends, had the means of escape given them, he was left behind in France until an opportunity should offer to send him to England. This never occurred. But M. Féral, faithful to his trust, brought the child up as his own son, educated him partly himself and partly at the government school at Pont-au-de-Mer, and at the age of fifteen took him into his own employment in the several works he was superintending under the government. In the year 1808 M. Féral got the youth an appointment in the Administration de la Marine, in which service he remained, first as secretary to the admiral of the fleet at Toulon, and afterwards in different ports, as Leghorn, La Spezzia, Genoa, and Brest, till at the cessation of the war in 1814 he was enabled to renew his intercourse with his family. In March 1815 he obtained a short leave of absence, and hastened to England, where he found his mother, brother, and sister living. He returned to Paris at the expiration of his leave in April, where he found that Bonaparte had escaped from Elba, and had put himself at the head of his army, and that the king, Louis XVIII. had fled. Such being the uncertain state of affairs, and his own desire to return to his family being very strong, Mr. Tarver gave up his situation and in less than a week rejoined his mother. He soon sought and obtained employment as a French master; first at the grammar-school at Macclesfield in Cheshire where he remained three years. In 1818 he went to live at Windsor, and in 1826 he was appointed French master to Eton school, which situation he held till his death April 15th 1851, aged sixty-one.

Besides having written several elementary works, now used at Eton and some other public schools, he published while at Macclesfield a 'Dictionary of French Verbs, showing their government and peculiarities.' During his residence at Windsor he wrote his translation of the 'Inferno' of Dante in French prose, with a volume of notes; and subsequently 'Lectures on French History,' 'Paris, Ancient and Modern,' and some minor works. He also revised the grammars of Wanostrocht and Levizac, and Nugent's 'Pocket French and English Dictionary.' For the last ten years of his life he was engaged on his 'Phraseological French and English Dictionary,' an original work of immense labour, and which has given to its author a high place amongst those who have most distinguished themselves in philological studies.

TASMAN, ABEL JANSSEN, one of the greatest navigators of the 17th century, whose fame has even yet scarcely equalled his merits, owing to his countrymen, the Dutch, having neglected to make known the important services which he rendered to geography. In the service of the Dutch East India Company he gave such proof of his enterprise and ability as to induce Anthony Van Diemen, the most distinguished governor-general who had presided over the affairs of that company, to commission him, in 1642, to proceed on a voyage, the object of which was to ascertain the extent of the Australian continent, on the western coast of which discoveries had been made by previous Dutch navigators.

On the 14th August 1642, Tasman sailed from Batavia in command of two vessels, the Heemskirk and the Zeehaan, directing his course first towards the Isle of France, where he put in for provisions and water. From the Isle of France he set sail on the 3rd October, and proceeded south to about 41° S. lat., afterwards to the south-east, to

about 50° S. lat., and then due east. Having passed 127° E. long., he sailed to the north and east, and on the 24th November discovered, at 10 miles distance, a land to which he gave the name Van Diemen. He did not remain here long, nor did he meet with any of the natives, but he continued on his voyage, sailing to the south-east, and doubled what he conceived to be the southern extremity of the Australian continent, or New Holland, but what in fact was the southern extremity of the island of Tasmania or Van Diemen's Land. He made an unsuccessful attempt to anchor in a bay, to which he gave the name of the Bay of Tempest—Storm Bay—on the south-eastern coast of Van Diemen's Land; and then ran to the north, where he found secure anchorage in another bay, to which he gave the name of Frederick Hendrik Bay, 42°52′ S. lat., 147°57′ E. long. On the shore he erected a standard, to which he attached the colours of the Dutch East India Company, and on the 5th set sail again. Unfavourable winds prevented his surveying, as he had intended, the north coast, and he therefore bore to the east, proposing to visit the Solomon's Islands, of which some account had been given by previous navigators. But on the 13th, being in about 42° 10′ S. lat. and 170° E. long., he found himself in view of a high mountainous country, which he named Staaten Land—land of estates—now known as New Zealand. Tasman supposed this land to be part of the continent of Australia. He sailed along the coast toward the north-east, and on the 17th anchored at the entrance of what he concluded to be a great bay. The natives from the shore approached in their canoes, but still remained at a distance, and refused to come on board either of Tasman's vessels, although every amicable demonstration was exhibited by the crews. Gathering confidence however, they afterwards came in large numbers, and a quarrel ensuing between them and the Dutch, three sailors were murdered. The bay in which this happened received the name of Mordenaars' Bay, or Murderers' Bay (40° 40′ S. lat., 173° E. long.). Tasman did not revenge the death of his men, but, availing himself of a favourable wind, set sail. Being followed however by two and twenty canoes with natives armed, he fired among them, killed one or two natives, and drove the rest on shore. He did not make any progress owing to the variableness of the weather, and was obliged to anchor again in a bay to the east of Massacre or Murderers' Bay which yet preserves his name (about 41° S. lat., 173° 30′ E. long.). When enabled to resume the voyage, he continued his course along the coast, bearing northwards, until, on the 4th January 1643, he found himself in a situation in which the violence of the current bearing to the west, and the swelling of the waves, which bore to the north-west, led him to conclude that the sea in that part afforded a free passage. To the west he perceived a group of small islands which he named the Three Kings (in about 34° 3′ S. lat., 172° 5′ E. long.). Those islands were inhabited, but the violence of the waves prevented all intercourse with the natives. Tasman now resolved to sail to the east, and afterwards to the north as far as 17° S. lat., and then to the west towards the isles of Cocos (15° 50′ S. lat., 174° 10′ W.long.), and of Hoorn (14° S. lat., 178° 23′ W. long.), with a view of obtaining some fresh provisions at one of these islands. On the 6th January he saw an island to the south at three miles distance, but no name is given to it. On the 8th, being, as he represents, in 32° S. lat., and 174° E. long., the force of the waves which rolled from the south-east suggested to him that he ought not to look for land in that direction; he therefore changed his course to the north, and on the 19th discovered an island which he called Pyllstnart (22° 22′ S. lat., 176° W. long.). On the following day he saw two other islands, and on the 21st approached the more northern, which he named Amsterdam, the native name being Tonga Taboo (21° 30′ S. lat., 175° 20′ W. long.); the other Middelburg, the native name being Eoa, the Ea-oo-wee of Cook (21° 24′ S. lat., 175° W. long.). The islanders brought various fruits in their canoes, and Tasman has described them as uniting courage with mildness. While here he discovered some other isles, before one of which he anchored, naming it Rotterdam, the native name being Ana Moka or Annamooka, 20° 15′ S. lat., 174° 31′ W. long. Captain Cook, when he visited these islands about a hundred and fifty years afterwards, found the tradition of Tasman's visit preserved among the natives.

On the 1st of February Tasman discovered the islands of Prince William, but his provisions being nearly exhausted, he could not stay to visit them. For several days subsequently the sky was so cloudy as to prevent his ascertaining the situation of his vessel, and when fine weather partially returned, he judged it best to sail towards 5° S. lat., and then to bear towards New Guinea, apprehending the return of unfavourable weather, in which he might be cast upon an unknown coast. By the 22nd of March he was in 5° 2′ S. lat., and having the advantage of clear weather and the east trade-winds, he soon came in sight of a cluster of islands which had been visited by two navigators, Schouten and Le Maire, and by them named Ontong Java. On the 29th he sailed past the Green Islands (4° 53′ S. lat., 154° 50′ E. long.), and on the 30th the Isle of St. John (3° 50′S. lat., 153° 50′ E. long.). This island, he says, appeared to be well cultivated, to abound in flesh, fowl, fish, and fruit, and to have a numerous population. Schouten having before sustained some injury from the natives, Tasman did not attempt to land. On the 1st of April he was in sight of what he supposed to be New Guinea, but in fact of New Britain, and shortly after he doubled the cape to which Spanish navigators had before given the name of Cabo Santa Maria—Cape St. George of Dampier—(5° S. lat., 152° 15′ E. long.). The crew were suddenly awoke on the night of the 12th by what resembled the shock of an earthquake; the situation of the vessel at the time, as Tasman states, being 3° 45′ S. lat. They sounded, supposing that the ship had struck, but could find no bottom. Several shocks, each less violent, succeeded. On the 20th they were near to Brandande Yland, or 'Burning Island,' which had been mentioned before by Schouten. On the 27th they were in sight of another island, which he calls Jama, a little to the east of Moa (8° 21′ S. lat., 127° 45′ E. long.), where they obtained cocoa-nuts and other fruits. Tasman has described the inhabitants as absolutely black, and speaking a copious language, in which the frequent repetition of the letter 'r' is noticed. He anchored on the following day at the Isle of Moa, where he was detained for eight days by unfavourable weather. The Dutch carried on an interchange of knives for cocoa-nuts and Indian figs with the natives. On the 12th of May he coasted the island to which Schouten had before given his name (50′ S. lat., 136° 20′ E. long.), and which is described as fertile and populous: the natives gave proof of their commerce with different Spanish vessels by the production of various articles which they had received in barter. Having now fulfilled his instructions, Tasman directed his course back to Batavia, where he arrived on the 15th of June. A map of his discoveries was sent to the Stadt House at Amsterdam.

The success of this voyage induced Van Diemen to commit to Tasman the command of a second expedition, the objects of which are set forth in the instructions given by the governor-general on the occasion. These instructions are printed in the introduction to Flinders' Voyages. After quitting Point Turc, or False Cape, situated in 8° S. lat., on the south coast of New Guinea, he was to continue eastward along the coast to 9° S. lat., carefully crossing the cove at that place, looking about the high islands or Speults River with the yachts for a harbour, despatching the tender De Braak for two or three days into the cove, in order to discover whether within the great inlet there might not be found an entrance to the South Sea. The great inlet or cove where the passage was to be sought is the north-west part of Torres Straits. It is evident that a suspicion was entertained in 1644 of such a strait, but that the Dutch were ignorant of its having been passed. The 'high islands' are those which lie in 10° S. lat., on the west side of the straits. Speults River appears to be the opening between the Prince of Wales Island and Cape York, through which Cook afterwards passed, and named Endeavour Strait. (Flinders' 'Voyage,' Introduction.) From this cove he was to coast along the west coast of New Guinea (Carpentaria) to the farthest discoveries in 17° S. lat., following the coast farther, as it might run westward or southward. It was feared that he would meet in those parts with the south-east trade-winds, from which it would be difficult to keep the coast on board, if he stretched to the south-east; but notwithstanding he was by all means to endeavour to proceed, that it might be ascertained whether the land was divided from the great known South Continent or not. These instructions were signed on the 29th of January 1644, by the governor general, and two vessels, the Zeehaan and the Braak, were placed at Tasman's disposal. But of the results of this second voyage nothing is known with certainty; nothing was ever published. "It seems to have been the general opinion," says Flinders, "that Tasman sailed round the Gulf of Carpentaria, and then westward along Arnhem and the northern coast of Van Diemen's Land; and the form of those coasts in Thévénot's charts of 1663, and in those of most succeeding geographers, even up to the end of the 18th century, is supposed to have resulted from this voyage. This opinion is strengthened by finding the names of Tasman, and of the governor-general, and of two of the council, who signed his instructions, applied to places at the head of the gulf; as is also that of Maria, the daughter of the governor, to whom Tasman is said to have been attached. In the notes also of Burgomaster Witsen, concerning the inhabitants of New Guinea and Hollandia Nova, as extracted by Mr. Dalrymple ('Collection of Voyages'), Tasman is mentioned as among those from whom his information was drawn." Of the private life of Tasman nothing is known, neither when nor where he was born or died.

An account of Tasman's first voyage is given in the 'Collection de Thévénot,' partie iv.; in Harris's 'Navigantium atque Itinerantium Bibliotheca,' fol., 1744; at the end of the 'Voyages de Correa,' tome ii., Paris; in 'Terra Australis Cognita, or Voyages to the Terra Australis during the Sixteenth, Seventeenth, and Eighteenth Centuries,' by Callander, Edin., 1766. From these sources, and from the 'Biographie Universelle,' tome 45, the substance of this article has been collected. Tasman is not even named in Chalmers, nor in many other universal biographies in the English language.

TASSIE, JAMES, was born of humble parentage, in or about 1735, in the neighbourhood of Glasgow, and was brought up as a country stone-mason. Going to Glasgow on a fair-day to enjoy himself with his companions, he visited the collections of paintings exhibited by the brothers Foulis, who were then endeavouring to establish an academy for the fine arts in that city. [FOULIS.] Feeling a strong desire to become a painter, Tassie removed to Glasgow, and studied drawing in Foulis's academy, but continued to practise his business. Though poor, he was frugal, industrious, and persevering; and,

hoping at least to become a statuary, if not a painter, he, in 1766, went to Dublin, where he was employed for some time as a sculptor and modeller. There he became acquainted with Dr. Quin, who was making experiments in the beautiful art of imitating engraved gems by means of coloured glass, or pastes, and who engaged him as his confidential assistant. Having succeeded in effecting great improvements in the art by their joint labours, Tassie was encouraged by his patron to remove to London, and to follow it as a profession. He accordingly reached London in 1766; and although owing to his diffidence and modesty, he had to struggle with many difficulties, he gradually emerged from obscurity, obtained a comfortable competence, and established such a reputation, that the principal cabinets of Europe were thrown open to him. Among his earliest patrons in the metropolis were the Society of Arts, who, in 1767, awarded him the sum of ten guineas for imitations of ancient onyx. In 1775 Tassie, who then resided in Compton Street, Soho, published a catalogue of the ancient and modern gems in his collection, of which he sold pastes or sulphur impressions at very moderate prices. The collection then amounted to more than three thousand articles; but it was subsequently much extended, and in 1791 appeared a new catalogue, containing fifteen thousand eight hundred articles, and forming two quarto volumes. This work, which is not confined to a dry description of the gems, but contains much useful information on that department of ancient art, was compiled by Mr. R. E. Raspe, who prefixed to the catalogue an introduction on the utility of such a collection of works of art, and on the history of engraving upon hard stones, and the imitation of gems by artificial pastes. The work contains also a frontispiece and fifty-seven plates of gems, etched by David Allan. From Raspe's introduction it appears that the demand for Tassie's pastes was encouraged, in the first instance, by the jewellers, who introduced them into fashion by setting them in rings, seals, bracelets, and other trinkets. He was very careful of his reputation, and would not issue imperfect impressions; but the celebrity of his casts induced other and less skilful modellers to sell their works under his name. About 1787 or 1788 Tassie received an order from the empress of Russia for a complete set of his gems, which he executed in the most satisfactory manner, in a beautiful white enamel composition, so hard as to strike fire with steel, and of such a texture as to take a fine polish, and to show every touch of the artist with the greatest accuracy. Wherever it was possible to do so, he coloured these in exact imitation of the originals; and in other cases such colours were used as might display the work to advantage. Tassie's business was continued by his nephew, William, on his premises in Leicester Square; and he added to the collection a series of casts of coins from the museum of the late Dr. William Hunter, of which he made a set by order of the Emperor Alexander, to add to the gems executed for the empress by his uncle, who died in 1799. Besides the branch of art for which he is principally celebrated, Tassie displayed considerable talent in modelling small portraits in wax, from which he frequently made pastes. He was much respected in private life for his piety, simplicity, modesty, and benevolence.

TASSO, BERNARDO, born at Bergamo in 1493, lost his father when a boy, and was brought up under the care of his uncle Luigi Tasso, bishop of Recanati, who was living at Bergamo. The bishop being murdered by robbers in 1520, Tasso left his native town, and lived for several years at Padua and Venice, and other towns of north Italy, where he displayed his talent for poetical composition. In 1525 he engaged himself as secretary to Guido Rangone, who was general of the Papal troops in north Italy. In 1529 he went to the court of Ferrara, where he remained a short time. A volume of Italian verses which he published at Venice in 1531 made him known to Ferrante Sanseverino, prince of Salerno, one of the principal Neapolitan barons, who kept a princely court after the feudal fashion of the times. The prince invited him to come to Naples, granted him a handsome allowance, with the liberty of withdrawing himself from time to time from his court to apply to his poetical studies in rural retirement. Tasso accompanied the prince of Salerno in the expedition which Charles V. undertook against Tunis, in 1534. He was afterwards sent to Spain, in 1537, on a political mission, and on his return he spent some time at Venice, where he became acquainted with the celebrated Tullia d'Aragona, the illegitimate daughter of a cardinal of the royal house of Aragon, who was herself a poetess, and led a very free life. Bernardo Tasso wrote verses in her praise. Having at last disentangled himself from this connection, he returned to Naples, where he soon after married a young lady of Sorrento called Porzia de Rossi, by whom he had a son, Torquato. In 1547 an insurrection broke out at Naples against the Spanish viceroy Don Pedro de Toledo, who, in concert with Pope Paul III., wished to establish the Inquisition in Naples after the fashion of Spain. The people elected a sort of council composed of nobles and citizens under the name of "Union for the service of God, the emperor, and the city," to administer temporarily the affairs of the country. This body chose the Prince of Sanseverino and the Prince of Sangro as its deputies to proceed to Germany and lay their grievances before Charles V. Bernardo Tasso, against the opinion of others, advised the prince to accept this mission. Sanseverino found the emperor highly incensed against the Neapolitans, and fearing for himself he went to France and entered the service of Henry II., for which he was declared a rebel by Charles V., and his property was confiscated. Bernardo Tasso followed his patron to France, where, after a time, he found himself in great pecuniary distress. He then returned to Italy, and went to the court of Guidobaldo, duke of Urbino, from whence he passed to that of the Duke Gonzaga of Mantua, who made him governor of Ostiglia, in which place he died in 1569.

Bernardo Tasso wrote a romantic poem in ottava-rima, entitled 'Amadigi,' the subject of which is taken from a Spanish romance. [AMADIS DE GAULA.] The plot or plots of Tasso's poems are deficient in interest, but the style is good, and the poet excels in his descriptions and comparisons, but he indulges at times in licentious strains. After writing his poem, he detached one of the episodes and swelled it into a separate poem, entitled 'Floridante,' which was published after his death by his son. He also wrote five books of 'rime,' eclogues, hymns, odes, sonnets, and other lyrics, some of which are admired for their imagery and smoothness of versification. He introduced in the Italian language that species of poetry which is called 'pescatoria' and 'marinaresca,' being descriptive of the habits and occupations of fishermen and mariners. His letters have been published in three volumes.

TASSO, TORQUATO, son of Bernardo, was born at Sorrento, in 1544. At the age of ten he was sent for by his father, then an exile, and after some time spent with him in several towns of north Italy, he went to the University of Padua to study law, for which however he had little inclination. At the age of eighteen he composed his first poem 'Rinaldo,' in twelve cantos. The subject is romantic, and is taken from the old chivalric legends concerning Charlemagne and his wars with the Moors. Bernardo was at first angry with his son for neglecting his more serious studies, but at last he relented, and gave his consent to the publication of the poem, which Torquato dedicated to the Cardinal Luigi d'Este, brother of Alfonso II., duke of Ferrara. In 1566 the cardinal took him into his service as a gentleman attendant, and introduced him to his brother the duke, and to his two unmarried sisters, Lucrezia and Eleonora. He was well received by all, and admitted into their familiar society. Tasso was young and amorous; he had been for some time passionately in love with Laura Peperara, a lady of Mantua, to whom he addressed many sonnets and other verses after the manner of Petrarch, styling her his Laura. This lady, with whom he had probably become acquainted during a visit which he paid to his father at Mantua in 1564, came some years after to Ferrara as a lady of honour of the duchess, and was married to Count Turchi of Ferrara. But in the mean time Tasso appears to have been struck with the personal attractions and mental accomplishments of the Princess Eleonora, the duke's sister, and already in 1566 there is a sonnet by him beginning 'Nel tuo petto real da voci sparto,' which is evidently addressed to a princess of a sovereign house. From that time he continued to write amatory verses evidently addressed to the same person, whom he styles his 'donna,' or mistress. In some of them he mentions the name of Eleonora, but as there were several ladies of that name at different times at the court of Ferrara, this has given rise to various surmises about the person meant. At last Tasso avowed in several ways his love for the princess, though, from the existing usages of society, it was impossible that he could ever have obtained her hand. Most of the sonnets and other lyrics, which are evidently intended for this object of his second love, are conceived in a respectful and somewhat melancholy strain, as if the writer felt the hopelessness of his passion. The disparity of rank was in those times an insurmountable obstacle to any legitimate result of such an attachment, and the house of Este was one of the proudest in Italy. Like Petrarch, Tasso seems to have obtained friendship only in return for his love. But there are some of Tasso's compositions written between 1567 and 1570, in which he assumes the tone of a favoured lover. Such are the two sonnets "Donna di me doppia vittoria aveste" and "Prima colla beltà voi mi vinceste," the dialogue between love and a lover, beginning "Tu ch' i più chiusi affetti," and the madrigal which begins "Soavissimo bacio." From the context, although no name is mentioned, they all evidently allude to the same object as the other amatory verses addressed to his 'donna.' There are also some autograph lines of Tasso discovered by Mai among the Falconieri manuscripts, and published by Betti at Rome ('Giornale Arcadico,' October 1827), in which Eleonora is mentioned by name:

> "Quando sarà che d'Eleonora mia
> Possa godermi in libertade amore?
> Ah, pietoso il destin tanto mi dia!
> Addio cetra, addio lauri, addio rossore."

It would appear that these verses, having been abstracted from Tasso's papers by some enemy, and shown to Duke Alfonso, first roused his suspicions.

Professor Rosini, in his able essay upon the 'Love of Tasso and the Causes of his Imprisonment,' Pisa, 1832, proves, in opposition to the assertion of Serassi and others, that Eleonora d'Este was the object of the above compositions, as well as of all the others addressed to his 'donna.' It is the four compositions last alluded to that constitute the real guilt of Tasso: they boast in prurient language of favours received, which, according to the best circumstantial evidence, were never granted, and which, if even granted, ought not to have been mentioned. And Tasso himself must have felt this, for when he set

out for France at the beginning of 1571, to accompany Cardinal Luigi d'Este on a mission to Charles IX., he left his manuscripts in charge of his friend Rondinelli, with directions to publish them in case he should die abroad, "except those which he had written to oblige some friend, and which must be buried with him."

This was a subterfuge to conceal the object of the above-mentioned compositions, and to make them appear as if written at the request of others, which in itself would have been no very creditable employment for a man of genius. However, before the end of the year 1571, Tasso took his leave of the cardinal in France. It would appear that while in that country, where he was introduced at the court of King Charles IX., and became acquainted with the French poet Ronsard, Tasso applied himself to study the points of controversy then debated between the Roman Catholic and the Reformed churches, and that his investigations of those delicate matters displeased the cardinal, who spoke to him strongly on the subject. But Tasso had other and secret reasons for wishing to return to Italy. Having returned to Ferrara, he entered the service of Duke Alfonso himself, by whom he was most graciously treated. "The duke extolled his poetical talent; he often listened to the recital of his verses (Tasso was then engaged about his 'Gerusalemme,' which he intended to dedicate to the duke); he admitted him to his own table, and to his own familiar society; and he refused him no favour that he chose to ask." (Serassi, 'Vita del Tasso;' Rosini, 'Saggio sugli Amori di Tasso.') Such was the conduct of Duke Alfonso towards the poet, until he discovered, years after, his guilty compositions. Whilst Tasso was thus a favoured guest, rather than a dependant of Duke Alfonso, he wrote his pastoral drama, the 'Aminta,' in which he portrays with exquisite skill the pangs and the delirium of love deemed hopeless for a long season, but in the end requited. The drama was performed at the court of Duke Alfonso, and its fame soon spread about Italy. Lucrezia, Eleonora's sister, who had married Francesco Maria, duke of Urbino, wishing to hear the 'Aminta,' invited Tasso to her court, where he remained several months. This was in 1573. While Tasso was absent from Ferrara, envy was busy at work against him to lower his credit with Duke Alfonso. At the same time Guarino the poet, who was also at the court of Ferrara, strove to ingratiate himself with the Princess Eleonora, and this excited the jealousy of Tasso. It appears that Tasso had been in the habit of writing to the princess, and sending her some of his poetical compositions; but now he wrote none for several months. At last he wrote her a letter, dated September 1573, which was first published by his biographer Serassi, in which, after apologising for his long silence, he sends her a sonnet, "which," he says, "is not like those fine ones which I suppose your grace is now wont to hear very often," alluding to those of his rival Guarino. And he goes on to say, that his sonnet is poor both in the conception and the style, as the author is poor of luck. This last expression cannot be understood as referring to his circumstances, for he was still in favour with both the courts of Ferrara and Urbino, and was receiving at the same time presents from the Duchess Lucrezia of Urbino. But still he sends to the Princess Eleonora the sonnet, "hoping that, whether good or bad, it will produce the effect that he wishes." This sonnet, which begins "Sdegno, debil guerrier, campion audace," is that of a desponding lover who asks for mercy. Tasso concludes his letter with the usual subterfuge, that "the sonnet is not written on his own account, but at the request of a poor lover, who having been for a time angry with his mistress, is now no longer able to stand out, and surrenders himself and asks for mercy." This and other passages of his amorous verses, referred to by Professor Rosini in the above-quoted essay, prove that the Princess Eleonora had been long aware of Tasso's passion, and felt flattered by it, but probably looked upon it as a poetical feeling, for which she gave him her friendship. He himself acknowledges this in several places; and yet he had already written, in the recess of his study, the guilty compositions which have been mentioned above.

Towards the end of 1573 Tasso returned to Ferrara, where he applied himself to finish his great epic poem 'La Gerusalemme.' The touching episode of Olindo and Sofronia, in the second canto, was meant to portray his own situation with regard to the Princess Eleonora; and in a sonnet which he wrote to that lady he evidently speaks of the charater of Sofronia as meant to represent herself.

Parts of the 'Gerusalemme' began to circulate about in manuscript, and the author was assailed by numerous pedantic critics. He thought that the duke and his sister Eleonora did not take up his defence with sufficient zeal; and this slight sank deep into the poet's heart. Towards the end of 1576 a false friend, who was in the secret of his love for the princess, disclosed some particulars of it to others. Tasso having heard of this, and meeting him in the court of the ducal palace, required him to deny what he had said; and upon the other's refusal, gave him a blow in the face. This led to a duel: the treacherous friend came escorted by his relatives, who also drew their swords against the poet; but Tasso, who was a good swordsman, succeeded in parrying their blows, and came away in triumph. Nothing particular happened after this until June of the following year, 1577, when Tasso, on the evening of the 17th of June, being in the apartments of the Duchess of Urbino, in Duke Alfonso's palace at Ferrara, fell into a violent passion at some impertinence, real or supposed, of a domestic, and forgot himself so far as to throw a knife after him. He was immediately arrested by order of Duke Alfonso, and confined to a room which looked on the court of the palace. It appears that between these two incidents his own servants had been tampered with in order to give up his concealed papers. Tasso got information of this, and looked out for a trusty servant from Urbino, and wrote on the subject to Guido Baldo, marquis del Monte, and his letter is quoted by his biographer Serassi. He had also felt for some time scruples about matters of faith: he mentions in his discourse to Scipione Gonzaga, that he had doubts concerning many points of religion. He had even applied to the inquisitor of Bologna, who had granted him absolution; but still he thought himself under the censures of the Church. All these things added to the anguish of his mind. From the place of his imprisonment Tasso wrote a submissive letter to the duke, begging his pardon; and the duke appearing to forgive him, released him after a few days, and took him with him to his country-seat of Bel Riguardo about the end of June. What happened there between the duke and Tasso is not ascertained; but from some expressions of the poet it appears that he was there closely and sternly examined by the duke, who had probably by this time in his possession Tasso's papers, "in order to get from him an acknowledgment of what, if avowed, would incense him against him." (Tasso's Sonnet, beginning "Alma grande d'Alcide," addressed to the deceased duke Hercules, father of Alfonso.) On the 11th of July the duke sent Tasso back to Ferrara under an escort, and shut him up in the convent of St. Francis, his secretary having written to the monks that he was mad, and must be treated as a madman.

Tasso's love adventures, his real or pretended madness, and the causes of his long imprisonment, made much noise about Italy at the time; and they have been so much discussed and commented upon since, that they have acquired an historical importance, especially as they serve to illustrate the manners of the times. Duke Alfonso has been much abused, and, we think, without discrimination, for his treatment of the poet. There is a mystery about the whole story resembling that which hangs over Ovid's banishment. Professor Rosini has collected with the greatest patience and care the discordant opinions, as well as the evidence resulting from Tasso's own writings, published and unpublished, and from those of his contemporaries; and the conclusion which he arrives at by the help of sound criticism is, that the duke, having in his hands the loose compositions of Tasso already mentioned, which, joined to his other compositions addressed to the same person, and his other strange sayings and doings, furnished full evidence that his sister Eleonra was the person alluded to in them, was naturally enough incensed against the poet, and thought that the only reparation that he could make to her injured honour was to make it be supposed that Tasso was mad. This gives the clue to his subsequent treatment of the poet. He must also have been confident that his sister was guiltless, otherwise, as Rosini observes, he would have taken a different sort of vengeance, according to the manners of the age. From the convent of St. Francis, Tasso wrote to the duke, saying, "that the clemency of his highness had forgiven him his faults, and that thenceforth if he spoke to anyone, he should acknowledge to all that which he clearly knew, that he was under a sanitary treatment." He adds, that he had resolved, when the treatment was over, to turn monk; and in a postscript he says, that he earnestly wishes that the duke may know all the truth, that he may not think him more mad than he is. In a long letter which he afterwards wrote to the Duke of Urbino, he says, that "in order to please Duke Alfonso, he thought it no disgrace to imitate the example of Brutus and Solon." Both those personages, according to Livy and Plutarch, feigned madness. Receiving no answer from either Duke Alfonso or the Duke of Urbino, Tasso, about the 20th of July, ran away from the convent, quitted Ferrara, and made his way alone and mostly on foot to Naples, and thence to Sorrento, where his sister was married. Having by kind treatment recovered his health and his spirits, he went to Rome, where he applied through some agent of the duke to be allowed to return to Ferrara. Duke Alfonso wrote in reply, that he was willing to receive Tasso again into his service, if he would allow himself to be treated by the physicians; but that if he continued his subterfuges, and to talk as he had done before, he would immediately turn him out of his territories, and never allow him to return. Tasso, upon this, returned to Ferrara in the spring of 1578, with the Cavaliere Gualengo. He was civilly but coldly received by the duke, who gave him to understand that he ought now to try to compose himself and to lead a quiet life, and to avoid all excitement. He attempted to get an interview with the Princess Eleonora and the Duchess of Urbino, but was prevented.

Tasso, tired of this manner of life, having lost the favour which he used to enjoy at court, ran away again from Ferrara in the summer of 1578, wandered to Mantua, Padua, and Venice, and then went to Urbino, where he wrote to the Duke of Urbino, who appears to have been then on bad terms with his own wife and with the court of Ferrara, entreating him to make the truth known, and to contradict the reports maliciously "circulated of his madness," saying that he had submitted to it in obedience to Duke Alfonso's wishes, but that he could not consent any longer to lead an animal life, far from literature and from the Muses. He wrote in similar terms to his friend Scipione Gonzaga at Rome, to his own sister at Sorrento, and to the Arciprete Lamberti, to whom he sent a sonnet, beginning "Falso è il romor che

suona." In October 1578, he left Urbino, and went to Piedmont under an assumed name; but he was soon known, and his fame as a poet secured him a flattering reception from Charles Emmanuel, prince of Piedmont, who offered to take him into his service upon the same terms as the Duke of Ferrara. But poor Tasso had still his eyes and his heart fixed upon Ferrara, and in spite of the advice of his friends at Turin, and, among others, of the Marquis Filippo d'Este, Alfonso's relative, he determined to go to Ferrara. He was encouraged to do so by letters from the Cardinal Albano, who it appears had been commissioned by the duke to induce him to return, promising him a kind reception. He arrived at Ferrara on the 21st of February 1579, on the eve of the arrival of Margarita Gonzaga, the new bride of Duke Alfonso. The court was busy about the preparations to receive the duchess. The duke refused to see Tasso, the princesses also denied themselves, his old apartments in the palace were closed to him, and the courtier and court attendants treated him with rudeness and contempt. Tasso now became furious, and he uttered impertinent words against the duke and the whole house of Este, which being reported to Alfonso, he gave orders to arrest him and confine him in the hospital of St. Anna as a declared madman.

Tasso remained a prisoner in the hospital full seven years, till July 1586. From some obscure passages of his own letters he appears to have been treated very harshly at first by the attendants of the hospital. He wrote to the duke, and to the princesses, but in vain. At last he grew more calm, and was treated with greater leniency. The wretched hole which is shown at Ferrara as having been his prison is no longer believed by competent judges to be the identical place of his confinement. (Valéry, 'Voyages Littéraires en Italie,' book vii., ch. 14.) Political party-feeling in our age has contributed to exaggerate the hardships of Tasso's confinement, as religious party-feeling has exaggerated the sufferings of Galileo in a similar condition. There was hardship no doubt in both instances, and the hardship in Tasso's case was aggravated by the state of his own sore and unsettled mind. When Cardinal Scipione Gonzaga visited Tasso at St. Anna, in the spring of 1580, he was lodged in a large and commodious apartment, where he could write and correct his compositions. In November of the same year he was visited by Montaigne, who speaks of him as a man whose reason was overcome by the vivacity of his imagination. In July 1581, the Lady Marfisa d'Este obtained leave of Alfonso to take Tasso with her for a few days to her country-house, where he had a philosophical discussion with her and her two ladies of honour, Tarquinia Molza, a learned woman, and Ginevra Marzia, upon the nature of love. From the recollection of this conversation, Tasso afterwards composed his dialogue, which he entitled 'La Molza, ovvero dell' Amore.' In September 1582 Tasso received at St. Anna the visit of Aldo the younger, who brought him copies of some of the finest editions which had come out of his press, and they spent two days together in speaking of their respective studies. Tasso in the meantime was busy writing, or correcting his various poetical compositions which were printed at Venice, but very inaccurately, to his great annoyance. He wrote in his confinement several philosophical discourses or treatises, such as 'Il Gonzaga, ossia del Piacere Onesto,' 'Il Padre di Famiglia,' the discourse 'Della Virtù Eroica e della Carità,' the dialogue 'Della Nobiltà,' and others. In his discourse to Gonzaga he says that it was wished that he should become insane, and that the cause, or at least one of the causes, of this persecution was some lascivious verses of his.

In 1583 Tasso grew seriously ill, he complained of his head, of his digestion, of singing in his ears, and other symptoms of a like nature. He consulted his friend Mercuriale, a physician of Padua, but Tasso was not a very docile patient; he wished for none but pleasant medicaments, and he would not submit to a total abstinence from wine. One of his vagaries was that he had a familiar spirit who appeared to him to comfort him. In 1584 he was allowed to be out at large during the Carnival season, and he wrote a curious dialogue on that circumstance entitled 'Il Gianluca, o della Maschere.' He enjoyed the society of Tarquinia Molza, of Count Girolamo Pepoli, and other noblemen and ladies of the court of Ferrara. He wrote about that time the dialogues, 'Il Beltramo, ovvero della Cortesia;' 'Il Malpiglio, ovvero della Corte;' 'Il Ghirlinsone, ovvero dell' Epitaffio;' 'La Cavalletta, ovvero della Poesia Toscana;' and 'Il Rangone, ovvero della Pace,' which last, addressed to Bianca Capello, grand-duchess of Tuscany, is dated from his apartments of St. Anna, 'Dalle sue stanze in St. Anna.' He was now tolerably composed and reconciled, and could hardly be called a prisoner. In one of his autograph letters, written to the Marquis Buoncompagni, in April, 1585, and which is in the library of Ferrara, there is a passage copied by Valéry, in which he says "the duke does not keep me in prison, but in the hospital of St. Anna, where priests and monks can visit me at their pleasure, and no one prevents them from doing me good." In several of his unpublished letters he gives directions about some articles for his wardrobe or his table, and shows a refined taste in both. But in that same year, 1585, a fresh source of vexations opened upon him. His great epic poem, 'La Gerusalemme Liberata,' had been published complete at Parma in 1581, and afterwards at Mantua in 1584. A host of critics fell upon it, and by their strictures strove to obscure all the merits of the poem. At the head of them stood Salviati, of the Crusca Academy. Tasso's language, his poetical style, his imagery, the plot of his poem, his episodes, everything was made a subject of censure. Tasso, already weakened by mental and bodily suffering, felt these attacks bitterly. He however took up his pen and wrote in a measured and dignified tone a defence of his poem. He was at the same time writing letters to all his friends to obtain his final liberty from the duke. He wrote to the city of Begarmo, to the duke of Mantua, to the grand-duke of Tuscany, to the pope, to the emperor, who all employed their good offices on his behalf with Duke Alfonso, who hesitated a long time before he consented to his release. At last Vincenzo Gonzaga, son of the Duke of Mantua, obtained, in July 1586, permission for Tasso to accompany him to Mantua. His reception at that court was like a triumph. In order to make some return for the kindness which he experienced from the house of Gonzaga, he completed his tragedy of 'Torrismondo,' which he dedicated to his liberator Vincenzo, on his accession to the ducal throne of Mantua in 1587. The subject of the 'Torrismondo' is a supposed Scandinavian legend. Some of the descriptions have been admired. After some time spent at Mantua and in his paternal town of Bergamo, Tasso, depressed by a settled melancholy, took leave of Duke Vincenzo, and repaired to Rome in the latter part of 1587, and thence to Naples in the following year. The poet appeared delighted with the beauties of his native country. At Naples he began a lawsuit to recover his paternal property, which had been seized when his father Bernardo became an exile. The Neapolitan courts of law have been at all times proverbially known for their dilatoriness, and justice was wretchedly administered under the Spanish viceregal administration. Tasso made little progress in his suit. But he found a sincere friend in the Marquis Gio. Batista Manso, who took him in the autumn to his estate of Bisaccio, where they spent the time sporting, listening to the rustic improvvisatori, and conversing in the evening upon various topics, especially about Tasso's pretended familiar. It was at the request of Manso's mother that Tasso undertook his 'Sette Giornate del Mondo Creato,' which is a poetical paraphrase of the narrative of the creation of the world in the first two chapters of Genesis. In 1589, Tasso, always restless, repaired to Rome; but finding himself in great pecuniary distress, he accepted an invitation of the grand-duke Ferdinand de' Medici to go to Florence in the spring of 1590, where he was received with great honour by the court and other persons of distinction, as if to make amends for the annoyance given to him by Salviati and his compeers.

Towards the end of the same year however he went to Rome, and in 1591 he returned to Naples, and then applied himself to re-write his epic poem, under the title of 'Gerusalemme Conquistata,' in order to satisfy the critics. However the first version of his poem is in the hands of all, whilst few ever read his 'Gerusalemme Conquistata.' Tasso intended to end his days at Naples; but in 1592, Cardinal Aldobrandini having been made pope by the name of Clement VIII., his nephew, Cinzio Aldobrandini, afterwards cardinal, who was well acquainted with Tasso, invited him in the most pressing manner to Rome, where he came about the middle of that year. He was stopped several days at Mola di Gaeta, the road being blocked up by the bands of the famous robber chief Marco Sciarra, who was scouring the country with perfect impunity. Sciarra, who was a man of birth and education, having heard that Tasso was detained at Mola, sent him a message to entreat him to proceed on his journey, assuring him of perfect safety from his men, and offering him an escort, which however Tasso declined; upon which Sciarra withdrew his men from the mountains of Itri, so as to leave the passage open for Tasso. Having arrived safely at Rome, he completed his 'Gerusalemme Conquistata,' which he dedicated to Cardinal Cinzio Aldobrandini. In the summer of 1594 he returned to Naples, and lodged first in the Benedictine monastery of San Severino, and afterwards went to a country-seat of his friend Manso. Meantime Cardinal Cinzio, out of affection and gratitude towards Tasso, prevailed on Pope Clement to grant the poet the honour of being solemnly crowned with the laurel-crown in the Capitol, as Petrarch and others had been. This being agreed upon, Cardinal Cinzio hastened to announce the news to Tasso, urging him to repair to Rome as soon as possible. Tasso did not seem at all elated; he observed to Manso that he thought it more glorious to deserve honours than to receive them. He however assented, and took an affectionate leave of his kind friend Manso, with a foreboding that it would be the last. He spent the Christmas festivities at the monastery of Monte Casino, and arrived at Rome in the beginning of 1595. He was met outside the gates by many gentlemen and attendants of the Papal court, by whom he was led in a kind of triumph to the Vatican palace, where he was introduced to the pope, who told him that he had "awarded him the laurel-crown, in order that it might be as much honoured by him, as in former times it had served to honour others." Tasso was lodged in the Papal palace, and treated with the greatest regard. While the day of the coronation was anxiously expected, Cardinal Cinzio fell ill; and Lent coming on, the pageant was postponed, and then Tasso himself fell seriously ill. He felt from the first a conviction that this illness would be his last; and wishing to compose himself in retirement for his last moments, he expressed a wish to be taken to the monastery of St. Onofrio, on Mount Janiculum. Having been carried thither in one of Cardinal Cinzio's carriages, he said to the prior and his monks who came to receive him

at the gate, "I am come to die amongst you." He was led into a comfortable apartment, where he devoted his remaining days entirely to religious practices, and seemed totally weaned from worldly feelings and cares. When the pope's physician announced to him his approaching death, he embraced him, thanking him for the happy tidings. To Cardinal Cinzio, who came to take leave of him, he expressed his gratitude for all his kindness; and as the cardinal and those present could not refrain from tears, he said to them, "You think that you are leaving me, but I shall go before you." He expired on the 25th of April 1595, after fifteen days' illness, being fifty-one years of age. He was buried, according to his desire, in the church of St. Onofrio, with a plain slab over his tomb, upon which the monks engraved the simple inscription, "Torquati Tassi ossa hic jacent."

The lasting fame of Tasso as a great poet rests upon his 'Gerusalemme Liberata,' or 'Il Goffredo,' as it is sometimes called, one of the few great epic poems of which the world can boast. The action is complete: it relates the events of the great crusade, and ends with the ostensible object of that expedition, the deliverance of Jerusalem from the hands of the Moslems. The beauties, as well as the faults of the composition, have been the theme of many disquisitions. The poem has a peculiarity that distinguishes it from most other epics: it is essentially a Christian poem; and breathes throughout the feelings, the faith, and the hopes of a Christian. Tasso, as he says in his invocation, had drawn his inspiration from a sacred source, and has thus afforded a refutation to those who pretend that the Christian religion is not so favourable to poetical imagery as the splendid fictions of mythology. A melancholy tinge pervades the poem; but it is a melancholy lighted up by cheering and constant hope. With the single exception of the episode of the gardens of Armida, the language of the 'Gerusalemme' is eminently chaste, and the morality of its sentiments is pure and elevated. Among its beauties of details we will only instance the episode of Olindo and Sofronia, in the 2nd canto; the council of the dæmons, in the 4th; the flight of Erminia, and her meeting with the old shepherd on the banks of the Jordan, in the 7th; the introduction of the Turk Solyman into the besieged city, in the 10th; the death of Clorinda, in the 12th; and the last fight of Argante with Tancred, in the 19th canto.

The other poems of Tasso have been mentioned in the course of this article. His lyrical compositions are very numerous, and many of them exquisite both in language and sentiment. Besides those which are upon amorous subjects, some refer to contemporary events, or are in praise of contemporary princes; others are upon religious subjects; and others refer to his own misfortunes.

Tasso's prose works consist of dialogues and dissertations, some of which have been already noticed; of a treatise upon epic poetry, dedicated to Cardinal Pietro Aldobrandini; discourses upon the poetical art, dedicated to Scipione Gonzaga; and of numerous letters, some of which remained unpublished till some thirty years back 'Lettere Inedite,' Pisa, 1827. Professor Rosini has edited a new edition of all the works of Tasso, begun at Pisa in 1820.

Tasso's 'Gerusalemme Liberata' has been translated into most European languages. There are English translations by Fairfax, Hoole, Broadhead, Hunt, and Wiffen. It has also been paraphrased into several Italian dialects, Milanese, Neapolitan, Calabrian, &c. The Life of Tasso has been written by Manso, Serassi, and others, and has been commented upon by Tiraboschi, Muratori, Zeno, Maffei, and other Italian philologists.

TASSO'NI, ALESSA'NDRO, born of a noble family at Modena, in 1565, was educated first in his native town, and afterwards at Bologna and Ferrara, where he studied the law. In 1597 he went to Rome, when he entered the service of Cardinal Ascanio Colonna, whom he accompanied to Spain in the year 1600. In 1603 the cardinal, having been made viceroy of Aragon, sent Tassoni to Rome to take charge of the administration of his property in Italy. During his stay in Spain Tassoni had opportunities of observing the internal state of that kingdom, which, after alarming all Europe in the preceding century by its ambition and the extent of its conquests, was now fast sinking into decay under the weak reign of Philip III. At Rome he wrote his 'Considerazioni sopra il Petrarca,' published in 1609, in which he commented very severely upon numerous faults, real or supposed, which he pointed out in the writings of that generally admired poet. Endowed with an inquisitive but somewhat captious mind, Tassoni aimed in his writings at opposing received opinions, and he employed sarcasm and ridicule for the purpose. Aromatari of Assisi took up the defence of Petrarch in his 'Risposte' to Tassoni's considerations, and this led to a controversy in the usual bitter style of Italian literary polemics. In 1612 Tassoni published his 'Pensieri Diversi' in ten books, being a collection of remarks on various subjects of science and literature which he had been in the habit for years of entering in his memorandum-book. Among other subjects he attacked the Physics of Aristotle, although he does not seem to have had himself very correct notions of physical phenomena. This work led to another controversy between Tassoni and several of his contemporaries. Meantime the Cardinal Colonna had died, and Tassoni, being now without employment, applied to Charles Emmanuel I., duke of Savoy, who promised him the post of secretary to his son, the cardinal of Savoy. But partly through court intrigues, and partly on account of Tassoni's known aversion to the court of Spain, with which the Duke of Saxony wished to be on good terms, he was kept waiting for years before he could take possession of his office at the court of the cardinal, who was then residing at Rome. Certain compositions entitled 'Filippiche,' in which the court of Spain was severely handled, as well as another pamphlet entitled 'Esequie della Monarchia di Spagna,' which appeared during that period, were generally attributed to Tassoni. Tiraboschi thinks that the first two of the 'Filippiche' are Tassoni's, but that the other five are by another pen. Copies of this work are very scarce. In 1623 Tassoni left the cardinal of Savoy in disgust, and retired to a country-house in the suburb of Transtevere, where he employed himself in study and rural occupations.

In 1626 Cardinal Ludovisi, nephew of Pope Gregory XV., took Tassoni into his service, and gave him apartments in his own palace, with a handsome stipend. After the cardinal's death, in 1632, Tassoni repaired to Modena, when he was made councillor to his sovereign Duke Francis I. of Este, for the remainder of his life. He died at Modena in 1635.

Besides the works already mentioned, Tassoni made an abridgment in Italian of the 'Annals' of Baronius, and some 'Annotazioni,' or corrections and additions to the Italian vocabulary of La Crusca. But the work for which he is best known is his mock-heroic poem, 'La Secchia Rapita,' or the 'Rape of a Bucket.' He is considered as having first introduced this kind of composition in the Italian language, as he had finished, though not published in print, his poem years before his contemporary Bracciolini published, in 1618, his 'Scherno degli Dei,' in which he turns into ridicule the gods of the ancient mythology. Tassoni's poem was published in a printed form in 1622, but manuscript copies had been in circulation long before. The subject is taken from the annals of his country under the year 1249, when a war having broken out between the two neighbouring cities of Modena and Bologna, the Modenese carried off in triumph a wooden bucket from within one of the gates of Bologna, which bucket is still seen suspended by a chain in the cathedral of Modena. The 'Secchia Rapita' has been generally admired by Italian as well as foreign critics. Voltaire speaks of it disparagingly, although he has borrowed from it (Valéry, 'Voyages Littéraires'), but Perrault and other French critics have done Tassoni full justice. The humour of the poem is peculiarly Italian, and the admixture of the serious and heroic with the burlesque is happily combined. Some of the descriptive passages are exquisitely soft and true to nature, such as the song in canto viii. which begins: "Dormiva Endimion tra l'erbe e i fiori," and the beautiful episode in canto x. of the voyage of Venus from the mouth of the Arno to Naples for the purpose of engaging Manfred, son of Frederic II., to assist the Ghibelines of North Italy. The 'Secchia Rapita' has gone through numerous editions: that of Barotti, Modena, 1744, is most splendid. Gironi has collected various judgments and comments upon this poem in his biography of Tassoni. Muratori has also written the Life of Tassoni.

TATE, NAHUM, was born in Dublin in 1652. His father was Dr. Faithful Tate, a clergyman in Ireland. He was educated at Trinity College, Dublin, whence he removed to London. On the death of Shadwell in 1690, the interest of Tate's friends procured him the situation of poet-laureate, which he held till his death. He seems to have been an improvident man, and somewhat addicted to intemperance. In the latter part of his life he resided in the precincts of the Mint, in Southwark, where he died, August 12, 1715. The Mint was then considered a privileged place, where debtors were not liable to arrest. This supposed privilege however was put down by statute 9 Geo. 1.

Tate wrote 'Memorials for the Learned, collected out of eminent Authors in History,' 8vo. 1686; 'Characters of Virtue and Vice described and attempted in Verse, from a Treatise of Joseph Hall, Bishop of Exon,' London, 1691; 'Miscellanea Sacra, or Poems on Divine and Moral Subjects,' 8vo, London, 1698; 'Panacea, a Poem on Tea,' London, 1700; besides Birth-Day Odes and an Elogy on the death of Queen Mary. He was also the author of about ten dramatic pieces, tragedy, comedy, and opera, including an alteration of Shakspere's 'Lear,' which kept the stage many years, but has for some time been superseded by the original.

Tate is chiefly known now by his metrical version of the Psalms, which he executed in conjunction with Dr. Nicholas Brady [BRADY], and which is now commonly annexed to the Book of Common Prayer of the Church of England. This version, though of little merit, was an improvement on the former version by Sternhold and Hopkins, which it soon supplanted. [STERNHOLD.] The first publication was an 'Essay of a New Version of the Psalms of David, consisting of the first Twenty, by N. Brady and N. Tate,' 8vo, London, 1695; this was followed by 'A New Version of the Psalms of David, fitted to the Tunes used in the Churches, by N. Tate and N. Brady,' London, 1698, with a 'Supplement of Church Hymns,' 8vo, London, 1700.

TATIA'NUS, of Assyria, was a pupil of Justin Martyr, after whose death he wrote an apology for Christianity, under the title of 'A Discourse to the Heathen' (Λόγος πρὸς Ἕλληνας). In this work he gives some account of his own life. He was brought up in heathenism, the different forms of which became known to him by his many travels: and all those forms appeared to him unsatisfactory. He then turned his attention to the Old Testament, on which he thought he

saw the impress of truth. Arriving at Rome, where he practised as a rhetorician, he met with Justin Martyr, by whom he was converted to Christianity.

After the death of Justin he embraced some heretical opinions, the germs of which may be seen in his 'Discourse to the Heathen.' The chief of his heresies were the Marcionite doctrines of the two principles of good and evil, and of the evil of matter, and the Valentinian doctrine concerning Aeons. His followers were however chiefly remarkable for the practical application they made of their Marcionite opinions by lives of the strictest asceticism. They lived in celibacy, refused all luxuries, and abstained from the use of wine even at the Lord's Supper. Hence they were called Encratites (ἐγκρατῖται), Apotactites (ἀποτάκτικοι), and Hydroparastatæ (ὑδροπαραστάται). But it must be observed that these terms were often applied to all ascetics. The Tatianists were Encratites, but all called Encratites were not Tatianists. The date of Tatian's heresy is placed by Eusebius in the year A.D. 172.

Of his lost works the chief were a treatise on 'Perfection after the Pattern of the Saviour' (περὶ τοῦ κατὰ τὸν σωτῆρα καταρτισμοῦ), and a 'Harmony of the Four Gospels' (εὐαγγέλιον διὰ τεσσάρων). The latter work is particularly noticed by Theodoret, who found 200 copies of it in the Syrian churches, which he took away from the people on account of the heresies contained in the book. For this reason, chiefly, Neander supposes that the Harmony of Tatian was not simply compiled from the narratives of the four Evangelists, but contained also many things out of the Apocryphal Gospels. Some writers, among whom is Lardner, think that Tatian's 'Harmony' is still extant in an Arabic manuscript in the Vatican Library. His 'Apology' is usually printed in the works of Justin Martyr. There are separate editions of it by Gesner, folio, Zürich, 1546; and by Worth, 8vo, Oxon., 1700.

(Eusebius, *Hist. Ecc.*, iv. 29; Hieronymus, *De Vir. Illust.*, c. 29; Clemens Alexand., *Strom*, iii. 12; Lardner's *Credibility*, pt. ii., c. xiii., &c.; xxxvi., sec. 2; Neander's *Gesch der Christ. Relig. und Kirche*, i., p. 762. and p. 1131.)

TATIUS, ACHILLES. [ACHILLES TATIUS.]

TAUBMANN, FRIEDRICH, was born at Wonsees, near Baireuth, on the 16th of May, 1565, where his father was a shoemaker. His father died very early, and his mother married a tailor, who wished to bring up his step-son Friedrich to his own business; but as the boy showed little inclination, he was sent in 1577, to school at Culmbach, where he was obliged to gain his livelihood by singing and begging. In 1582 he went to the gymnasium of Heilbronn, where his Latin verses and the wit displayed in them were so much admired, that he was crowned by Paul Melissus as poet-laureate. Ten years later he went to the University of Wittenberg, where he distinguished himself, and, in 1595, was appointed professor of poetry and eloquence, to which afterwards the honour of court-poet was added. He died at Wittenberg, on the 24th of March 1613.

Taubmann was conscientious in the discharge of his official duties, and he was a witty and humorous man. During his lifetime he had the reputation of being the greatest wit of the age, and persons of the highest rank sought his society. From all that can be learned about him, it is clear that he did not, like many others in similar positions, forget his own dignity as a man: he never acted as a buffoon or a flatterer, but always manifested a straightforward and upright character. In his time philology was sinking very rapidly in Saxony, all attention being absorbed by theological controversies and sophistries, and Taubmann was one of the very few who, both in earnest and in jest, impressed upon his contemporaries the necessity of resuming a thorough study of the ancient languages as the only means of raising theological studies to their proper position. This he did more especially in his work 'Dissertatio de Lingua Latina,' the last edition of which appeared at Wittenberg, 1614. With the same view he exerted himself in his lectures, and in his editions of Plautus (4to, Wittenberg, 1621,) and of Virgil (4to, Wittenberg, 1618), in which he made his countrymen acquainted with the labours of foreign scholars. His poetical works, though very popular in his time, have no great merit. They appeared in several collections, under the titles of 'Columbæ Poeticæ,' 'Melodæsia,' 'Schediasmata Poetica,' and others. After Taubmann's death, the name of Taubmanniana was applied to all kinds of witty sayings and anecdotes.

(Erasmi Schmidii *Oratio in Taubmanni Memoriam*, 8vo, Wittenberg, 1613; *Taubmanniana oder Fr. Taubmann's Leben, Anecdoten witzige Einfälle und Sittensprüche*, von Simon von Cyreno, 8vo, Leipzig, 1797; Fr. Brandt. *Leben und Tod Frid. Taubmanni*, 8vo, Copenhagen, 1675; the best work however is by Ebert, *Leben und Verdienste Fr. Taubmanns*, 8vo, Eisenberg, 1814.)

TAULER, or THAULER, JOHANN, the most celebrated German divine of the 14th century. He was born in 1294, as some writers say, at Cologne, but according to others at Strasbourg. Respecting his life very little is known. He entered the order of the Dominicans at an early age, and was held in the highest esteem on account of his knowledge of philosophy and mystic theology, as well as for his pious and unblemished conduct, although he fearlessly attacked the vices and follies of his fellow-monks. The latter part of his life he spent in the convent of the Dominicans at Strasbourg, where he died on the 16th of June 1361, as is attested by his tombstone, which still exists in that city.

Tauler was a man of extraordinary piety and devotion, a zealous teacher, and a great promoter of mystic theology in Germany, which must regard him not only as the founder of that school of divinity, but at the same time as one of the greatest men that have ever sprung from it. His sermons, as well as his other religious and ascetic works show a glowing imagination and deep feeling: they are less addressed to the understanding than to the heart. But although this leaning and his love of mysticism frequently led him to religious sentimentality and absurdities, yet he never sinks down to the level of some modern mystic divines. Tauler was deeply read in scholastic philosophy, and although in his sermons he endeavours to steer clear of it, yet they are not quite free from sophistic subtleties, and there are passages which must have puzzled more than enlightened his audience. In his love of truth, and the earnestness with which he devoted himself to the instruction of the people, he was a worthy predecessor of Luther. Tauler's influence upon the German language and literature has acquired for him as distinguished a place in the history of German literature as that which he occupies among divines. In his time German prose scarcely existed, and the standard of sermon-writing was very low. The creation of a prose literature belongs almost exclusively to him: his style seldom aims at oratorical beauty, his sentences are short and abrupt, but always full of meaning. His language, which is the dialect of the Upper Rhine, is as pure as can be expected. It appears that Tauler did not himself write his sermons, but they were taken down as they were preached, by many of his hearers. We must therefore suppose that in the editions which were published shortly after his death, the form has been somewhat altered by the editors. The first edition of his sermons appeared at Leipzig, 4to, 1498, under the following title: 'Sermon des grossgelarten in gnaden erleuchteten Doctoris Johannis Tauleri predigerr ordens, weisende auff den nehesten waren wegk, yn geiste czu wandern durch uberschwebenden syn, unvoracht von geistes ynnige vorwandelt I deutsch manchen menschen zu selikeit.' This edition was followed by another at Augsburg, folio, 1508, and a more complete one at Basel, fol., 1521. A translation of these sermons into the dialect of Lower Germany was published at Halberstadt, fol., 1523, and another into High German by P. J. Spener, at Nurnberg, 4to, 1688. A new edition in modern High German was published at Frankfurt-on-the-Main, in 3 vols. 8vo, 1825, &c. The most interesting among his other religious works is that on the imitation of the life of Christ, 'Nachfolgung des armen Lebens Christi,' which was first printed at Frankfurt in 1621. The most recent edition is that by Schlosser, Frankf., 1833. A collection of all the treatises of Tauler was commenced in 1823, at Luzern, by N. Casseder, but only two volumes have appeared.

Most of the works of Taulor were translated into Latin by Laurentius Surius, fol., Cologne, 1548; this collection has been reprinted at Macerata and Paris. There are also one Italian and three Dutch translations: the best of the Dutch translations is that in folio, Antwerp, 1685.

A list of the works of Tauler, together with the whole literature on the subject, is given in Jorden's *Lexicon Deutscher Dichter und Prosaisten*, vol. v., p. 1-9.

TAURELLIUS, L. [TORELLI.]

TAUSAN, TAUSSEN, or TAGESEN, JOHN, the first Danish theologian who made his countrymen acquainted with the principles of the Lutheran reformation. He was born in 1494 at Birkinde, a village in the island of Funen. After he had received his early education in the convent of Antworskow, he wished to continue his studies at some university, and the abbot of the convent fixed upon Cologne. Here he became accidentally acquainted with some of the earliest works of Luther, which excited in him such a desire to study under the reformer, that he defied the opposition of his superiors, and went to Wittenberg. After having spent some time here he went to Rostock, where he took his degree of M.A., and thence proceeded to Copenhagen, to undertake the office of teacher in one of the public schools, 1521. This sphere of action however did not satisfy him: his wish was to proclaim the new doctrines, which he thought he could do more effectually if he withdrew to his former convent of Antworskow. Here he gained great reputation as a preacher, and at first endeavoured privately to make his brother monks acquainted with the reformed doctrines; but in 1524, on the occasion of the abbot being absent, Tausan delivered a sermon, which produced such an effect on his hearers, that most of the monks declared themselves ready to abandon their old belief. The excitement and disturbance arising from such proceedings led to Tausan being transferred to another convent at Wiborg, where however he persevered in his exertions, and again gained a considerable number of followers. King Frederic I. of Denmark, who was favourably disposed towards the doctrines of the German reformers, and wished to favour Tausan, sent him, in 1526, a letter of protection, gave him the title of court preacher, and assigned to him a church at Wiborg, where he might preach without molestation. The bishop of this place opposed him in everything; but his attempts were fruitless, as Tausan was supported by the sympathy of the people. The disputes between the two religious parties now became more vehement every day; and at last the king, in order to save Tausan, invited him, in 1529, to Copenhagen, where he was appointed preacher to the church of St. Nicolas. The reformation in Denmark, the seeds of which had thus been sown

made gradual and steady progress; and in order to settle the question permanently, the king issued a command that deputies of the Roman Catholics and Protestants should appear on the 8th of September 1530, before the assembly of the states, and explain their creeds and points of dispute. Tausan and the principal men of his party were present, and it was finally settled that the Protestants should preach and propagate their doctrines. The tranquillity thus restored was interrupted by the king's death in 1533, when the Roman Catholic party, and more especially the bishop of Roeskilde, again began to trouble Tausan, who was on the point of being driven out of his country. For a time he absented himself from Copenhagen; but Protestantism in the meanwhile made such progress, that the opposition to it in a short time either ceased or became very weak. In 1537 in which year John Bugenhagen was sent by Luther to Denmark to assist in arranging the ecclesiastical affairs of the country, Tausan was appointed preacher and lecturer on theology at Roeskilde; and four years later he was made bishop of Ripen, an office which he held until his death, on the 9th of November 1561.

Tausan wrote a considerable number of theological works in Danish: some of them are controversial, others exegetical, and a third class consists of translations of portions of the Scripture and of original hymns. His works, as well as the history of his life, show that he was a simple and straightforward man; but in talent he was far inferior to the great reformers who were his contemporaries.

(L. Holberg, *Dannemarckische Norwegische Staats-und Reichs Historie*, p. 128, &c.; compare Jocher, *Allgem. Gelehrten-Lexic*, iv., p. 1030, &c.)

TAVERNIER, JEAN-BAPTISTE, BARON D'AUBONNE, the son of an Antwerp engraver who had settled at Paris and dealt in maps, was born in 1605. He was a traveller from his boyhood. The sight of the maps with which he was surrounded, and the conversation of the geographers who frequented his father's shop, inspired him with a passion for seeing foreign countries, which he soon contrived to gratify, it does not very clearly appear by what means or in what capacity.

Between 1620 and the close of 1630 he visited most of the countries of Europe: this may be considered as his apprenticeship to the profession of a traveller. Between 1630 and 1669 he made six journeys to the East: this was the portion of his life devoted to productive toil. The story of the remainder of his life, from 1670 to 1680, impresses us with the idea of an elastic and untired spirit, which, stimulated in part by his dilapidated fortune, but still more by an incapacity of repose, sunk in an attempt to re-enter that world of active exertion in which his place had been occupied by younger men. To appreciate Tavernier, it is necessary to examine his character as it displayed itself in each of these three periods.

He appears to have left his paternal home before he had completed his fifteenth year; for he tells us that after visiting England, Antwerp, Amsterdam, Frankfurt-on-the-Main, Augsburg, and Nurnberg, he was induced by what he heard at the last mentioned place of the mustering of armies in Bohemia to repair to the theatre of war. About a day's journey from Nurnberg he met Colonel Brener, son of the governor of Vienna, who took him into his service. Tavernier was present at the battle of Prague, 8th of November 1620. Some years later he followed his master to Vienna, and was presented by him to his uncle, the governor of Raab, at that time viceroy of Hungary, who received the young Frenchman into his family in the capacity of a page. With this nobleman Tavernier remained four years and a half, and ultimately obtained his dismissal with a view to entering the service of the Prince of Mantua. Something appears to have made him change this determination; for after a brief stay in Mantua he left it about Christmas 1629, and after making a short tour in Italy, and visiting his friends at Paris, returned to Germany. During the summer of 1629 he made an excursion into Poland, on his return from which he attached himself for a short time to the family of Colonel Butler, "who afterwards killed Wallenstein." Hearing a report that the son of the Emperor Ferdinand II., (afterwards emperor himself, with the title of Ferdinand III.) was to be crowned king of the Romans in Regensburg, Tavernier, who had been present at that prince's election as king of Hungary (1625) and his coronation as king of Bohemia (1627), wished to be present at this third solemnity also, and with this view threw up his appointment (whatever it was) in Butler's household.

Tavernier has nowhere explicitly stated what were his rank and occupations while he led this unsettled life. No expression escapes him to intimate that he at any time found himself at a loss for money. The appointment of page in the family of a nobleman holding the high office of viceroy of Hungary was generally the first step to the command of a troop. Yet there is a vagueness in the language of Tavernier while speaking of this part of his history, which leads us to suspect that his station was more of a menial character. His lively and enterprising disposition seems however to have made him a general favourite, and his power of expressing himself—not very elegantly, if we are to judge from his French, yet intelligibly—in several European languages, rendered him an eligible attendant. His position was most probably that of one of the ready-handed, quick-witted, not overscrupulous attendants, with whom men of high rank in that age found it necessary to surround themselves. From hints dropped in different parts of his travels, it is highly probable that he had picked up some money in the wars; he had acquired some knowledge of the military art; he knew something of watchmaking and jewellery; and, above all, he had learned to shift for himself. Beyond such a general acquaintance with maps and geography as he had picked up in his father's shop, he possessed no literary or scientific attainments; and his tastes and habits were those of the young rufflers of his age. A naturally frank and kindly though somewhat boisterous temper had done much to neutralise the worst impressions of the lax school in which he had been educated.

After such preliminary training, and with a character thus far developed, Tavernier commenced his travels in the east. He had already been turning his eyes in that direction, and making interest to be received into the suite of a new ambassador the emperor was about to despatch to the grand seignior, when the confidential agent of Richelieu, Father Joseph, who had known him at Paris, proposed that he should accompany two young French noblemen who were travelling to Palestine by the way of Constantinople. Tavernier closed with the offer, and in company with his employers reached that city during the winter of 1630-31. A recent biographer has stated that he began his first journey in 1636: the origin of the mistake is as apparent as that it is a mistake. Tavernier says, "after the ceremony of the coronation was finished," and Ferdinand III. was not crowned king of the Romans till December 1636. Tavernier gives no dates in the account of his first journey; but we know that he embarked at Marseille for his second in September 1638; and we also know that he arrived at Rome on his return from his first voyage on the day of Easter. He was detained eleven months at Constantinople, waiting for a caravan, and seven weeks by a severe attack of sickness at Aleppo; so, if we assume he set out from Regensburg in December 1636, we have only three months left for the overland journey from Regensburg to Dresden, Vienna, Constantinople, Erzeroum, Tabriz, Ispahan, Baghdad, Aleppo, and Scanderoon, and the voyage from Scanderoon to Rome. It is impossible that Tavernier's first journey could have been subsequent to Ferdinand's coronation as king of the Romans. But a strong effort was made by that prince's father to have him crowned at the close of the diet held at Regensburg in 1630; and Tavernier, writing from memory forty years later, may have imagined that the festivities he witnessed at that time were in honour of a coronation which was expected to take place, but did not. Two passages in his Travels seem to place it beyond a doubt that the visit to Regensburg which led to his first journey took place in 1630. In his first volume (p. 689 of the Paris edition of 1676) the expression occurs, "in 1632 on the road from Ispahan to Bagdat." He only travelled that road once, and that was on his return from his first expedition into Persia. It would be unsafe to rely upon the evidence of a figure in a book not very correctly printed; but in the account of his first journey to Ispahan he mentions having seen at Tocat the vizir, who was executed a few days later, after being obliged to raise the siege of Baghdad. This can only refer to Khosrew Pasha, executed there about the end of April 1632.

This date being ascertained, the chronology of the ensuing forty years of Tavernier's life may be gleaned from his travels with tolerable accuracy. He began his first journey to the east from Regensburg in December 1630, penetrated by way of Constantinople and Tabriz to Ispahan, and returned by Baghdad and Aleppo to Europe early in the summer of 1633. From this date till the commencement of his second voyage his history would be a complete blank had he not told in a parenthesis that he was appointed comptroller in the household of the Duc d'Orléans, who gave him leave of absence during his journeys to the east. On the 13th of September 1638 he embarked at Marseille in a Dutch vessel, and, landing at Scanderoon, proceeded by way of Aleppo and the Great Desert west of the Euphrates to Basra. There he embarked in a vessel sailing to Ormuz, and, landing at Bushire, proceeded through Shiraz to Ispahan. After some stay in that capital, he travelled by Shiraz and Lars to Gombroon, where he embarked for Surat. He visited Agra on this occasion; but here again we are at a loss for dates to enable us to trace his routes. We only know that he passed through Burhampore on his return from Agra to Surat in 1641; that he visited Goa, and returned to Surat by land about the end of that year; and that he was at Ahmedabad, either going to or returning from Agra, in 1642. That he had revisited Ispahan in the interval is not improbable, since he says that "for six journeys which I have made between Paris and Ispahan, I have made twice as many from Ispahan to Agra and other parts of the Great Mogul's dominions." He was at Ispahan towards the close of the year 1642, and probably soon after returned to France. On his third voyage he took with him the brother already alluded to, and left Paris on the 6th of December 1643. This time, after visiting Ispahan as usual, he embarked at Gombroon for India. In January 1645 he left Surat on an excursion to the diamond-mines near Golconda. In January 1648 he made a voyage by sea to Goa; and in April of the same year he embarked at Mingvela for Batavia, whence he returned to Europe in the Dutch fleet in 1649. Tavernier's fourth journey occupied him from the 18th of June 1651, when he set out from Paris, till 1655. On this occasion he proceeded from Persia to Masulipatan in May 1652; he revisited the diamond-mines near Golconda in 1653; and in 1654 he travelled from Ormuz to Kerman, and after spending three months there took the route of Yezd to Ispahan, and returned to Europe by Smyrna. His fifth journey was begun in February 1656. He was at Agra in

1659, but we are at a loss for other dates in this journey. The sixth and last expedition that Tavernier made to the east was begun in November 1663 and was terminated in 1669. The most important novelty of this journey was his tour through the province of Bengal as far as Dacca, which occupied him from November 1665 till July or August 1666. He was at Ispahan in July 1667, and on his return to Europe visited Constantinople for the second time.

The very unsatisfactory arrangement adopted in the narrative of Tavernier's journeys has rendered it advisable to extract from it the preceding incomplete chronology of them. His first publication was an account of the interior of the seraglio at Constantinople, 'Nouvelle Relation de l'Intérieur du Serail,' published at Paris, in a thin 4to volume, in 1675. This was followed by an account of his travels, 'Six Voyages en Turquie, en Perse, et aux Indes,' also at Paris, in two quarto volumes, in 1676. A third volume was added in 1679, containing an account of Japan and the origin of the persecution of the Christians in these islands; an account of the proceedings of the deputies from the king and the French company of the Indies both in Persia and India; observations on the commerce of the East Indies; account of the kingdom of Tunquin; account of the conduct of the Dutch in Asia.

In preparing the account of the seraglio and the two first volumes of his Travels, Tavernier employed Chappuzeau, a dull and unintelligent writer: the memoirs contained in the third volume were prepared by Lachapelle, secretary to the president Lamaignon. The account of the seraglio, and the contents of the third volume of the travels, are partly memoirs compiled from the information of others, and partly more full expositions of topics touched upon in his narrative. It is to the first two volumes of Tavernier's travels that we must look for such information of the countries he visited, the time he spent in them, and the adventures he encountered, as is necessary to enable us to determine what he witnessed himself, what he learned from the report of others, how far his informants were worthy of belief, and how far he was qualified to understand their communications. But the arrangement of these two volumes is the very worst that could be conceived for supplying satisfactory information upon these heads. The first volume professes to give an account of the various routes by which the Parisian traveller can reach Constantinople, Ispahan, and the Persian Gulf. It is arranged as a *routier;* the result of all Tavernier's observations upon each line of road is given at once, and it is only from incidental remarks that we learn when and in what direction he travelled it. His remarks upon the customs, government, and commerce of the different countries are thrown into intercalary chapters. A similar arrangement is adopted in his second volume, which contains the fruits of his observations in the south of India, in the region between Surat and Delhi, in Bengal, and in the Dutch possessions in the Eastern Archipelago. The work is neither a systematic account of the geography and statistics of the countries in which Tavernier travelled, nor is it a personal narrative of the traveller. It is an ill-digested and unsatisfactory attempt to combine both.

Yet are the four volumes we have mentioned full of available matter, both for the historian and the geographer. The former will find in it the fruits of the forty years' experience and observation of a European merchant in Turkey, Persia, India, and the Indian Archipelago, in the 17th century. Tavernier did not possess either the intellect or the education of Thévenot and Bernier, but his opportunities of observation were more varied and protracted. He was a part of that commercial enterprise and rivalry of which they were only spectators. He is himself a specimen of the kind of adventurers who at that time managed the commerce of Europe with the East. His unconscious revelations of his own character may be relied upon, and the naiveté with which they are made encourages us to believe what he tells us of others. His statements have not passed unchallenged: they wounded the national pride of the Dutch too sorely to be left without a reply, and the partisan feelings of the Protestant literati of Europe induced them to embrace the cause of Holland, in opposition to the protégé of Louis XIV. Even the Roman Catholic literati took little interest in a writer who frankly confessed that he saw nothing interesting or valuable in the plain of Troy or the ruins of Persepolis. And yet notwithstanding the violent attacks of the Dutch and Calvinist writers, the silence of others, and even of himself (for Tavernier did not engage in a controversy), not one material assertion he made has been disproved. Unfriendly criticism has been confined to the remark that many of his statements regarding the Dutch are trivial, and betray a littleness of mind: this may be, but they are not the less characteristic for that reason. Tavernier's accounts of the principal objects of Oriental commerce in his day, of the leading markets and routes of trade, of the money of the different countries, and the state of the exchanges, are more full and intelligible than those we find in any other cotemporary writer. His success in trade affords a guarantee of the correctness of the opinions he states. We have collated his routes, whenever this was possible, with those of recent travellers, and have found them in general so accurate, that they may be relied upon for the purposes of comparative geography, and in one or two instances as affording information regarding tracts which have not been visited since his time. Tavernier's notices of the route from Casvin to India by Candahar, and of the provinces to the north of Erivan, leave a favourable impression of his talent for extracting information from the native authorities. He has been accused of plagiarism, principally because of the striking coincidence between his account of the Guebres of Kerman, published in 1676, and that which Louis Moreri published in 1671 from the papers of Father Gabriel de Chinon. It deserves to be noticed that Moreri's publication is lucidly arranged and neatly expressed, while the account contained in Tavernier's travels is confused and miserable in point of diction. Had it been taken from Moreri, it is scarcely possible that the latter could have been so wretchedly composed. Add to this that the information found in the papers of Father Gabriel is not said to have been the fruit of personal observation: that Tavernier resided three months among the Guebres at Kirman, and had frequent dealings with them in India and elsewhere; that he and Father Gabriel repeatedly met in Persia; and it must be allowed that the priest is quite as likely to have derived his information from the merchant as otherwise. In judging of the statements made by Tavernier, the school in which he was trained, and his personal character as it appears from his own story, must always be kept in view. He had no knowledge of or taste for science and literature, for art, or antiquarian research. He acted upon impulse, and his instincts were love of travelling, and desire to acquire money for the sake of spending it in feasting and personal display. A diamond was a more interesting object to him than the mysterious remains of Tchelminar. He had no very nice or refined sense of honour, but he was frank and veracious, and little inclined to deck himself with stolen feathers of literature; possibly because he could not appreciate their value.

In this review we have been obliged to anticipate that part of the history of the third period of Tavernier's life, which relates to what may be called his literary labours. We are thus enabled to abridge the sequel of our narrative. On Tavernier's return from his sixth journey he was presented with *lettres de noblesse*, by Louis XIV., and purchased about the same time the barony of Aubonne in the Pais de Vaud. When his travels were published, they were, as has been intimated above, fiercely attacked; in particular, most virulently by Jurieu, in his 'Esprit de M. Arnauld' (December 1684); more temperately and with a greater parade of evidence by Henrick van Quellenburgh, in 'Vindiciæ Batavicæ' (Amsterdam 1684). Tavernier made no reply. Bayle has given a characteristic account of his conduct relative to the publication of Jurieu, which was rather a libel than a criticism. "He made a noise in the taverns and streets, he threatened and even named the day and hour when he would apply to the Walloon consistory of Rotterdam to demand execution of the canonical laws against the minister who had dishonoured him: but his threatenings came to nothing, he retired very peaceably, and never commenced any prosecution at all." The misconduct of a nephew, to whom he had intrusted the management of his affairs in the Levant, obliged him to sell, some time previous to 1688, his hotel in Paris and his estate of Aubonne. He retired first into Switzerland, and subsequently to Berlin, where he was nominated by the elector of Brandenburg director of a projected East India Company. From the time of his first journey he had regretted being prevented from carrying into execution a design which he then entertained of returning from Persia through the Russian dominions. His new appointment afforded him an excuse and opportunity for making that journey, and he set out to travel to the East Indies across Russia in 1688. He was taken ill at Moscow, and died there in the month of July 1689.

(*Les six Voyages de Jean Baptiste Tavernier, Ecuyer Baron d'Aubonne, en Turquie, en Perse, et aux Indes*, à Paris, 4to, 1676-79; *L'Esprit de M. Arnauld, tiré des écrits de lui et de ses disciples*, Deventer, 12mo, 1684; Henrick van Quellenburgh, *Vindiciæ Batavicæ, ofte Refutatie van het Tractact van J. B. Tavernier, Chevalier, Baron d'Aubonne*, Amsterdam, 4to, 1684; Bayle, *v.* 'Tavernier;' *Biographie Universelle*, *v.* 'Tavernier, Jean Baptiste,' par Weiss.)

*TAYLER, FREDERICK, was born near Elstree, Hertfordshire, in 1804. Having early acquired notice in the art-circles of the metropolis by his sketches and drawings, especially of animals, he was elected first an associate and in 1835 a member of the old Society of Painters in Water-Colours. In the gallery of that society his pictures soon secured him a considerable measure of popularity; and amid all the fluctuations of taste and fashion in art during the past quarter of a century he has maintained his place in the general estimation as one of the most original and brilliant of English water-colour painters. At first, Mr. Tayler painted a good deal in conjunction with George Barrett, he furnishing the figures to that painter's landscapes, as Sidney Cooper has occasionally furnished the figures to the landscapes of Lee, and Ansdell to those of Creswick; but since Mr. Barrett's death Mr. Tayler has painted alone. His pictures have been very largely drawn from the Scotch Highlands, embracing Highland peasants and sportsmen, ponies, dogs, and deer, in various scenes, occupations, and circumstances; and few painters have shown themselves more familiar with the Scotch mountains, moors, and lakes, or more at home in the 'bothies.' Another favourite class of subjects consists of hunting and hawking parties in the costume of the latter half of the 17th and the first half of the 18th century, which his knowledge of horses and dogs, and his tact in costume enabled him to paint with great spirit and facility; a series of lithographic copies of his sketches has made his skill in these classes of subjects widely known. One of Mr. Tayler's

largest and most important pictures is 'The Highland Larder—Weighing the Stag,' which has been excellently engraved in mezzotint by Mr. C. Lewis. The 'Festival of the Popinjay,' 'Morning of the

Family going to Church,' &c., are among the best known of his larger compositions. Mr. Tayler has also drawn a good many illustrations for books.

TAYLOR, BROOK. Referring to the ARTS AND SCIENCES Division of our work for an account of TAYLOR'S THEOREM, and of the methods of algebraical development which are the consequences of it, we here confine our attention to such points in the history of Taylor himself and that of his theorem, as can be recovered from the neglect into which they have fallen, at least in this country.

Nothing is said of Brook Taylor in the 'Biographia Britannica,' or Martin's 'Biographia Philosophica;' and Hutton, &c., give nothing but the date of his birth and death, entrance into college and the Royal Society. The 'Biographie Universelle' was the first work which gave any detail of his life, and this is due to the following circumstance:—In 1790, some members of the French Academy, struck with the scantiness of the existing information relative to so celebrated a man, requested Mr. W. Seward to make some inquiry on the subject in England. This gentleman applied to Sir William Young, Brook Taylor's grandson, who accordingly drew up an account of his ancestor from family materials, and printed and circulated it privately. This account, which was not published, was entitled 'Contemplatio Philosophica, a posthumous work of the late Brook Taylor, LL.D., F.R.S., some time secretary of the Royal Society. To which is prefixed a Life of the author, by his grandson, Sir William Young, Bart., F.R.S., A.S.S., with an appendix, containing sundry original papers, &c., London, printed by W. Bulmer and Co., Shakspeare Printing-office, 1793.' The account given by Prony in the 'Biographie Universelle' (1826) is, we are almost sure, one drawn up at the time from Sir W. Young's manuscript account as forwarded to Paris; with parenthetical sentences inserted just before publication. It is from this work that the following account is taken, as to the facts of his private life:—

Brook Taylor was born at Edmonton, August 18, 1685, and was the son of John Taylor, of Bifrons House in Kent, by Olivia, daughter of Sir Nicholas Tempest, of Durham, Baronet. John Taylor was the son of Nathaniel, who, to use a phrase of his own diary, "tugged and wrestled with the Lord in prayer," and was member (elected by Cromwell's summons) for the county of Bedford in the (Barebones) parliament of 1653. Brook Taylor's father was the most despotic of parents: his son was educated at home, where, besides enough of the usual learning to enable him to begin residence at St. John's Cambridge in 1701, he became excellent both in music and painting. "His numerous family were generally proficient in music, but the domestic hero of the art was the subject of this memoir. In a large family picture he is represented, at the age of thirteen, sitting in the centre of his brothers and sisters, the two elder of whom crown him with laurel bearing the insignia of harmony." The paintings of the future writer on perspective are represented as not needing the allowance always made for amateurs, but as capable of bearing the closest scrutiny of artists. At Cambridge he applied himself to mathematics, and acquired early the notice of Keil, Machin, and others. His first writing was on the centre of oscillation, in 1708, as appears by a letter to Keil, (afterwards given in 'Phil. Trans.,' 1713, No. 337). In 1709 he took the degree of LL.B., in 1714 that of LL.D. in 1712 he was elected to the Royal Society. As yet he had published nothing: his letters to Machin (preserved in his family), from 1709 to 1712, treat of various subjects; and, in particular, contain a solution of Kepler's problem. We may here conveniently put together a complete list of his works.

In the 'Philosophical Transactions,' 1712 (No. 336), On the ascent of water between two glass planes; 1713 (No. 337), On the centre of oscillation; also on the motion of a vibrating string: in the same year, a paper on Music, not printed. 1713 (No. 344), Account of experiment made with Hawksbee on the law of attraction of the magnet. 1717 (No. 352), Method of Approximation to the roots of equations; (No. 353), Appendix to Montmort on infinite series; (No. 354), Solution of a problem proposed by Leibnitz. 1719 (No. 360), Reply to the accusations of John Bernoulli. 1721 (No. 367), Propositions on the parabolic motion of projectiles; (No. 368), Experiments on magnetism. 1723 (No. 376), On the expansion of the thermometer. Besides these, the separate publications are:—

1715. Methodus incrementorum directa et inversa. Londini.—1715. Linear perspective, or a new method of representing justly all manner of objects as they appear to the eye in all situations. London.—1719. New principles of Linear perspective, or the art of designing on a plane the representations of all sorts of objects in a more general and simple method than has been done before. London. A different work from the former: its second edition (called the third, by an obvious mistake) bears 'revised and corrected by John Colson, London, 1749.' Joshua Kirby's well-known work, though called Brook Taylor's perspective, is not an edition of Taylor, but a new work founded on his methods.

In January 1714, he was chosen secretary of the Royal Society. In 1716, he visited his friends Montmort and Conti at Paris. He had

just had a warm correspondence with the former on the Newtonian doctrine, and on the tenets of Malebranche. His posthumous work, or rather tract, the 'Contemplatio Philosophica,' seems to contain his

France he formed the acquaintance of Bishop Bossuet and Lord and Lady Bolingbroke, with all of whom Sir W. Young has printed some of the correspondence. He returned to England in February 1717; but his health was now impaired, and, throwing up the secretaryship in October 1718, he retired to Aix-la-Chapelle. On returning to England early in 1719, he seems to have abandoned the mathematics almost entirely; among his papers of this period are essays on Jewish Sacrifices, and on the lawfulness of eating blood. At the end of 1720 he went to visit Lord Bolingbroke at La Source, near Orleans, and returned to England in 1721. After the middle of this year he wrote nothing for publication, nor could his grandson find anything of a mathematical character among his papers, with the exception of reference to a treatise on logarithms, which it seems he placed in the hands of his friend Lord Paisley (afterwards Abercorn) to prepare for the press, but which was never printed.

At the end of 1721 he married a young lady of small fortune, a circumstance which occasioned a rupture with his father. Some months after his marriage, and when there appeared hope of issue, his wife was informed that the birth of a son would probably accomplish a reconciliation between her husband and his father. On this she fixed her mind with such earnestness, that on finding herself in due time actually delivered of a son, she "literally died of joy:" the infant also perished. This melancholy event led to the reconciliation the hope of which had caused it, but not till the autumn of 1723. Dr. Taylor returned to his father's house, and in 1725, with his father's consent, married the daughter of a neighbouring proprietor. In 1729 he succeeded to the family estate by the death of his father, and in the following year his wife died in giving birth to a daughter, afterwards the mother of the writer of the memoir from which we cite. This blow was fatal; Lord Bolingbroke, now settled again in England, endeavoured to divert the thoughts of his friend by inducing him to pass some time in his house, but in about a year after the stroke, Dr. Taylor died of decline (in London, we suppose), December 29, 1731, and was buried in the churchyard of Saint Anne's, Soho. The family estate of Bifrons is still in the possession of the descendants of his brother Herbert.

We shall dismiss other points with brief notice, and as well known, in order to come to the history of *the* theorem: such are the celebrity of Taylor's solution of the problem of vibrating chords, the questions he proposed to the foreign mathematicians in the war of problems, his answer to those of Leibnitz, the accusation of plagiarism made against him by John Bernoulli, and his reply. With reference to the celebrated works on perspective, the first was mathematical, the second intended for artists who hardly knew anything of geometry. Bernoulli charged Taylor with having taken his method from another, and Prony states that it is in fact the one given by Guido Ubaldi, though he thinks Taylor could not have seen that method. The work referred to is 'Guidi Ubaldi Perspectivæ Libri Sex,' Pisauri, 1600, at which we have looked in consequence. Nothing is more easy than assertion about old books: if Prony had really looked attentively at the works of Ubaldi and of Taylor together, he would have seen that whereas Ubaldi's work—the very title page of which announces by a diagram that its distinctive feature is the use of vanishing points all at the height of the eye—only introduced the use of vanishing points as to lines which are horizontal (the picture being vertical), Taylor introduced the method of vanishing points for all lines whatsoever, and made them of universal application. We cannot think that he had never seen Ubaldi's work: a man of learning, an artist from early youth, was not likely to be ignorant of so celebrated a production. He must have seen, and generalised, the method given by Ubaldi. If indeed any one between the two is asserted to have a claim, that claim, when proposed, must be discussed: but a general charge of plagiarism from John Bernoulli is literally no more than a record of the fact that the party accused and John Bernoulli had had a quarrel, while what relates to Ubaldi is only so far true in that Ubaldi used the particular and Taylor the general method. It is not credible that Ubaldi was ignorant of the general proposition, or if he were so, Stevinus (whose 'Sciagraphia' was published in 1608) was not; ('Sciagraphia,' prop. iii.) but Stevinus did not use any vanishing points, except those of lines parallel to the ground, nor Ubaldi neither: while Taylor did use them, which is the distinctive feature of his system. Again, it is a strong presumption in favour of Taylor's originality in this point, that works published abroad shortly after his time do not contain it. For example, the 'Kurzgefasste Einleitung zur Perspectiv, von J. C. Bischoff, 1741,' a quarter of a century after the time of Taylor's publication, contains no use of vanishing points except at the height of the eye.

The 'Methodus Incrementorum' is the first treatise in which what is at this day called the calculus of finite differences is proposed for consideration. Besides what are now the most common theorems in this subject, there are various purely fluxional or infinitesimal theories, such as the change of the independent variable integrations, J. Bernoulli's series, &c., and various applications to interpolation, the vibrating chord, the catenary, dome, &c., centre of oscillation and per-

cussion, law of density of the atmosphere, refraction of light. The first enunciation of the celebrated theorem is as follows:—

PROP. VII. THEOR. III.

Sint x et z quantitates duæ variabiles, quarum z uniformiter augetur per data incrementa $\dot{z}$, et sit $n\dot{z} = v$, $v - \dot{z} = {}^{\prime}v$, ${}^{\prime}v - \dot{z} = {}^{\prime\prime}v$, et sic porrò. Tum dico quod quo tempore z crescendo fit $z + v$, x item crescendo fiet

$$x + \dot{x}\frac{v}{1\dot{z}} + \ddot{x}\frac{v\,{}^{\prime}v}{1.2\dot{z}^2} + \dddot{x}\frac{v\,{}^{\prime}v\,{}^{\prime\prime}v}{1.2.3\dot{z}^3} + , \&c.$$

Corollary I. expresses the corresponding theorem for decrements.

COROLL. II.

Si pro Incrementis evanescentibus scribantur fluxiones ipsis proportionales, factis jam omnibus ${}^{\prime\prime}v$, ${}^{\prime}v$, v, ${}_{\prime}v$, ${}_{\prime\prime}v$, &c. æqualibus quo tempore z uniformiter fluendo fit $z+v$ fiet x,

$$x + \dot{x}\frac{v}{1\dot{z}} + \ddot{x}\frac{v^2}{1.2\dot{z}^2} + \dddot{x}\frac{v^3}{1.2.3\dot{z}^3} + \&c.$$

vel mutato signo ipsius v, quo tempore z decrescendo fiet $z - v$, x decrescendo fiet

$$x - \dot{x}\frac{v}{1\dot{z}} + \ddot{x}\frac{v^2}{1.2\dot{z}^2} - \dddot{x}\frac{v^3}{1.2.3\dot{z}^3} + \&c.$$

Taylor does not make much use of his own theorem in the 'Methodus Incrementorum,' but he shows his command over it in the paper above cited on the roots of equations, in which he extends Newton's method to other than algebraical equations.

One would have supposed that such a theorem as that of Taylor, the instant it was proposed, would have been hailed as the best and most useful of generalisations. Instead of this, it sunk, or rather never rose, till Lagrange pointed out its power. This is perhaps an assertion which some may doubt: we proceed to make it good. The first criticism upon the whole work (without a word about the theorem) was that of Leibnitz, in a letter to John Bernoulli (June 1716, vol. ii., p. 380, of their correspondence), and it will show of what sort of view the neglect of this theorem was the consequence. The translation is as follows:—"I have received what Taylor calls his 'Method of Increments.' It is an application of the differential and integral calculus to *numbers, or rather to general magnitude*. Thus the English have placed the horses, according to the proverb, behind the cart. I began the differential calculus from series of numbers . . . . and so came naturally from the general calculus to the special geometrical or infinitesimal calculus. They proceed the other way, because they have not the true method of investigation. . . . . It is written obscurely enough." Bernoulli answers (August 1716, p. 389):—"I have at length received Taylor's book. What, in the name of God, does the man mean by the darkness in which he involves the clearest things! No doubt to conceal his habit of thieving: as far as I can make it out, I see nothing but what he has stolen from me, through his thick cloud of obscurity." The notion of Leibnitz prevailed for a long time, and is not quite extinct in our own day, though rapidly expiring; the Differential Calculus was to be used only as the medium in which pure algebra was to be applied to geometry and physics; and even a generalisation of existing theorems, expressed in the language of that Calculus, was a positively erroneous mode of proceeding.

In Britain, two really great disciples of Taylor, soon appeared, STIRLING and MACLAURIN. The first ('Meth. Diff.,' p. 102) repeated the theorem as given by Taylor himself, and adds that Herman had also given it in the Appendix to his 'Phoronomia;' and as this last work was published in 1716, were Stirling's assertion true, Herman must probably be considered an independent inventor. But on examining the appendix to the 'Phoronomia' (p. 393), to which Stirling refers, we find only the theorem in book v., lemma 3, of the Principia, and John Bernoulli's series for integration. Maclaurin ('Fluxions,' 1742, p. 610) proved Taylor's theorem again in the way which has since become common. But both Stirling and Maclaurin use only a particular case of Taylor's theorem, expanding not $\phi\ (x+z)$, but $\phi\ (0+z)$, or expanding ϕz in powers of z. Neither thought he was doing more than proving Taylor's theorem, and both attribute the result to Taylor. Nevertheless this particular case has been since called Maclaurin's theorem, though, if not Taylor's, it is Stirling's. Maclaurin's book was, no doubt, more read than either of the other two; it was the answer to Berkeley's metaphysical objections, and contained great power and vast store of instances; and this may have been the reason why a theorem which was best used in, and best known by, Maclaurin's book, should be called after his name. It is well that it should be so, or rather, it would be well that the development of $\phi\ (0+z)$ in powers of z should be called by the name of Stirling; for in truth the development of $\phi\ (a+b)$ in powers of b is one theorem or another in its uses, and in the consequences it suggests, according as a or b is looked at as the principal letter.

In the interval between Taylor's death and Lagrange's paper in the Berlin Memoirs for 1772, in which he first proposed to make Taylor's theorem the foundation of the Differential Calculus, the theorem was hardly known, and even when known, not known as Taylor's. We cannot find it in Hodgson's Fluxions (1736), in Maria Agnesi's Institutions (1748), in Landen's Residual Analysis (1764), in Simpson's Fluxions (1737), in Emerson's Increments (1763), in Emerson's Fluxions (1743), in Stone's Mathematical Dictionary (1743), nor in the first edition of Montucla's History (1758). We have examined various other places in which it should be, without finding it anywhere, except in the great French Encyclopædia (article 'Series'), and there we certainly did find it, mentioned only incidentally, and attributed by no less a person than Condorcet to D'Alembert. The Abbé Bossut, who wrote the preliminary essay, knew nothing about the theorem at that time; though afterwards, when he published his history of mathematics, he was better informed. We found afterwards that Condorcet (Lacroix, tom. iii., p. 396) was in the habit of assigning this theorem to D'Alembert; not with any unfair intention, but in pure ignorance. The fact was that D'Alembert ('Recherches sur différens points,' &c., vol. i, p. 50, according to Lacroix) gave for the first time the theorem accompanied by a method of finding the remnant of Taylor's series after a certain number of terms have been taken; and Condorcet, who probably had never seen the theorem elsewhere, thought it was D'Alembert's. In fact, D'Alembert himself gave the theorem as if it were new, and without mentioning the name of any one, which Lacroix says is 'assez singulier,' an opinion in which we cannot agree. Unless D'Alembert read English, we cannot imagine how he should have known Taylor's theorem, nor even then, unless Taylor, Stirling, Maclaurin, or an old volume of the 'Philosophical Transactions,' be supposed to have fallen in his way. We have no doubt that D'Alembert was a new discoverer of the theorem, and that Condorcet never saw it except in his writings. Our wonder rather is where Lagrange could have found the name of Taylor in connection with it. From Lagrange's time Taylor's theorem takes that place which, if it had always occupied, we should not have had to write any history of it.

*TAYLOR, HENRY, English poet, was born in the early part of the present century. A great portion of his life has been spent as a civil servant in the department of the Colonial Office; in which office he now holds one of the five senior clerkships. His first known literary effort was 'Isaac Comnenus,' a play in five acts and in verse, published in 1827. This was followed in 1834 by his more celebrated poem 'Philip Van Artevelde, a Dramatic Romance, in two parts,' of which there have been six or seven editions, and which has been translated into German. In 1836 he published a prose work of a different character, entitled 'The Statesman,' embodying, in the shape of reflection, much of his experience of public and administrative life. To this succeeded, in 1842, 'Edwin the Fair, an Historical Drama,' in five acts and in verse. In 1847, he published 'The Eve of the Conquest and other Poems;' and in the same year a prose work entitled 'Notes from Life, in Six Essays,' of which there have been three subsequent editions. In 1849 he gave to the world another work of a similar character, entitled 'Notes from Books, in four Essays;' and in 1850 he published 'The Virgin Widow,' a play in five acts, and chiefly in verse. There have also been collected editions of his poetical writings. His various works have given him a high reputation with the judicious as a man of thought and scholarship, and more particularly as a dramatic poet of great and peculiar ability—one of the few English poets of our time who have produced sterling poetic works of a thoroughly English character in the dramatic form once so dominant in our literature.

*TAYLOR, ISAAC, the author of the 'Natural History of Enthusiasm' and 'Ancient Christianity,' belongs to a family, several of the members of which have honourably distinguished themselves, and of whom we prefix a brief notice.

ISAAC TAYLOR, senior, was a man of great decision of purpose and of considerable mental power. Originally a line-engraver, he in 1786 removed from the metropolis to Lavenham, Suffolk, for the purpose of pursuing his profession, and at the same time training his children under his own eye in a quiet country town. Being a man of strong religious feelings he was led to take an active part in the community to which he belonged, and his occasional religious addresses being found very acceptable, he was eventually, 1796, invited to become the minister of an Independent congregation at Colchester, Essex. In 1810 he removed, on the invitation of a similar congregation, to Ongar, where he remained till his death, December 11, 1829. During this period he not only laboured diligently in his ministerial calling, and carefully educated his children, but likewise found time to write numerous small books on educational subjects: 'Advice to the Teens,' 'Scenes for Tarry-at-Home Travellers,' 'Beginnings of Biography,' &c., which had an extensive circulation. He also published a few sermons and other religious works. His elder brother CHARLES TAYLOR (who died November 1821), was the editor of Calmet's 'Dictionary of the Bible,' and the author of 'Fragments' on subjects of Biblical exposition.

ANN TAYLOR, the wife of Isaac Taylor of Ongar, was likewise a woman of superior ability and attainments. Having herself completed the education of her daughters, she somewhat late in life took up her pen, and wrote several volumes very popular in their day—'Maternal Solicitude,' and others, chiefly of an educational character. She died in 1830. *ANN TAYLOR (Mrs. Gilbert), and JANE TAYLOR, daughters of the above Isaac and Ann Taylor, also became widely known as the authors of juvenile works of more than ordinary excel-

lence. 'Hymns for Infant Minds,' and 'Original Poems,' written by them jointly, met indeed with an amount of success rarely accorded to such works: of the Hymns a thirty-fifth edition was published in 1814, and several editions of both the works have been published since. Jane Jaylor wrote besides the above, 'Display, a tale;' 'Essays in Rhyme;' and 'Contributions of QQ,' books which have maintained their favour with the public to the present time. Jane Taylor (born in 1783) died in April 1821. Ann (who married the late Rev. Joseph Gilbert, of Nottingham, author of a 'Treatise on the Atonement,' and some other theological works) is still living.

ISAAC TAYLOR, son of the above named Isaac Taylor of Ongar, was born at Lavenham in August 1787. His education was directed by his father, specially with a view to art as a profession, but his own inclination led him to the severer walks of literature. He did not receive a collegiate education, but he was well instructed in the learned languages; and one of his earliest publications was a translation of Herodotus. His course of life has been that of a studious literary man, and—as resident in the country (Stanford Rivers, Essex), and as the father of a family trained chiefly at home—it has not been an eventful course. His works have however made his name known among persons of reflective and studious habits, and won him warm friends and admirers. The books by which he is best known as a writer are the following; they have appeared at intervals in the course of nearly forty years:—'Elements of Thought,' 8vo, 1821, 'History of the Transmission of Ancient Books to Modern Times,' 8vo, 1827, 'The Process of Historical Proof,' 8vo, 1828—two works which were directed to the strengthening of the historical evidences of Christianity. 'The Natural History of Enthusiasm;' the 'Natural History of Fanaticism,' and 'Spiritual Despotism;' a kind of trilogy in which certain phases of the interior development of Christianity were investigated with great acuteness of analysis and the results set forth with striking originality of manner—these, and especially the 'Natural History of Enthusiasm' (which was published in the first instance anonymously), have been perhaps the most popular of all Mr. Taylor's writings. They were followed by another remarkable work, 'The Physical Theory of Another Life,'—the last of these directly psychological productions, and one at least as powerful as either of the others. To this succeeded some works of a less speculative and more didactic order 'Home Education,' 'Saturday Evening' a series of essays, and four lectures, entitled 'Spiritual Christianity,' books, which on account of their grave beauty and thoughtful, yet cheerful religious tone, found a welcome reception in quiet family circles. When the doctrines commonly known as Puseyite were being most energetically propounded in the 'Oxford Tracts,' Mr. Taylor, whose private reading for a long course of years had rendered him familiar with the Greek and Latin fathers, felt that, as "our modern church histories scarcely lift a corner of the veil that hides us from the recesses of the ancient church" the tractarians were in danger of misleading the unlearned by their zealous appeals to the practices and the authority of the early church, and that it was a seasonable duty therefore to "thoroughly inform the Christian community at large concerning the spiritual and the moral condition of the church during that morning hour of its existence." The work in which he sought to accomplish this task, 'Ancient Christianity,' appeared in parts, the first in April 1839, the 8th and last in December 1843, forming 2 vols. 8vo. It excited as might have been expected much angry criticism, but its position was never shaken, and its learning and argumentative power are now generally acknowledged even by the author's opponents. Mr. Taylor has since written historical surveys of two of the most remarkable movements in the Romish and Protestant churches, in the form of biographies of their originators—'Loyola and Jesuitism,' and 'Wesley and Methodism;' and an examination of the principles involved in recent developments of intellectual scepticism, 'The Restoration of Belief,' published like some of his earlier works, at first anonymously, but avowed in a subsequent edition. Besides these his more elaborate works, Mr. Taylor has written many essays in reviews, &c.

TAYLOR, JEREMY, was born at Cambridge in 1613, where he was baptised on the 15th of August in that year. His ancestors had been wealthy and respectable, one of whom, Dr. Rowland Taylor, is mentioned in Fox's 'Book of Martyrs' as bringing upon himself the persecution of the popish party in the reign of Mary, not only by the popularity of his character and talents, but also by his wealth. [TAYLOR, ROWLAND.] Taylor's father was a barber, a calling generally united in those days with surgery. At an early age Taylor was sent to Perse's grammar-school in Cambridge, and in his fourteenth year he was entered at Caius College as a sizar, an order of students who, Bishop Heber informs us, were then what the 'servitors' still continue to be in some colleges in Oxford, and what the 'lay brethren' are in the convents of the Romish Church. A little more than twenty years of age, having taken the degree of Master of Arts, and been admitted to holy orders, he attracted the notice of Laud, then archbishop of Canterbury, before whom he was invited to preach at Lambeth. Laud appreciated his eloquence and his talents, which he encouraged in the most judicious manner by having him settled at Oxford, where he was admitted to the degree of Master of Arts, and by the powerful interposition of the archbishop, in 1636, nominated to a fellowship. Taylor does not appear to have remained long or uninterruptedly at Oxford. In 1637-38 he was presented by Juxon, bishop of London, to the rectory of Uppingham in Rutlandshire. About this time an acquaintance which, in common with Laud, he maintained with a learned Franciscan friar, Francis à Sancta Clara, exposed him to the suspicion of a concealed attachment to the Roman Church—a suspicion to which the character of his mind, which tended to asceticism in religion, and to an extravagant veneration for antiquity, and which cherished a love of the gorgeous and imposing in the ceremonial of worship, gave some plausibility. At a later period in life however Taylor solemnly denied that there had ever been any solid ground for questioning the sincerity of his Protestantism.

In the civil wars he followed the fortunes of Charles, whose chaplain he was, and in 1642, when the king was at Oxford, he published there his 'Episcopacy asserted against the Acephali and Aerians New and Old,' in which he sought to maintain a cause that had then however unfortunately passed from the controversy of the pen to that of arms. Charles rewarded Taylor in the only way which it remained in his power to do, by commanding his admission to the degree of Doctor of Divinity. This honour was diminished by the indiscriminate manner in which it was conferred upon many other loyalists at the same time, so as to provoke an expression of dissatisfaction from the heads of the university; and its advantages were overbalanced by the loss which Taylor encountered in the same year, in the sequestration of his rectory of Uppingham by the parliament. In 1647, when the crisis of the civil war impended, he published his discourse, 'The Liberty of Prophesying.' After the defeat of the royalists Taylor was frequently imprisoned, but only for short periods. During the first years of the Protectorate he supported himself by keeping a school, in Wales, in company with Nicholson, bishop of Gloucester, and Wyat, afterwards prebendary of Lincoln, by his occasional writings, and by whatever contribution the friendship of the Earl of Carbery, on whose estate he exercised his ministry, might afford to him. In the year 1658 he was encouraged by Lord Conway to settle in Ireland, where he divided his residence between Lisburn and Portmore, and he officiated in the ministry at both these places. The provision which he received was however so inadequate to his wants, that he was obliged to remain under obligations to his friend John Evelyn, who generously allowed him a yearly pension. In the obscurity of Portmore Taylor did not escape the unhappy persecutions of that period. He was charged by an informer with having used the sign of the cross in baptism, and dragged before the Irish privy council, from a distance, and in the middle of a severe winter, to be examined. A fever was the consequence of his arrest, which probably induced the council to act leniently towards him.

In 1660 he travelled to London to prepare for publication his 'Ductor Dubitantium,' when he attached his signature to the declaration of the royalists, dated April 24th, in which they expressed the moderation of their views, and their confidence in the wisdom and justice of Monk. Taylor was thus favourably brought under the notice of Charles II., whose restoration took place this year, and to whom he dedicated the 'Ductor Dubitantium.' The king nominated him under the privy seal to the bishopric of Down and Connor, to which he was consecrated in January 1661: in the following month he was made a member of the Irish privy council; and in the next, in addition to his original diocese, he was intrusted with the administration of the small adjacent one of Dromore, on account, in the words of the writ, "of his virtue, his wisdom, and industry." In the course of the same year he was elected vice-chancellor of the University of Dublin. Bishop Heber has deemed it necessary to account for Taylor's not having received an English bishopric. Besides his eminent abilities, and his faithful adherence to the cause of the church and the king, he had married the natural daughter of Charles I., who was his second wife, and then living. This last circumstance however, if pleaded with the king in favour of preferment for Taylor, as Bishop Heber thinks, may have contributed to determine the scene of his promotion: "Charles may not have been unwilling to remove to a distance a person whose piety might have led him to reprove many parts of his conduct, and who would have a plausible pretence for speaking more freely than the rest of the dignified clergy."

The new station which Taylor was called upon to fill had peculiar and great difficulties connected with it. In the revolution through which religion had passed, livings had been conferred on men whose feelings were at variance with episcopacy, and they had to be conciliated to a willing obedience, or, as time proved, to submit to the severest test of principle in the sacrifice of their emoluments. In Ireland there were additional circumstances to contend with. The Episcopal or Protestant Church was unpopular; the preachers were almost exclusively English; the ritual was English, and to the mass of the natives unintelligible; there was no translation of the Scriptures, and yet attendance at the established churches was compulsory. Bishop Taylor laboured with much zeal and energy for the establishment of the Protestant religion; but with little effect. He was attacked by fever on the 3rd of August 1667, at Lisburn, and died in ten days, in the fifty-fifth year of his age, and the seventh of his episcopacy. The children of his first wife died before him; by his second, who survived him, he left three daughters.

The writings of Jeremy Taylor may be brought under four descriptions: practical, theological, casuistic, and devotional. The first comprises his 'Life of Christ,' which he published in 1658; 'Con-

templations on the State of Man,' a posthumous work; 'Holy Living and Holy Dying,' 1651; and his Sermons, which appeared at various periods. A work entitled 'Christian Consolation' has been referred to him, and published in the collected edition of his witings by Bishop Heber in 1820-22; but it has since been published in the name of Bishop Hackett, who appears to have been its true author. The second comprises his 'Episcopacy asserted against the Acephali and Aerians New and Old,' 1642; 'An Apology for Authorized and Set Forms of Liturgy,' 1644; his 'Discourse of the Liberty of Prophesying, with its just limits and temper; showing the unreasonableness of prescribing to other men's faith, and the iniquity of persecuting differing opinions,' 1647; the 'Unum Necessarium; or the Doctrine and Practice of Repentance,' 1665; 'Deus Justificatus, or a Vindication of the Glory of the Divine Attributes in the question of Original Sin, against the Presbyterian way of understanding it,' 1656; 'The Real Presence and Spiritual of Christ in the Blessed Sacrament, proved against the Doctrine of Transubstantiation,' 1654; 'A Dissuasive from Popery,' 1664. The third includes his 'Discourse of the Nature, Offices, and Measures of Friendship, with Rules of Conducting it,' 1657; and the 'Ductor Dubitantium, or Rule of Conscience in all Her general Measures,' 1660. The fourth comprises his 'Clerus Domini, or a Discourse of the Divine Institution, Necessity, Sacredness, and Separation of the office Ministerial, together with the Nature and Manner of its Power and Operation,' 1651; 'The Golden Grove, or a Manual of Daily Prayers and Litanies, fitted to the Days of the Week,' 1654; 'The Psalter of David, with Titles or Collects, according to the Matter of each Psalm,' 1644; 'A Collection of Offices or Forms of Prayer in cases ordinary and extraordinary; taken out of the Scriptures, and the Ancient Liturgies of several Churches, especially the Greek,' 1658; 'Devotions for Various Occasions;' and 'The Worthy Communicant, or a Discourse of the Nature, Effects, and Blessings consequent to the worthy receiving of the Lord's Supper, and of all the Duties required in order to a worthy preparation; together with the Cases of Conscience occurring in the duty of him that ministers and of him that communicates,' 1660.

Mr. Hallam ranks the Sermons of Bishop Taylor "far above any that had preceded them in the Church of England. An imagination essentially poetical, and sparing none of the decorations which by critical rules are deemed almost peculiar to verse; a warm tone of piety, sweetness, and charity; an accumulation of circumstantial accessories whenever he reasons, or persuades, or describes; an erudition pouring itself forth in quotation till his sermons become in some places almost a garland of flowers from all other writers, and especially from those of classical antiquity, never before so redundantly scattered from the pulpit, distinguish Taylor from his contemporaries by their degree, as they do from most of his successors by their kind. His sermons on the Marriage Ring, on the House of Feasting, on the Apples of Sodom, may be named without disparagement to others, which perhaps ought to stand in equal place. But they are not without considerable faults, some of which have just been hinted. The eloquence of Taylor is great, but it is not eloquence of the highest class; it is far too Asiatic, too much in the style of Chrysostom and other declaimers of the 4th century, by the study of whom he had probably vitiated his taste; his learning is ill-placed, and his arguments often much so; not to mention that he has the common defect of alleging nugatory proofs; his vehemence loses its effect by the circuity of his pleonastic language; his sentences are of endless length, and hence not only altogether unmusical, but not always reducible to grammar. But he is still the greatest ornament of the English pulpit up to the middle of the 17th century; and we have no reason to believe, or rather much reason to disbelieve, that he has any competitor in other languages." (Hallam's 'Introduction to the Literature of Europe,' vol. iii., c. ii.)

He has been accused of having copied a work of a similar character by Ludolphus de Saxonia, a Roman Catholic writer, in his 'Life of Christ;' but Bishop Heber, who had examined both works, asserts that there is scarcely any resemblance between them, and none which authorises the imputation of plagiarism.

'The Liberty of Prophesying' (that is, of interpretation) is the most popular in the second division of Taylor's writings. A very good sketch of it will be found in the third volume of Hallam's 'Introduction to the Literature of Europe,' and a more detailed one in the first volume of Heber's edition of Taylor's works. But the discourse itself is not long, and will well repay the reading. It considerably diminishes the admiration with which we are disposed to connect this production of Taylor with the man, his order, and the times, when we take into account the motives which he afterwards assigned for its publication. "In the dedication to Lord Hatton of the collective edition of his controversial writings after the Restoration, he declares that when a persecution did arise against the Church of England, he intended to make a reservation for his brethren and himself, by pleading for a liberty to our consciences to persevere in that profession, which was warranted by all the laws of God and our superiors." (Hallam, 'Introduction to the Literature of Europe,' vol. iii., p. 116.) Bishop Heber has vindicated Taylor from the charge of tergiversation, founded not upon the above testimony which Taylor himself furnishes, but upon the character of his proceedings when episcopacy was restored. If we must allow in reference to his Sermon preached before the Irish privy council, that the obedience which he there insists upon is only, as Bishop Heber suggests, that obedience to the laws of ecclesiastical superiors which is paid by the members (clergy) of their own communion; and that it is in fact no more than the privilege (which every Christian society exerts and must exert for its own preservation) to have the offices of its ministry supplied by such men as conform to the regulation imposed by the body at large on those to whom its powers are delegated; we ought to add that this distinction is left in much ambiguity; that principles are maintained with a much more general signification than this explanation allows; and, in one word, upon ninety-nine out of a hundred readers the sermon before the Irish privy council would produce impressions totally inconsistent with those derived from the 'Discourse on the Liberty of Prophesying.' After expressing his sorrow at seeing the horrid mischiefs which come from rebellion and disobedience, and his hopes of better things, the Bishop of Down and Connor proceeds in his sermon before the Privy Council to say that he sees no objection "against his hopes but that which ought least of all in this case to be pretended: men pretend conscience against obedience, expressly against St. Paul's doctrine teaching us to obey for conscience sake; but to disobey for conscience in a thing indifferent is never to be found in the books of our religion. It is very hard when the prince is forced to say to his rebellious subjects, as God did to his stubborn people, 'Quid faciam tibi?' 'I have tried all the ways I can to bring thee home, and what shall I now do unto thee?' The subject should rather say, 'Quid me vis facere?' 'What wilt thou have me to do?' This question is the best end of disputations. 'Corrumpitur atque dissolvitur imperantis officium, si quis ad id quod facere jussus est, non obsequio debito, sed consilio non considerato, respondeat,' said one in A. Gellius: When a subject is commanded to obey, and he disputes, and says, 'Nay, but the other is better,' he is like a servant that gives his master necessary counsel when he requires of him a necessary obedience. 'Utilius parere edicto quam efferre consilium;' 'he had better obey than give counsel;' by how much it is better to be profitable than to be witty, to be full of goodness rather than full of talk and argument." Farther on, in the same sermon, he distinguishes between a "tender conscience," which is such in reference to age or ignorance, or of "new beginners," and that which is the "tenderness of a boil; that is soreness indeed, rather than tenderness, is of the diseased, the abused, and the mispersuaded." The first is to be dealt tenderly with. "But for that tenderness of conscience which is the disease and soreness of a conscience, it must be cured by anodynes and soft usages, unless they prove ineffective, and that the lancet may be necessary.'

Mr. Hallam refers to the 'Ductor Dubitantium' as the most extensive and learned work on casuistry which has appeared in the English language. "As its title shows, it treats of subjective morality, or the guidance of the conscience. But this cannot be much discussed without establishing some principle of objective right and wrong, some standard by which the conscience is to be ruled. 'The whole measure and rule of conscience,' according to Taylor, 'is the law of God, or God's will signified to us by nature or revelation; and by the several manners and times and parts of its communication it hath obtained several names: the law of nature, the consent of nations, right reason, the Decalogue, the sermon of Christ, the canons of the Apostles, the laws ecclesiastical and civil of princes and governors, expressed by proverbs and other instances and manners of public honesty. . . . . . These being the full measures of right and wrong, of lawful and unlawful, will be the rule of conscience and the subject of the present book.' The heterogeneous combination of things so different in nature and authority, as if they were all expressions of the law of God, does not augur well for the distinctness of Taylor's moral philosophy, and would be disadvantageously compared with the Ecclesiastical Polity of Hooker. Nor are we deceived in the anticipations we might draw. With many of Taylor's excellences, his vast fertility, and his frequent acuteness, the 'Ductor Dubitantium' exhibits his characteristic defects: the waste of quotations is even greater than in his other writings, and his own exuberance of mind degenerates into an intolerable prolixity. His solution of moral difficulties is often unsatisfactory; after an accumulation of argument and authorities we have the disappointment to perceive that the knot is neither untied nor cut; there seems a want of close investigation of principles, a frequent confusion and obscurity, which Taylor's two chief faults—excessive display of erudition and redundancy of language—conspire to produce. . . . . . . Taylor seems inclined to side with those who resolve all right and wrong into the positive will of God. The law of nature he defines to be 'the universal law of the world or of mankind, to which we are inclined by nature, invited by consent, prompted by reason, but which is bound upon us only by the command of God.' Though in the strict meaning of the word law, this may be truly said, it was surely required, considering the large sense which that word has obtained as coincident with moral right, that a fuller explanation should be given than Taylor has even intimated, lest the goodness of the Deity should seem something arbitrary and precarious. And, though in maintaining against most of the scholastic metaphysicians that God can dispense with the precepts of the Decalogue, he may be substantially right, yet his reasons seem by no means the clearest and most satisfactory that might be assigned. It may be added, that in his prolix rules concerning what he calls a probable conscience, he

comes very near to the much-decried theories of the Jesuits. There was indeed a vein of subtlety in Taylor's understanding which was not always without influence on his candour." ('Introduction to the Literature of Europe,' chap. iv., vol. iv.)

Bishop Heber has also remarked on some of Taylor's positions to the same effect; instancing his admission that private evil may be done by public men and for the public necessity; his justification on moral grounds of the supposed fraud of the children of Israel in borrowing jewels of the Egyptians without any intention of restoring them. "In the first chapter of the third book, which treats of human laws and their obligations, a case occurs in illustration of Rule iv., that 'a law founded on a false presumption does not bind the conscience,' in which the Romish canonists seem to have given a more just decision than Taylor: Biretti, a Venetian gentleman, pretends a desire to marry Julia Medici, the daughter of a neighbour, with a purpose to seduce and desert her. A contract is made; but before its execution he gains his end, and leaving her, marries another. The canonists declare the former contract, followed by congress, to be a marriage, and that he is bound to return to Julia. 'No,' says Taylor, 'if he did not lie with her, *affectu maritali*, he was extremely impious and unjust; but he made no marriage, for without mutual consent marriages are not made.'" To these illustrations, adduced by Heber, may be added another, referred to elsewhere (Rule xi. 481): he maintains the right of using arguments and authorities in controversy which we do not believe to be valid; a rule of which he appears to have taken advantage, for "in the 'Defence of Episcopacy,' published in 1642, he maintains the authenticity of the first fifty of the apostolic canons, all of which, in the 'Liberty of Prophesying,' a very few years afterwards, he indiscriminately rejects." (Hallam.)

On devotional subjects the character of Taylor's mind fitted him to write with most success. In these we find his most glowing language, his aptest illustrations; and "whether he describes the duties, or dangers, or hopes of man, or the mercy, power, and justice of the Most High; whether he exhorts or instructs his brethren, or offers up his supplications in their behalf to the common Father of all, his conceptions and his expressions belong to the loftiest and most sacred description of poetry, of which they only want what they cannot be said to need, the name and the metrical arrangement." (Heber, 'Life and Works of Jeremy Taylor,' 15 vols., 1820-22.)

TAYLOR, JOHN, best known by the title, which he seems to have given to himself, of THE WATER-POET ('The King's Majesty's Water-Poet'), was born in the city of Gloucester in the year 1580. His education was limited; for he himself informs us that he was 'gravelled' in his 'Accidence,' and could get no further. He came to London, and was bound apprentice to a waterman—an occupation from which he derived his title of 'Water-Poet,' and which afforded him the means of subsistence during a great part of his life. He had however for fifteen or sixteen years some situation in the Tower of London; and he afterwards kept a public-house in Phœnix alley, Long Acre. Being an enthusiastic royalist, when Charles I. was beheaded he hung up the sign of the Mourning Crown, which however he was compelled to take down; and he then supplied its place by a portrait of himself, with the following couplet under it:—

"There's many a king's head hang'd up for a sign,
And many a saint's head too: then why not mine?"

Taylor was not satisfied with the distinction which his literary productions procured for him; he was fond of fixing public attention by other extraordinary performances. He once undertook to sail from London to Rochester in a boat made of paper; but the water found its way into his boat before he reached his destination, and he had some difficulty to get safe ashore. A journey which he performed by land is described in one of his tracts, entitled 'The Pennyless Pilgrimage, or the Moneyless Perambulation of John Taylor, alias the King's Majesty's Water-Poet; how he travelled on foot from London to Edinburgh in Scotland, not carrying any money to or fro, neither begging, borrowing, or asking meat, drink, or lodging.' He left "the Bell Inn that's extra Aldersgate" on the 14th of July 1618. He was attended by a servant with a horse, and they had a small stock of provisions and provender, which more than once relieved them when the occasional inhospitality which they met with had reduced them to the extremity of hunger. His course was through St. Albans, Stony Stratford, Coventry, Lichfield, Newcastle-under-Lyne, Manchester, Preston, Lancaster, Penrith, Carlisle, Edinburgh, Dunfermline, Stirling, Perth; and being then in the Highlands, he had an opportunity of seeing, at 'the Brae o'Mar,' one of those great deer-hunts which were then frequent in that part of Scotland, and of which he gives in his pamphlet an entertaining and picturesque description. The whole journey till his return to London occupied about three months. But a sort of voyage which he afterwards performed was apparently not less difficult. He published, as usual, an account of it himself—'John Taylor's last Voyage and Adventure,' performed from the 20th of July last, 1641, to the 10th of September following; in which time he passed with a sculler's boat from the citie of London to the cities and townes of Oxford, Gloucester, Shrewsbury, Bristol, Bathe, Monmouth, and Hereford.' From this title it might be supposed that he went all the way by water, a feat which, seeing the courses of the rivers, and the want of canals in those days, was an obvious impossibility; but the fact is, that when a river ceased to be navigable, or ran in a wrong direction, he shipped his boat and himself in a wain or waggon, and voyaged overland till he came to another river which suited his purpose: still a great part of the voyage was performed by water, and thus, to use his own words, "in lesse than twenty days' labour, 1200 miles were passed to and fro, in most hard, difficult, and many dangerous passages."

Taylor died in 1654, in his seventy-fifth year, and was buried in the churchyard of Covent Garden, London.

His publications, which amount to upwards of eighty, are some in prose, some in verse, and many both in prose and verse. As literary productions they are of little or no value—the verse mere doggrel, and the prose such as might be expected from a writer not without observation, but of no great power of mind, and almost entirely uneducated. Still they are by no means without their value. Nearly all of them being short occasional productions arising out of the circumstances in which he was placed, they afford many curious descriptions, as well as interesting glimpses of the opinions and manners and general state of society of the times in which he lived. Sir Egerton Brydges, in his 'Censura Litteraria,' has given a full list of Taylor's writings, and a tolerably copious one is also given in Watt's 'Bibliotheca Britannica.'

(Baker's *Biographia Dramatica*, by Reed and Jones, in which work he has obtained a place in consequence of having written a pageant, 'Triumphs of Fame and Honour,' 4to, 1634.)

TAYLOR, JOHN, LL.D., was born about the year 1703, at Shrewsbury, where his father, according to some writers, was a poor shoemaker, or, according to others, a barber. He received his early education at the grammar-school of his native place, and afterwards went to Cambridge, where he entered St. John's College, of which he became a fellow in 1730. The great reputation which he soon acquired as one of the best Greek scholars in the university, procured him the office of librarian of the university library, which he however afterwards exchanged for that of registrar of the university. His first work of importance was his edition of the Greek orator Lysias, under the title 'Lysiæ Orationes et fragmenta, Græce et Latine: ad fidem codicum MSS. recensuit, notis criticis, interpretatione, cæteroque apparatu necessario donavit Joannes Taylor,' London 4to, 1739. The year after he edited at Cambridge an octavo edition of the same orator for the use of students, with short notes and a useful index of the language. The study of the Attic orators led him to the study of the Attic law, of which he probably possessed a better knowledge than any man of his age. He was also fond of the study of the Roman and English law, and he resolved to devote himself to the legal profession. In 1741 he was admitted an advocate in Doctor's Commons, and the year after he took his degree of doctor of laws. On this occasion he published a Latin dissertation, 'Commentarius ad Legem Decemviralem de Inope Debitore in partes dissecando,' which is a very unsatisfactory explanation of this difficult subject. Soon after this he published an edition of two Greek orations, 'Orationes duæ, una Demosthenis contra Midiam, altera Lycurgi contra Leocratem, Græcè et Latinè,' with notes and emendations, Cambridge, 8vo, 1743, and in the same year he published the 'Marmor Sandvicence, cum Commentario et Notis,' Cambridge, 4to, 1743. This volume also contains a useful dissertation on this celebrated inscription, which had been brought from Athens to London by Lord Sandwich in 1739. In 1744 Dr. Taylor was made chancellor of Lincoln; and some years later he took holy orders, though without abandoning the study of the law and of the ancient writers. He was now successively made archdeacon of Buckingham and rector of Lawford in Essex, to which, in 1757, was added the lucrative place of canon residentiary of St. Paul's. In 1755 he published at London, in 4to, his 'Elements of Civil Law,' a second edition of which appeared in 1769. Dr. Taylor undertook this work at the suggestion of Lord Carteret, who had intrusted him with the education of his grandsons, whom he wished to be instructed in the principles and history of the civil law. The work displays great learning and knowledge of the subject, but it is not well adapted for the use of beginners; an abridgment of it appeared in 1773, in London, under the title 'A Summary of the Roman Law.' During the last period of his life, Dr. Taylor had made extensive preparations for a new edition of the Greek orators. One volume (which is the third) appeared in 1748 at Cambridge, but his death on the 4th of April 1756, prevented the author himself from completing the work, though all the materials were ready for press. The second volume appeared after his death, in 1757. The work bears the title, 'Demosthenis, Æschinis, Dinarchi, et Demadis Orationes: Græcè et Latinè, cum notis edidit J. Taylor.' The notes, which were published at a later time, are incorporated in Reiske's 'Apparatus Criticus' to Demosthenes. In a critical point of view the edition of Taylor is not of any great worth, and its chief value consists in his notes in illustration of the history of the orations and the Attic law. Dr. Taylor is said to have been a most amiable and disinterested man: he had considerable taste for poetry, and some specimens of his muse are printed in the 'Gentleman's Magazine,' and in Nichols's 'Select Collection of Poems.'

(Aikin and Johnston, *General Biography*, vol ix. p. 337, &c.; Reiske, *Præfatio ad Demosthenem*, p. 42, &c.)

TAYLOR, SIR ROBERT, born in 1714, was the son of a London

stone-mason, who was more prosperous than prudent, for he affected a style of living very unusual at that period among persons engaged in business: he kept his carriage, and also his country-house in Essex. Towards his son, on the contrary, he appears to have been far from liberal, as he bestowed on him only a common school education, and then placed him under Sir Henry Cheere, a sculptor, whose chief work of note is the statue of Col. Codrington, in the library of All Souls, Oxford. On quitting Cheere, he was furnished by his father with just sufficient money to proceed to Rome, where he was obliged to live with the utmost frugality. His studies in Italy were however of no long continuance, for he was soon summoned home by the intelligence of his father being dangerously ill; upon which he hurried back to England with as much expedition as the state of the Continent would then permit, and was obliged to disguise himself as a Franciscan friar. On reaching home, he found that his father was dead, and that he had left nothing. Thus thrown entirely upon his own resources and ability, all that remained for him was to set up business as a statuary, and he first brought himself into notice by Cornwall's monument. His principal other works in sculpture are Guest's monument, near the north door of Westminster Abbey, the figure of Britannia at the Bank of England, and the bas-relief in the pediment of the Mansion-house, London. After this he abandoned sculpture for architecture, and one of his earliest productions in his new profession was the mansion erected by him for Mr. Gower, near the South Sea House. In 1756-58 he was employed in the alterations of old London Bridge in conjunction with Dance, and thenceforth upon a number of buildings both public and private; but very few among them display much architectural taste, and least of all any of that richness in decoration and detail which might have been expected from one who had been brought up and had practised as a sculptor. The wings added by him to the Bank of England (afterwards swept away by his successor Soane) were at the time termed 'magnificent,' but then it could only be by comparison with the older building by Sampson, to which they were attached. This design itself was only borrowed from one of Bramante's, and was upon so small a scale as to look insignificant in such a situation. The 'Stone Buildings' at Lincoln's Inn are such a mere architectural blank, that the columns, instead of diminishing the poverty of its character, serve only to render it the more apparent. There is however some architectural character displayed in that which is called the 'Six Clerks' Office,' situated between the other building and Chancery Lane. The villa which he built for Sir Charles Asgill at Richmond is at least unexceptionable in taste, though it does not deserve the admiration it has obtained. Among his other works, Lord Grimstone's seat at Gorhambury is one of the best. If not great, he was eminently successful, in his profession, and obtained several lucrative appointments and surveyorships to the Admiralty, Foundling Hospital, Greenwich Hospital, and the Bank of England, for which he was well qualified, being a man of most business-like habits, and of most extraordinary diligence and assiduity. He was rarely in bed after four in the morning; was most abstemious in his diet, and drank no wine. Whether in consequence of taking warning from his father's example or not, he seems in almost all respects to have been the very reverse of him in his mode of living; and it is scarcely surprising that his economy, together with the appointments which he held, should have enabled him to realise a fortune of 180,000*l.*, though, as he himself used to say, he began the world with hardly eighteen pence. He died at his own house in Spring Gardens, September 27, 1788, and was buried in St. Martin's church. He gave the whole of his property to his only son, Michael Angelo Taylor, M.P., with the exception of a sum to the University of Oxford, to accumulate for a certain term of years and then to be applied to found an institute for the study of modern languages. This bequest having been incorporated with a similar one by Dr. Randolph for a picture and statue gallery, a building was begun in 1841, under the name of the 'Taylor and Randolph Institute,' from the designs of C. R. Cockerell, professor of architecture at the Royal Academy [COCKERELL, C. R.]; the buildings which form a handsome addition to the architectural features of Oxford are generally known as the Taylor Buildings. Taylor was knighted when sheriff of London in 1783.

TAYLOR, ROWLAND, LL.D., was a clergyman eminent for his learning and piety, who was burnt at the stake in the reign of Queen Mary. He is said by Bishop Heber to have been an ancestor of Jeremy Taylor. He was chaplain to Archbishop Cranmer, by whom he was appointed rector of Hadleigh, in Suffolk, where he went to reside.

Dr. Taylor was summoned, in the year 1553, to appear in London before Gardiner, bishop of Winchester, who was then lord chancellor, for resisting the performance of mass in his church at Hadleigh. He was strongly persuaded to escape, but refused, and presented himself before Gardiner, by whom, after a long conference, in which he defended his cause with unshrinking firmness, he was committed to the King's Bench prison. There he remained till the 22nd of January 1555, when he and other prisoners were cited before Gardiner, and the bishops of London, Norwich, Salisbury, and Durham, who were joint commissioners with the chancellor. The chief offence of which Dr. Taylor was now accused was his marriage; but he defended the right of priests to marry with so much learning, that no sentence of divorce was pronounced, though he was deprived of his benefice. At the end of January the prisoners were again brought before the commissioners, by whom they were sentenced to death. Dr. Taylor was committed to the Poultry Compter, where, on the 4th of February, he was visited by Bonner, bishop of London, who went there for the purpose of making him put on the dress of a Roman Catholic priest. Dr. Taylor resisted with his usual courage, and the dress was put upon him by force: he treated the whole proceeding with the utmost contempt, as a piece of mummery, and Bonner would have struck him with his crozier if he had not been restrained by his chaplain. On the following day the procession set forth which was to conduct him to the place of execution. In the course of the journey much persuasion was used by the sheriff and others to induce him to recant, but without making the smallest impression upon him. The procession passed through Hadleigh, where he was consoled and cheered by the blessings and prayers of his parishioners. The execution took place on the 8th of February, 1555, on Aldham Common, near Hadleigh. A stone, with the following inscription, perhaps still remains to mark the spot:—'1555. Dr. Taylor in defending that was gode at this plas left his blode.'

Bishop Heber, in his 'Life of Bishop Jeremy Taylor,' says, "There is nothing indeed more beautiful in the whole beautiful Book of Martyrs than the account which Fox has given of Rowland Taylor, whether in the discharge of his duty as a parish priest or in the more arduous moments when he was called upon to bear his cross in the cause of religion. His warmth of heart, his simplicity of manners, the total absence of the false stimulants of enthusiasm or pride, and the abundant overflow of better and holier feelings, are delineated, no less than his courage in death and the buoyant cheerfulness with which he encountered it, with a spirit only inferior to the eloquence and dignity of the 'Phædon.'"

TAYLOR, SILAS, otherwise called Domville, or D'Omville, by Antony Wood, was the son of Sylvanus Taylor, one of the commissioners during the civil wars for ejecting those of the clergy called 'scandalous and insufficient ministers.' Silas Taylor was born at Harley near Much Wenlock, in Shropshire, July 16, 1624, and after being educated at Shrewsbury and Westminster schools, became a commoner of New Inn Hall at Oxford in 1641. He was taken thence by his father to join the parliamentary army, in which he had a captain's commission. After the war he was appointed by the interest of his father sequestrator of the royalists in Herefordshire, in discharge of which office he conducted himself with so much moderation as to conciliate the king's party. Part of the bishop's palace at Hereford fell to his share in the general spoliation, and he acquired considerable wealth, all of which he was compelled to restore at the Restoration.

On that event he was treated by the royalists with great lenity, and appointed commissary of ammunition, &c. at Dunkirk, and about 1665 made keeper of the king's stores and storehouses for shipping at Harwich. He died November 4, 1678, and was buried at Harwich. Taylor was much interested in the antiquities of his country, and was enabled in the confusion of the civil wars to ransack the libraries of Hereford and Worcester cathedrals, and in the course of these researches is said to have discovered the original charter in which King Edgar asserts his claim to the sovereignty of the seas, which is printed in Selden's 'Mare Clausum,' lib. ii. He left materials for a history of Herefordshire, which afterwards came into the hands of Sir Ed. Harley of Brampton Brian in that county. To this collection belong Nos. 4046, 4174, 6726, 6766, 6856, and 6868 of the Harleian manuscripts, containing part of a general history with notes and special topographical information under the several parishes, extracts from 'Domesday,' Leland, &c. From these papers Mr. William Brome, a subsequent collector for the same county, is said to have borrowed largely. (Gough, 'Catalogue of Topographical Works,—Herefordshire.') In the Sloane manuscripts is a paper of Taylor's on the making of cider. (Ayscough's 'Catalogue,—Taylor.')

His published works are, 'The History of Gavelkind—with some observations and remarks upon many special occurrences of British and English history. To this is added a short history of William the Conqueror, written in Latin by an anonymous author in the time of Henry I.,' London, 4to, 1663. A History of Harwich was published from his papers by Samuel Dale, in 1730, and another edition, or the same with another title-page, London, 1732.

Wood ('Athen. Oxon.') states, that Taylor wrote many pamphlets before the Restoration, but without his name; that he was a good classical scholar and mathematician, and possessed of much general information; that he was an excellent musician, and that he composed several anthems, and edited 'Court Ayres,' &c., 8vo, 1655, printed by John Playford.

TAYLOR, THOMAS, was born in London on the 15th of May 1758: his parents were respectable in their calling, but not wealthy. At a very early age he was sent to St. Paul's School, and after remaining there about three years he was placed under the care of a relation who held a situation in the dockyard at Sheerness, with whom he resided several years. During this time he applied himself assiduously to the study of mathematics, and also obtained some knowledge of chemistry: he next became a pupil to the Rev. Mr. Worthington, a dissenting minister who possessed considerable classical acquirements, ultimately intending to complete his studies at Aberdeen with a view to the ministry. But a premature marriage and pecuniary difficulties

compelled him to relinquish his plan, and to accept a junior clerkship in Messrs. Lubbock's banking-house. While in this employment he devoted his spare hours to the study of Plato and Aristotle and their commentators. At this time, and to the end of his life, Mr. Taylor always devoted at least six hours of every day to study, and when not engaged in business they were generally the first six. Poverty, and the difficulties attending it, were no obstacles to him, and he always hoped to emerge from the obscurity they placed him in. He first attracted public notice by an attempt to discover the secret of the perpetual lamp, upon which he gave a lecture and exhibited his experiments at the Freemason's Tavern. Though it was a failure, it was marked by some ingenuity and great and curious research; it made him some valuable acquaintances, who encouraged him in another undertaking, which was to deliver a course of lectures on the Platonic philosophy. Introducing himself by such means, he was enabled to procure pupils, to whom he taught the languages and mathematics, having also been appointed to the office of assistant-secretary to the Society for the Encouragement of Arts, Manufactures, and Commerce, which he held for several years: he of course gave up and was glad to be emancipated from the less interesting labours of the banking-house. It was in this situation that he made a more extensive acquaintance among learned and scientific men of all professions, and among men of various ranks who are promoters of arts and sciences, than usually falls to the lot of an obscure individual: but he made something more than mere acquaintance; he acquired many friends who were able and willing to assist him in all his undertakings, and with whose help he finally accomplished all that he had in view, which was to translate the works of all the untranslated ancient Greek philosophers. It was an arduous task for one man, and apparently a hopeless one, seeing that Sydenham, with the advantage of a more regular education, being a graduate of Oxford, and a known and acknowledged scholar, had not only failed in his desire to impart knowledge to his less learned countrymen by means of translations, but had been suffered to perish in the attempt for want of patronage, "to the sorrow and shame (as his biographer says) of every friend of literature:" yet Sydenham was a good man, highly respected, and had many friends, or believed he had: he must have been a recluse, for the circumstances of his death seem to have caused surprise. Mr. Taylor was fond of society, and always in it: there was no appearance of abstraction about him; and a stranger would not have suspected him of being studious: he was always ready to join in conversation with any one who happened to be near him, and upon any subject; there were few subjects upon which he had not read, and he could always amuse or instruct if required. "Being gifted with a very extraordinary memory, he not only retained the immense store of knowledge he had amassed, but he could bring it all into use at his will:" he was deeply read in things that many like to hear of, though they are no longer studied, sorcery, witchcraft, alchemy, &c., and his fund of anecdote was quite inexhaustible: all this, joined to simple and unobtrusive manners, and irreproachable conduct, made him not only an agreeable companion to many, but to some he became almost a necessary one. Men whose occupations had prevented their reading, though they were desirous of knowledge, were particularly delighted with the company of Mr. Taylor, and such were his great supporters. It was by making friends chiefly that Mr. Taylor, who was as poor as Sydenham, contrived to print works that must have cost more than 10,000*l.*, that were not of the most saleable description, and that upon the whole produced no pecuniary profit. The Duke of Norfolk printed Plato, and from some unaccountable whim locked up nearly the whole edition in his house, where it remained till long after his decease, but he was attached to Mr. Taylor, and frequently made him his companion at Arundel. Mr. Meredith, a wealthy tradesman retired from business, was a man possessed of sound mental faculties, with no aversion to exercise them. Having read Plato he wished also to read Aristotle in an English translation, and Mr. Taylor was ready to help him to it upon no other condition than his undertaking to print it, which he did; and though he made a losing speculation of it, by printing too few copies, he was so well satisfied with Mr. Taylor's exertions, that he not only assisted him in bringing out some of his minor publications, but settled a pension of 100*l.* a year upon him, which he enjoyed till his death: such munificence and friendship in a man who had earned his money, and knew the value of it, is truly honourable. Mr. Meredith, though not versed in the ancient languages, obtained a great knowledge of ancient literature; he was a man who thought for himself, and came to just conclusions upon most subjects. Among Mr. Taylor's minor works some will be found dedicated to persons who printed them upon similar terms, and in a few cases gave him the benefit of the whole edition. He never exacted payment for his labour, except in one or two cases with the booksellers, and then he had little enough. But with such means he got over all his difficulties, and he had some, for he was twice married, and had several children; his income altogether was about 200*l.* a year. There are some persons who are not at all pleased with Mr. Taylor's attempt to revive certain ancient opinions; they neither wished to see some of the works he has translated, nor his remarks upon them in English; but they are the very persons who brought the writers into notice by constantly referring to them, and speaking of them in terms that are neither liberal nor entirely merited. These writers were the supporters of ancient opinions and establishments, the failure of most of which is now complete and past recovery; there can therefore be little to object to in their writings, and there is much that is good and worth preserving. For these reasons they found translators in every civilised country but England. It seems then that our professed scholars have not done their duty to the public: if they had given us good translations with their own annotations, the labours of Mr. Taylor would not have been called for, and any remarks he might have made elsewhere would have had little weight, and have been overlooked. There are important works yet untranslated, and there are many translations which are disgraceful to the literary character of our country: it would be well then that our scholars should look to these matters, and see that things which must and will be done are well done.

Mr. Taylor during the last forty years of his life, resided in a small house at Walworth, leading a life of perfect uniformity, and dividing his time between his labours and his attentions to his friends and family. He died on the 1st of November 1835, of a very painful disease in the bladder, which he bore with extraordinary fortitude and without complaining. He was an Academician by profession and a Stoic in practice; a sincere friend and a delightful companion. His works and translations are:—1, 'The Elements of a New Method of Reasoning in Geometry,' 4to, 1780, a juvenile performance lost or suppressed; 2, a Paraphrase of part of Ocellus in the 'European Magazine,' 1782; a translation of the whole work in 8vo, 1831; 3, 'The Hymns of Orpheus,' 12mo, 1787; second edition, 1824, augmented; 4, 'Plotinus on the Beautiful,' 12mo, 1787; 5, 'A Dissertation on the Eleusinian and Bacchic Mysteries,' 8vo, no date; 6, 'The Rights of Brutes,' 12mo, 1792, in ridicule of Paine's 'Rights of Man;' 7, 'Sallust on the Gods and the World,' 8vo, 1793; 8, 'The Phædrus of Plato,' 4to, 1792; 9, 'The Cratylus, Phædon, Parmenides, and Timæus,' 8vo, 1793; 10, 'Proclus on Euclid,' 2 vols. 4to, 1792; 11, 'Two Orations of the Emperor Julian to the Sovereign Sun and to the Mother of the Gods,' 8vo, 1793; 12, 'Pausanias' Description of Greece,' 3 vols. 8vo, 1794: for this translation, made in such haste that Mr. Taylor nearly lost the use of his right hand from continued exertion, he received 18*l.* The work was in such demand that it sold for a high price, and a second edition was printed in 1824 without consulting the translator, who heard of it accidentally when it was too late to correct it; a slight compensation was made to him, and he added some notes. this is an illustration of the remarks already made; a work like this should not have been left to a necessitous writer. 13. Five books of Plotinus, 'On Felicity; on the Nature and Origin of Evil; on Providence; on Nature, Contemplation, and the One; on the Descent of the Soul,' 8vo, 1794; 14, 'Cupid and Psyche,' from Apuleius, 8vo, 1795; 15, 'Metaphysics of Aristotle,' 4to, 1801; 16, Hederic's 'Greek Lexicon,' edited, 4to, 1803; 17, 'The Dissertations of Maximus Tyrius,' 2 vols. 12mo, 1804; 18, 'An Answer to Dr. Gillies' Supplement to his New Analysis of the Works of Aristotle,' 8vo, 1804; 19, 'The Works of Plato,' 5 vols. 4to, 1804, including reprints of the parts previously translated, and many commentaries taken from manuscripts, some of which have since been printed in the original language; 20, 'The Pythagoric Sentences of Demophilus;' these are printed with Mr. Bridgeman's translations, 8vo, 1804; 21, 'Miscellanies in Prose and Verse,' 12mo, 1805, 2nd ed. 1820; 22, 'Collectanea,' 8vo, 1806; 23, 'The Emperor Julian's Arguments taken from Cyril, with Extracts from his other Works relative to the Christians,' 8vo, 1809; 24, 'The Works of Aristotle,' 9 vols. 4to, 1812, with copious extracts from the ancient commentators, to which are added a dissertation on the philosophy of Aristotle, and a treatise on the elements of the true arithmetic of infinites, both of which had appeared in a separate form; 25, 'The Six Books of Proclus on the Theology of Plato,' 2 vols. 4to, 1816; 26, 'Theoretic Arithmetic,' 8vo, 1816, containing what had been written on this subject by Theon of Smyrna, Nicomachus, Iamblicus, and Boethius, with remarks on amicable and other numbers, and a specimen of the manner in which the Pythagoræans philosophised about numbers; 27, 'Select Works of Plotinus,' 8vo, 1817; 28, 'Life of Pythagoras by Iamblicus,' 8vo, 1818; 29, 'Iamblicus on the Mysteries of the Egyptians, Chaldæans, and Assyrians,' 8vo 1821; 30, 'The Commentaries of Proclus on the Timæus of Plato,' 2 vols. 4to, 1820; 31, 'Political Pythagoric Fragments and Ethical Fragments of Hierocles,' 8vo, 1822; 32, 'The Metamorphoses and Philosophical Works of Apuleius,' 8vo, 1822, translated gratuitously at the request of a friend, but purchased by a publisher for 100*l.*: Mr. Taylor had a few copies for his benefit; 33, 'Select Works of Porphyry,' 8vo, 1823 (some essays are added); 35, 'All the Fragments that remain of the Lost Writings of Proclus,' 8vo, 1825; 36, 'Arguments of Celsus relative to the Christians, taken from Origen, with Extracts from other Writers,' 12mo, 1830; 37, 'Proclus on Providence and Evil,' 8vo, 1833; 38, 'Plotinus on Suicide, with Extracts from Olympiodorus, and two books on Truly Existing Being, &c., with Notes from Porphyry and Proclus,' 8vo, 1834. Besides these, there are many papers written by Mr. Taylor in the 'Classical Journal' and other periodicals, amongst which may be specified a complete and valuable collection of the Chaldæan oracles, republished by Mr. Cory.

* TAYLOR, TOM, was born in 1817, at Sunderland. He was brought up at the Grange school of that town,—one of those institutions in which a classical education is not confined to the sons of the rich,

He afterwards passed two sessions at the University of Glasgow, where his talents and acquirements were duly recognised, and he received three gold medals. In 1837 he proceeded to Trinity College, Cambridge, of which he was ultimately elected a Fellow, having taken his degree as a Junior Optime, and in the first class of the classical tripos. His reputation subsequently gained him the chair of English language and literature at the University College, London. In 1845 he was called to the bar, as a member of the Inner-Temple, and he went the Northern Circuit. During his residence in London, after leaving Cambridge, he became known as a popular writer, and especially in that remarkable publication, 'Punch,' for succeeding in which the necessary qualifications of acute observation and condensed humour,—a knowledge of real life and a good-natured power of seizing "folly as it flies"—are not widely distributed. As a dramatic writer Mr. Taylor has displayed the same qualities in many an amusing piece, of which, if the basis be not original the superstructure has nothing incongruous. He has also very ably put together the instructive memorials of the unfortunate Haydon, in which he has told the story of his enthusiasm and his weakness with a delicate tact. In 1850 Mr. Taylor was appointed to the Assistant-Secretaryship of the Board of Health; and the Board being reconstructed in 1854, he became the Secretary. In this position he has practically refuted the vulgar notion that a man of genius cannot be a good man of business; that poetry and political economy are incompatible. He has laboured in his official duties with as much earnestness as in his most cherished pursuits; and his administrative capacity will naturally carry him forward to higher offices than the responsible one which he has so ably filled.

TAYLOR, WILLIAM, was born at Norwich, in the year 1765. He was the only child of an eminent merchant of that city. He first studied under a Swiss refugee, and afterwards became a pupil of Mr. Rochemont Barbauld, the Unitarian minister, at Palgrave, a tutor chiefly selected on account of his religious opinions, which were those of Mr. Taylor and his family. To Mrs. Barbauld, better known as Miss Aikin, Taylor was indebted for much assistance in his early studies; aided by her assiduous care, he soon acquired a correct knowledge of the principles of English composition, and, in after life, he gratefully acknowledged his obligations to this celebrated woman, whom he styled "the mother of his mind." On leaving the house of Mr. Barbauld, at the age of fourteen, he was placed in his counting-house at Norwich by his father, who was desirous that he should succeed him in his large and prosperous business. Shortly afterwards he was sent on the Continent, under the care of one of the partners of the firm, for the purpose of perfecting himself in the French and Italian languages, which were of importance to the proper conducting of his father's business. Before leaving England, he had already evinced considerable facility in acquiring a knowledge of languages; and he had been but a short time abroad when his letters to his parents, in English, French, and Italian, at the early age of fifteen, gave the promise of that eminence as a writer to which he afterwards rose. On his return to his native city, he was encouraged in the prosecution of his studies by the fond admiration of his parents and friends; and for the two years he remained there, he appears to have given the tone to its literary circles. A second tour to the Continent was resolved upon; and he proceeded to Germany with the view of acquiring a familiar acquaintance with its language and literature. A residence of a year with a clergyman at Paderborn was sufficient for this purpose. Under the influence of his preceptor he imbibed a taste not only for the literature of Germany, but for the philosophy of that country: a taste which ever afterwards characterised his writings. On his second return to Norwich, at the age of eighteen, his parents perceived that their son had an imagination too lively, and a taste too decided for literary pursuits, to allow him to devote himself to the mercantile profession. The affluent circumstances of the father, added to the gratification which he enjoyed of seeing his son arrived at so early an age to a high distinction in letters, induced him to forego the strict accomplishment of his favourite project, and to put no restrictions to the youth's inclinations. The time of young Taylor was now chiefly occupied in making various contributions to the periodicals, and to translations from the best German writers.

When the French revolution had convulsed the Continent of Europe, it extended its influence over no small proportion of the English nation; of this influence the mind of Taylor was adapted to feel the force, and he soon became ambitious to add to his other distinctions that of being a prominent political character. The quiet of study was now exchanged for the noisy meetings of political debaters. Taylor allowed himself to be enrolled as secretary of a democratic club established at Norwich. His political activity however, so far from interfering with his desire to obtain literary distinction, served as a stimulus to bring his writings before the public, and thus to extend his reputation beyond the narrow sphere of his native place.

A poetical translation of the 'Lenore' of Bürger was the first publication by which he became generally known. This translation, which preceded that of Spencer, still maintains a high reputation for spirit and accuracy. It contains some variations from the original; that of the most importance being the liberty he has taken to transfer the scene of the poem, which in Bürger is towards the end of the Seven Years' War, to the time of the Crusades; in this he has been followed by Sir Walter Scott, to whom the public is also indebted for a translation of 'Lenore.' This work was soon after followed by several other poetical translations from the same author. Specimens of the other German poets, by him, also appeared in various magazines and periodicals. These he afterwards collected together, with explanatory observations, and published in 1830, in three large volumes, under the title, 'Survey of German Poetry.' The peculiar metre to which he has adapted many of these translations, and a peculiar style of expression, have exposed him to some severe criticisms.

In the year 1798 he became acquainted with Southey, whose political opinions in early life were similar to his own; an interesting collection of their correspondence will be found in the biography of Taylor, referred to at the end of this article. In one of them he describes his first interview with Sir James Mackintosh and Dr. Parr; and vividly, though not perhaps impartially, delineates their manner and peculiarities (vol. i. p. 295).

Severe losses, consequent upon the war of the French Revolution, induced Mr. Taylor to retire from the management of his father's business: a circumstance which enabled him to devote a greater portion of his time to his favourite studies. Magazines and Reviews still continued to be the principal vehicles by which his writings came before the public. As a reviewer, he was remarkable for his close attention and extensive information on the subject he reviewed. Though not profound as a classical or an Oriental scholar, he in a great measure supplied his deficiency in that respect by his intimate acquaintance with the German translations of the classics, and the commentaries upon them. The style however of his prose writings was so peculiar, that it was disrelished by many of his readers; and it became a source of constant altercation between him and the editors of the works to which he contributed. "Were I reviewing my own reviewals," he writes to Southey, "I should say this man's style has an ambitious singularity, which, like chewing ginseng, displeases at first, and attaches at last. In his pursuit of the 'curiosa felicitas' he often sacrifices felicity to curiosity of expression. With much philological knowledge, and much familiarity among the European classics of all sorts, his innovations are mostly defensible, and his allusions mostly pertinent; yet they have both an unusuality which startles, and which, if ultimately approved, provokes at least an anterior discussion that is unpleasant." A pleasing feature in the reviews of Taylor is the enthusiasm with which he entered into his subject, but which led him occasionally to hazard assertions which, on cooler reflection, he often disavowed. Thus it is stated that in one of his papers on the prose of Milton, he expresses the conviction that it is superior to his poetry.

In 1802, on his return from a visit to Paris, Mr. Taylor accepted the management of a weekly local paper, 'The Norwich Iris,' after having used his endeavours to induce Southey to undertake it. This paper became the organ of the party to whose political opinions he was attached; its success however was not equal to his anticipations, and it was given up after two years. He then applied himself anew to his reviewing labours, the changes which had taken place in his family circumstances affording him an additional motive for literary exertion. The Monthly Review, under the editorship of Dr. Griffiths, was the work in which the greatest number of his contributions appeared. In 1806 he gave to the public his version of Lessing's 'Nathan the Wise;' which was severely criticised in the Edinburgh Review. A succession of pecuniary losses which soon after occurred, rendered the position of Mr. Taylor's family, if not one of privation, at least of diminished comfort. His adversity however was cheered by the kindly sympathies of his numerous friends, and by several unexpected offers of assistance, which, though not accepted, were sensibly felt and gratefully responded to. At the same time increase of years and premature infirmities diminished his energies, and his later productions have not added to his fame. Among his last works was a collection of short essays on English Synonyms, which, though incomplete and frequently fanciful, are calculated to assist the philological student, and to lay the foundation of a more complete undertaking. The last years of his life were embittered by the loss of the aged parents, to whom he had proved himself a devoted and affectionate son, and by the decay of his mental powers. He died in the month of March 1836; his remains were deposited beside those of his parents, in the cemetery of the Octagon Chapel at Norwich.

Mr. Taylor's chief claim to literary celebrity consists in his valuable translations from the German; it was through him that the English first became acquainted with the modern literature of Germany. If his talents as a poet were unequal to the task of producing such a translation as the Wallenstein of Coleridge, to him at least must be assigned the merit of having been the first in the field, and perhaps to have laboured in it more assiduously than any other English writer.

(*Memoir of the Life and Writings of the late William Taylor, of Norwich, &c.*, by T. W. Robberds, F.G.S., of Norwich, 2 vols. 8vo, London, 1843; *Quarterly Review*, vol. lxxxiii. p. 27-68.)

TAYLOR, GENERAL ZACHARY, late President of the United States of North America, was born Sept. 24, 1784, in Orange County, Virginia. He was the third son of Col. Richard Taylor, who had distinguished himself in the war of the Revolution, and who in 1785 removed with his family to Kentucky, where the settlers were then very few. Col. Taylor obtained from President Jefferson, May 3, 1808, a commission

for his son Zachary as first lieutenant in the 7th regiment of the United States Infantry. In 1810 Zachary Taylor married. On the breaking out of the war in 1812, having then become Captain Taylor, he was placed in command of Fort Harrison, a stockade on the river Wabash, for his defence of which against the attacks of the hostile Indians he received the brevet rank of major. He distinguished himself on several other occasions during the war, but when it terminated he was reduced from his brevet rank of major to his previous rank of captain, a step backward which he refused to consent to, and resigned his commission. He was however in the course of the year reinstated in his rank of major by President Madison. In 1816 he was placed in command of the post at Green Bay, on Lake Michigan, and on the 20th of April 1819 received his commission as lieutenant-colonel. In 1832 he received his commission as colonel from President Jackson, and in that year served under General Scott in the Black Hawk war. He subsequently held the command of Fort Crawford at Prairie du Chien, where he remained till 1836, when the Seminole war in Florida called for his services. The manner in which he there performed his harassing duties acquired for him great reputation among his countrymen, and the battle of Okeechobee, fought Dec. 25, 1837, gained him the rank of brigadier-general by brevet. In 1838 he was appointed to the command of all the troops in Florida, where he remained till 1840, when the command of the south-western division of the army was assigned to him.

In 1845, on the annexation of Texas, General Taylor was ordered to place his troops in a suitable position for defending that country against a threatened invasion from Mexico, and in August he concentrated his troops at Corpus Christi. There he remained till March 11, 1846, when he broke up his cantonments, and moved westward with a small army of occupation of about 4000 regular troops. He reached the Rio Colorado on the 20th of March, crossed it without opposition, and on the 29th of March arrived at the Rio Grande, opposite Matamoras. On the 8th of May he gained the victory of Palo Alto, and on the 9th of May that of Resaco de la Palma. On the 21st, 22nd, and 23rd of September he attacked and captured the city of Monterey, which was strongly fortified, and defended by a superior force. On the 22nd and 23rd of February he gained the victory of Buena Vista, in which the Mexican army of 20,000 men under General Santa Anna was defeated with very great loss by the American army of about 6000 men. This victory led to negociations for peace, and the treaty was ratified in February 1848. Meantime General Taylor had returned to his residence at Baton Rouge in Louisiana, where he had purchased an estate, and on the 1st of June 1848 the Whig Convention in Philadelphia put him in nomination for the presidency. On the 7th of November 1848 he was elected President of the United States of America, and on the 4th of March 1849 he was inaugurated, and entered upon his term of office. He died July 9, 1850, at Washington, and was forthwith succeeded as President by Millard Fillmore, the Vice-President. [FILLMORE, MILLARD.] He left a widow, one son, and two daughters.

TEBALDE'O (or TIBALDE'O), ANTONIO, was born at Ferrara about 1463. He studied medicine, but afterwards devoted himself chiefly to literature and poetical composition, both Italian and Latin. The first edition of his Italian poems appeared at Modena in 1498, by his cousin Jacopo Tebaldeo, apparently unknown to the author, who was vexed at it because he thought that his compositions required some final touches: 'Sonetti, Capitoli, e Rime, chiamate Opere d'Amore,' 4to, Modena, 1498, afterwards reprinted several times at Milan, Venice, and other places. In 1519 appeared at Milan another small poem of Tebaldeo, with the title, 'Stanze nuove ad un Vecchio che non amando in gioventù fu costretto ad amare in vecchiezza.' A selection from his pastoral poems was inserted in the collection entitled 'Poesie Pastorali e Rusticali, raccolte ed illustrate con note dal Dottore Giulio Ferrario,' Milan, 1808. Bembo and Giraldi, contemporaries of Tebaldeo, speak of his Italian poems with praise, but they regret that they were too hastily published. Tebaldeo afterwards applied himself to Latin poetry, in which he acquired great reputation. He was for a time at the court of Mantua, and afterwards settled at Rome, where he became a favourite of Leo X., who speaks very highly of him in some of his epistles, and is said to have made him very liberal presents. After Leo's death Tebaldeo fell into distress, and was obliged to borrow money of Bembo and others. He died at Rome in 1537. A few of his Latin epigrams and other small poems are in several collections.

TEGNÉR, ESAIAS, universally acknowledged by the Swedes as the greatest poet of Sweden, was born on the 13th of November 1782, at Kyrkerud in Wermland. His father, also named Esaias, the son of a peasant, Lucas Esaison, of Tegnaby in the diocese of Wexio, had a turn for learning, became a student at the University of Lund, took orders, and was the first of the family to assume the dignity of a surname. He took that of Tegnér from his birthplace of Tegnaby, a village which is part of the estates of the diocese of Wexio. As a parish-priest he was highly respected for diligence and piety. His wife, whose maiden name was Seidelius, was noted for her force of character and her talents, which she sometimes exercised in writing verses. The poet grew up till his tenth year at Millesvik, on the Lake Wener, where his father had been appointed pastor, and which it may be noticed is in a remarkably ugly part of the country. It is in particular destitute of trees. "King Olof, the tree-feller, a name well known in Swedish history, took his pleasure there," it has been remarked, "with axe and fire, and the trees have not grown again for a thousand years." In February 1792, when Esaias was in his tenth year, his father died, leaving a widow and six children, four sons and two daughters, in whose circumstances this event produced a great change. The four sons were all remarkable in their way. Lars Gustaf, the eldest, was of a mild and earnest character, strongly tinged with mysticism; Elof, the second, was full of wit and acuteness; the third, Johannes, was silly from childhood, but had such powers of memory that when he was desired to attend to what was going on in church, he could on his return repeat every word he had heard in it, without being able to draw any distinction between the lessons, the banns of marriage, and the sermon. Esaias, the youngest, was of a remarkably flexible character, and at different times of his life exhibited a striking resemblance to each of his brothers in their prominent characteristics.

At the time of his father's death, the two elder brothers, who were intended for the church, were already students at Lund; the expenses of their education quite absorbed the resources of the family when deprived of a head, and the widow was grateful to a friend of her husband, Jakob Branting, a Kronofogde, or sort of tax collector, for offering to take the youngest off her hands and make use of him to assist him in his business. Esaias soon made himself a most useful assistant, and was to the end of his life remarkable for his quickness with figures. He found among Branting's books, 'Bjorners Kampadater,' a folio volume of the 17th century, containing a number of Icelandic sagas, with, in the same page, the Swedish translation; and almost his first attempt at composition seems to have been a poem called 'Atle,' founded on one of these sagas. The poem of 'Frithiof,' the great achievement of his riper years, was founded on another. His only recorded attempt at poetry previous to 'Atle' seems to have been, when a child at Millesvik, an epitaph on a goose, a worthy companion to Dr. Johnson's famous epitaph on a duck. Branting, who noticed his young assistant's love of books and aptitude for learning, was smitten with the thought that he was degrading him out of his proper sphere; and one starry night, when, as he was driving home with him from a tax-collecting expedition, he turned the conversation on the heavenly bodies, and the boy, then aged thirteen, who had just been reading Bastholm's 'Philosophy for the Unlearned,' discoursed with fluency of things which Branting had never heard of, this feeling became too strong to be kept under. Lars Gustaf, the elder brother, was then acting as private tutor in the family of Captain Lowenhjelm, an officer with nine children. Branting wrote off to the captain in March 1796, to say that he felt it a sin to keep such a boy as Esaias from study, and to propose that he should be admitted to share, with the captain's boys, the instructions of his elder brother. Lowenhjelm at once consented, and the whole course of the young poet's life was changed. "I now began," he says in an autobiographical notice, written in after-life, "to study Latin; the method adopted was the old and sound and, in my opinion, the only right one, which may indeed seem tedious and tiresome, but in the end, by the greater certainty it gives, spares time instead of wasting it." He stated that he began French and English at the same time—French in Telemachus and English in Ossian's poems; but his memory deceived him: a letter written by him in 1793, which was afterwards found, showed that at the age of ten he was already studying Latin and French at Millesvik. Ossian's poems delighted him to such a degree that he learned English without any assistance. A door is still shown at Malwa, the residence of Captain Lowenhjelm, which bears the marks of the iron rod with which Tegnér used to thrust at it, when enthusiastically shouting out in English one of his favourite passages from Ossian—"The spear of Connell is keen!" In the next year the services of Lars were transferred to the family of Christopher Myrhman, an iron-master at Rämen, near Filipstad, who made some of the best iron in Sweden, and was a man of learning as well as a man of business. Lars made a stipulation that his brother should accompany him, and they both soon became almost members of the family. Myrhman had eight sons and four daughters: Lars was tutor of the four eldest sons; Esaias became at the age of fifteen tutor of three of the others, and the lover of one of the daughters, whom he married some years later.

At Rämen they found an excellent library in the classical languages, and a good collection of Swedish, French, and English books, but not a single German book; it was at the period before the introduction of German literature into Sweden. Of Shakspere however there was only 'Hamlet,' "which, strange to say," remarks Tegnér, "interested me very little. It requires however a riper age than I had then reached." He threw himself with vehemence on Homer. According to his own recollections afterwards, he in seven months after commencing the study of Greek, had read the 'Iliad' three times through and the 'Odyssey' twice, besides going through Virgil, Horace, and Ovid in Latin. "It seemed to those around him," says Böttiger, in his biography, "as if he had been born with the foreign languages in his brain, and it only needed a gentle shake to wake the slumberers into life." He made himself at the same time a proficient in chess and skittles. Often when the girl came to light his fire in the morning she found him still with his clothes on continuing the studies he had pursued all night. In 1799, when he went with his three pupils to the University of Lund, he passed such an examination

to matriculate that it was said it would have sufficed for a degree. His want of means became however at this time so pressing, though he was supported by contributions from Branting and Myrhman, that he resolved to relinquish a learned career; but a life of Anacreon which he wrote in classical Latin, led Professor Norberg to advise him and, apparently, to assist him to continue the struggle. For some time he studied eighteen or twenty hours a day; he made proficiency in mathematics, as well as in other studies, but unfortunately at the same time that he became remarkable for learning, he became remarkable for the awkwardness, reserve, and rusticity of his manners. A post as under librarian, and afterwards that of assistant-teacher of æsthetics, increased his income, and finally, in 1806, he was enabled to marry, and Anna Myrhman became his partner for life. Then a change took place, which was extraordinary, strange, and sudden. Immediately after his marriage he became all at once as fond of company as he had been averse to it, lively, open, and full of spirits to an extreme, which seems on many occasions to have led him to objectionable levity. The wit of the Greek professor at Lund was often censured as passing the bounds of decôrum. This professorship was conferred on him almost as a right when, in 1812, a separate professorship of Greek was first established at Lund. Together with the professorship he received the living of Stáfje, which obliged him to take holy orders, and for the next twelve years of his life he passed his time happily in the duties of his professorship, and in the cultivation of poetry, which he had commenced some time before, but which he prosecuted during this time with such success that he was finally hailed by common consent the first poet of Sweden living or dead.

His first public appearance in verse which attracted any attention, was on a melancholy occasion—the loss of his brother Lars Gustaf, who died in 1802. His elegy on that event was inserted in the 'Transactions' of the literary society of Gottenburg, from whom it received some sort of prize. It was in 1808 however when there was an alarm of invasion that he suddenly burst forth as a poet of the first order, by his 'War-Song of the Scanian Land-Defenders,' or 'Local Militia.' "This warlike dithyrambic," says Bottiger, "sounded like a tocsin in every patriotic ear. Tones at once so grand and beautiful had never before been heard from the Swedish lyre. The electric lines ran like wildfire through the kingdom, bearing testimony that the North now owned a Tyrtæus fully equal to him who sang in Sparta." In 1811 another patriotic poem entitled 'Svea,' won the prize of the Swedish Academy; it was a spirited outburst of indignation at the degeneracy of the modern Swedes, compared with their ancestors, whose swords weighed so heavily in the balance of Europe. Tegnér, who visited Stockholm to receive the prize, became acquainted with many of its literary men, at a time of transition when the Phosphorists, headed by Palmblad [PALMBLAD], the introducers of German literature into their country, were contending against the old French school of classicality and elegance, whose chief literary representative was Leopold. Tegnér, who was thought by his youth and his genius, naturally to belong to the anti-classical party, excited some surprise by his undertaking the defence of Leopold, which he afterwards followed up by dedicating to him his poem of 'Axel.' His consecration as a priest in 1812 gave occasion to a poem on that subject, which was afterwards surpassed by a poem of the same kind, his 'Nattvardsbarnen;' or children of the Lord's Supper, a sort of religious idyl, in 1820. In the same year, 1820, some cantos of his 'Frithiofs Saga,' a romantic tale of ancient Scandinavia, appeared in the 'Iduna,' a periodical published by the Gothic Society, of which Geijer [GEIJER] was the leading member, with whom Tegnér had become personally acquainted in the country before either of them emerged into fame. His reputation was enhanced in 1821 by the publication of 'Axel,' a brief poetic romance, still thought by many the finest of his poems. It attained its culminating point in 1825, by the completion of 'Frithiofs Saga,' which became at once the most popular poem that has ever appeared in Sweden. From the period of the publication of 'Axel,' if not before, the name of Tegnér was recognised as that of the undisputed head of Swedish poetry.

This period of Tegnér's life was brought to a close by an unexpected, and at least at the outset, an unwelcome event. In 1824 he received the intelligence that the clergy of the diocese of Wexio had presented his name to the king as one of the three whom they nominated for the vacant bishopric, and that the king had been pleased to select him for that office. As a clergyman he had not been remarkable for gravity of demeanour, and the general impression was that an excellent Greek professor and an unequalled poet would now be turned into a very indifferent bishop. These expectations were disappointed. From the time of his appointment Tegnér's life took a different course. He ceased to appear as a poet, and gave himself up to the business of his diocese, and in particular to the management of its revenues, in which his early experience with Branting was said to be found of use. Almost the only unepiscopal episode we hear of for some years is on that memorable day in 1829 when he presented the poetical crown to Oehlenschläger [OEHLENSCHLÄGER]. He gave himself up to theological studies, and was found in his study "walled up with fathers of the church and biblical commentators." Thirty-one new churches were built in his diocese during his episcopate. At the diets which he attended he was distinguished for his conservative principles and his opposition to what he called "Radicalism," at the time when his old friend Geijer who had at one time been tending the same way, suddenly broke with the conservative party, on account of its propensity to carry reaction too far. His old liveliness was still to be found in his private letters. In the Diet of 1834 financial affairs were the chief subject; he complained to a friend of his being bilious and unwell, so unwell, he said, that he was as little able to comprehend financial affairs as a member of the Bank committee. "As for biliousness," he added, "it is unnecessary to carry that with one to the Diet, it can easily be got there, and in fact belongs to the order of the day." Tegnér was still looked upon with such favour by his order, that in 1839 he was one of the three candidates proposed for the archbishopric of Upsal. Next year, alas! he was the inmate of a lunatic asylum. "God preserve my understanding," he had written shortly before in a letter to one of his friends; "there runs a vein of madness in my family. With me it has hitherto broken out in poetry, which is a milder kind of madness, but who can give me the assurance, that it will always take that way?" A seclusion of some months in an institution for the insane at Schleswig enabled him to return in 1841 to his family, and partially to his duties, and he was even able to preach so lately as June 1845, but after that he sunk gradually. He was confined chiefly to his house and his room. He lay on the sofa, in cheerful spirits, and passed his time in reading. "About him," says Böttiger, "was generally seen a pile of books of different sorts and sizes, from the old Greek folio to the last fashionable novel, but some volumes of Ariosto and Walter Scott were never wanting." After a stroke of paralysis and still weakened health, he died without pain on the 2nd of November 1846, shortly before midnight and during a beautiful appearance of the northern lights. His wife survived him, and he left six children, one of whom, a daughter, is married to Professor Böttiger of Upsal. Böttiger is himself a poet, and one of his best-known pieces is a description of a little incident which occurred to him in the Bay of Naples, where having been interested by witnessing the emotions which a stranger evinced over a book he was reading, and afterwards finding the book lying where the stranger had left it, he took it up and found it was 'Frithiofs Saga.' Tegnér's father, as we have seen, he had lost in 1792; his mother survived till 1836, when she died at the age of ninety. In 1822, when the king of Sweden, Bernadotte, was returning from a visit to Norway, he heard that Tegnér's mother lived in a village he was passing through, expressed a desire for an interview, and told her that she had given birth to a son of whom she and Sweden might be proud. The mother of such a son however had passed most of her life in anxiously tending on another son, the poor idiot Johannes, who at last in an unguarded moment walked into a river and was drowned.

The works of Tegnér were collected and published in six volumes by his son-in-law Professor Bottiger (Stockholm, 1847-48). Nearly three of the volumes are occupied by his smaller poems, two by prose works, chiefly speeches, and extracts from letters, and a volume and a half by the larger poems, on which the reputation of Tegnér is chiefly founded, and by a biography of the poet, from which we have taken most of our details. The smaller poems are many of them occasional verses on subjects of slight importance, but some are vigorous and interesting. One of his earliest is on 'Pitt and Nelson,' both of whom are objects of strong condemnation, Nelson being called 'the Tamerlane of the Sea;' another, remarkably well written, is a dialogue between England and France, vituperating each other, in which England has decidedly the worst of the fray. The sympathies of Tegnér seem to have been extremely limited, his contempt for Germans and Germany is repeatedly expressed, and it would be difficult to find in his writings praise of any country but his own, which, except on a tour for health to Carlsbad in 1833, was the only one he had ever seen, or apparently ever wished to see. In one of his letters he even declares his aversion to Stockholm as that hateful object a "large small town." His speeches are in great reputation both in Sweden and Germany for their lucidity and eloquence. They were chiefly delivered at anniversaries of grammar-schools and on similar occasions, and are of much the same character as those delivered in England and America at mechanics institutes, &c., and bearing on the same class of subjects—the benefits of education, the utility of particular studies, &c. Of the larger poems, 'Frithiof,' 'Axel,' and the 'Children of the Lord's Supper,' the English reader has an opportunity of forming almost as good a judgment as the Swedish. No foreign poet has been so fortunate as Tegnér in his English translators. Of 'Frithiof' there are at least five versions, more in number than we have of any other foreign poem of this century, and several of them are good. The first, by the Rev. William Strong, published in 1833, is undoubtedly the worst, but is still the work of a man of learning, and of an enthusiast for his original; an anonymous one, by several hands, which appeared in Paris in 1835, is apparently in part by Fryo, who deserves more notice than he has met with; a third, by R. G. Latham, in 1838, though not equal to Latham's 'Axel,' is a fair representation of the original; a fourth, by G. Stephens, now Professor of English at the University of Copenhagen, was issued at Stockholm in 1841, and accompanied by a letter from Tegnér to say that he thought it the best English translation of himself he had seen; a fifth, by Oscar Baker, in 1841, possesses considerable merit. It is possible that the English reader, on the perusal of some of these, may

arrive at the opinion that the 'Frithiofs Saga' has been considerably overrated. The same conviction has been arrived at by several English readers, among others the writer of this article, on the perusal of the original. The poem of 'Frithiof' has no deep pathos, no vivid eloquence. Its general character is that of neatness and prettiness rather than anything superior. It sinks often into tameness, and never rises to sublimity. The story, which follows too closely the original saga, is that of a young Northern warrior who is enamoured of the sister of two young kings, who is denied her hand by her brothers, who, in his indignant proceedings thereupon, accidentally burns the sacred grove of Balder, leaves the country on a warlike expedition, on his return finds his beloved married to an old king, who generously puts an end to his existence when he discovers he is in the lovers' way, and finally obtains the hand of the lady after having humbly expiated the sacrilege against Balder of which he has been guilty. This story is told in four-and-twenty cantos, of which some are as short as ballads, and each one is in a different measure, one in blank verse, another in hexameters, &c. That an epic poem would be improved by a variety of metre, was a proposition laid down long ago by Dr. Watts, if not before him; but this mechanical variety of four-and-twenty different metres, not one repeated, has somewhat of a childish appearance. Tegnér's poem of 'Axel' is in what may be called the Byronic metre, and in tone and structure strongly reminds the reader of Byron's 'Mazeppa,' on which it was doubtless modelled. The story is slight and commonplace—a maiden who follows her lover to the wars in male attire, and whose death in combat drives her lover distracted—but the spirit with which it is told atones for every deficiency. Those who are fond of 'Mazeppa' are sure to like this poem, either in the original, or its excellent English translation by R. G. Latham. There are two others, one by Oscar Baker, who has also translated 'Svea,' and another in 'Blackwood's Magazine.' The 'Children of the Lord's Supper' has been admirably translated by Professor Longfellow, who has also rendered various passages from 'Frithiof' and 'Axel.'

TEIGNMOUTH, JOHN SHORE, LORD, was the eldest son of Thomas Shore, Esq., sometime of Melton in Suffolk. The family was originally of Derbyshire, Lord Teignmouth's great-grandfather having been a Sir John Shore, M.D., of Derby, who was knighted in 1667. Lord Teignmouth was born, it is believed, in Devonshire, on the 8th of October 1751; his father died in 1759, his mother in 1783, and his only brother, the Rev. Thomas William Shore, who was vicar of Sandal in Yorkshire, and of Otterton in Devonshire, in 1822.

Mr. Shore went to Bengal in 1769 as a cadet in the Company's civil service, and was first stationed at Moorshedabad as an assistant under the council of revenue. In 1773 his knowledge of that language procured him the appointment of Persian translator and secretary to the Provincial Council of Moorshedabad; and this was followed the next year by a seat at the Calcutta revenue board, which he retained till the dissolution of the board in 1781, when he was appointed second member of the general committee of revenue, established by the new charter granted that year. While holding this situation, Mr. Shore lived in terms of intimacy with Warren Hastings, the governor-general; and when Hastings came home in 1785 he accompanied his friend to England. During this visit to his native country he married Charlotte, only daughter of James Cornish, Esq., a medical practitioner at Teignmouth; and a few weeks after, in April 1786, he set out again for Calcutta, having been appointed one of the members of the Supreme Council under the new governor-general, Lord Cornwallis. To his activity and ascendancy in the council is mainly attributed the adoption of Cornwallis's great measure, the new settlement, in 1789, of landed property in the presidency of Bengal, by which the zemindars, hitherto only the revenue agents or tax-gatherers of the government, were made the hereditary proprietors of the estates which they farmed, and the ryots, or peasantry, who had till now a right of occupation so long as they paid their assessments, were declared the tenants of the zemindars, and made removable at the will of their landlords. The new judicial system which was introduced towards the close of Lord Cornwallis's government in 1793 also owed its establishment in a principal degree to Shore, who had been made a baronet the preceding year. On the retirement of Cornwallis, in August 1793, Sir John Shore was appointed to succeed him as governor-general; and he held that high office till the close of the year 1797, when he resigned it to the Earl of Mornington, and was created an Irish peer by the title of Baron Teignmouth.

Upon the death of Sir William Jones, in April 1794, Sir John Shore was elected president of the Asiatic Society, and, taking his seat in that capacity on the 22nd of May, he delivered a discourse on the merits of the late president, which is printed in the fourth volume of the Society's 'Transactions.' After his return home, Lord Teignmouth published, in 1804, a quarto volume entitled 'Memoirs of the Life, Writings, and Correspondence of Sir William Jones;' and in 1807 he produced an edition, in 13 vols. 8vo, of Jones's Works, with this Life prefixed. Upon his leaving India, Lord Teignmouth had been succeeded as president of the Asiatic Society by Sir Robert Chambers, in a discourse by whom, delivered at a meeting of the society on the 18th of January 1798, and printed in the sixth volume of their 'Transactions,' there is a sketch of the character and career of his predecessor. In 1804, on the formation of the British and Foreign Bible Society, Lord Teignmouth was elected its first president, and this situation he retained till his death, though for some years before that event he was obliged to devolve its active duties upon his successor, Lord Bexley. In the prosperity of the society he at all times took the liveliest interest.

On the 4th of April 1807 Lord Teignmouth was appointed one of the commissioners for the affairs of India, or, in other words, a member of the Board of Control; and on the 8th of the same month he was sworn of the Privy Council. He retained his seat at the Board of Control for some years, and his death took place on the 14th of February 1834.

Besides the publications already mentioned, Lord Teignmouth is the author of 'A Letter to the Reverend Christopher Wordsworth, D.D., on the subject of the Bible Society,' 8vo, London, 1810; and 'Considerations on communicating to the Inhabitants of India the Knowledge of Christianity,' 8vo, London, 1811.

TEISSIER, ANTOINE, was born at Montpellier, on the 28th of January 1632. His family, which was originally of Nîmes, was Protestant; and his father was receiver-general of the province of Languedoc, but he was deprived of that appointment, and also of whatever else he possessed, a few months after the birth of his son, for having joined the revolt of Henri, duc de Montmorenci, or at least given up to him the public money which was in his hands. Montmorenci was taken prisoner at the affair of Castelnaudari, on the 1st of September 1632; his insurrection was suppressed, and on the 30th of October he was beheaded. After the ruin of his family it was determined that Antoine Teissier should be educated for the ministry of the Protestant Church, and with that view he studied theology for some time at the Protestant seminaries of Nîmes, Montauban, and Saumur. But in the end he made up his mind to adopt the profession of the law, induced, it is said, by the weak state of his health; and after having gone through the usual course of study at Bourges, and taken his Doctor's degree, he commenced practice as an advocate before the district court called the Presidial, at Nîmes. His bodily strength however proved to be no more sufficient for the bar than it had been thought to be for the pulpit; and after some time he gave up his profession, and took to literature as a means of subsistence. On the revocation of the Edict of Nantes, in 1685, Teissier took refuge in Switzerland, having, according to the 'Biographie Universelle,' although in extreme distress, declined very tempting proposals which were made through the chancellor D'Aguesseau to induce him to remain in France. But it would no doubt be made a condition that he should abjure Protestantism. He supported himself chiefly at first by publishing a French newspaper at Berne; then by giving a course of public law (droit public) at Zurich, and the works he sent to the press from time to time also brought him something. At length, in 1692, he was invited by Frederic III., elector of Brandenburg (afterwards King Frederic I. of Prussia) to come to Berlin, and there he resided till his death, on the 7th of September 1715. Immediately on his arrival he had been nominated a councillor of state, and appointed to the office of historiographer; and part of his time was also occupied for some years in superintending or directing the education of the hereditary prince, afterwards Frederic William I. A complete list of Teissier's numerous publications is given in the 'Biographie Universelle.' The most celebrated among them is his 'Eloges des Hommes Savans, tirées de l'Histoire de M. de Thou,' first published at Lyon and at Geneva, in a 12mo volume, in 1683; then at Utrecht, in 2 vols., in 1696; and again at Leyden, in 4 vols., in 1715. In the two latter editions the text of De Thou is accompanied by numerous annotations, which display much curious research. Teissier was an accurate inquirer; but there is no artistic quality or vital power in any of his books, and all of them, even including his 'Eloges,' may be said to be now superseded and nearly forgotten. One of the most creditable is a catalogue, in Latin, of the authors who have written catalogues, indexes, &c., in two parts, 4to, Geneva, 1685 and 1705; some others relate to parts of the history of Prussia; and a great many are translations, which have the character of being generally faithful enough, but of little elegance or spirit, from St. Clement, St. Chrysostom, Calvin, Sleidan, and other Greek and Latin writers, the latter mostly, if not exclusively, moderns.

TELE'MACHUS (Τηλέμαχος), the son of Odysseus (Ulysses) and Penelope. When his father joined the Greeks in their expedition against Troy, Telemachus was very young, but during his father's absence he grew up to manhood. When the gods had decreed that Odysseus should return home from the island of Ogygia, Athena (Minerva), assuming the appearance of Mentes, king of the Taphians, appeared to Telemachus, and advised him to get rid of the suitors of his mother; but if Penelope should wish to marry again, to send her to her father's house, that she might celebrate her nuptials there. She also advised him to sail to Pylos and Sparta, to see whether he could learn anything concerning his father, who, as she said, was probably still living in some island where he was forcibly detained; but if he should be dead, she enjoined Telemachus to raise a monument to his memory, and to rid himself of the suitors of his mother either by stratagem or by force. Telemachus obeyed the commands of the goddess, and visited Nestor at Pylos and Menelaus at Sparta. Both of them received him hospitably, and Menelaus communicated to him the prophecy of Proteus about his father. In the meantime Odysseus

arrived in Ithaca, and lodged with Eumæus, the swineherd, in the disguise of a beggar. In this condition he was found by Telemachus, who, by the advice of Athena, had also returned to Ithaca. The father made himself known to his son, and the two devised a plan for getting rid of the suitors. They went to the town, and Odysseus was admitted as a beggar to a feast of Telemachus and the suitors. When the suitors began to insult the poor man, a fight ensued, in which Odysseus and Telemachus killed the suitors. Telemachus then accompanied his father to the aged Laertius. Thus far the story is described in the Odyssey. Later writers mention other incidents connected with the story of Telemachus, especially relating to his marriage, which however is told in different ways. According to one tradition, he married Circe or her daughter Cassiphone, and he had a daughter Roma, whom he gave in marriage to Æneas. Servius ('ad Æneid.,' x. 167) calls him the founder of the town of Clusium in Etruria.

In modern times the name of Telemachus has acquired celebrity from the moral romance of Fénélon, which is based upon the story in the Odyssey.

TELEMANN, GEORG PHILIPP, a name of no mean rank in musical history, was the son of the minister of the Lutheran Church at Magdeburg, and there had his birth, in 1681. Though educated with other views, his predilection for music was too strong to be combated, and it became his profession. He successively held many appointments in Germany, the chief of which was that of composer to the Lyric theatre at Hamburg, for which he produced no less than thirty-five operas. But these were only a small part of his labours: he is said to have exceeded the prolific Alessandro Scarlatti in the number of his works for the church and the chamber; and, in 1740, his overtures on the model of Lulli amounted, Doctor Burney tells us, to six hundred! Of this almost incredible number of compositions however only two or three fugues are now known, at least in England, and these only to a very few organists of patient and deep research. Telemann was a fellow student of Handel, and attained considerable longevity, having died in 1767, at the age of eighty-six. He was twice married, and by each wife had ten children; and it is remarkable that not one of them manifested the slightest inclination for the art to which their father owed his fortune and repute.

TELFORD, THOMAS. In the life of this eminent man, as has been observed in a brief notice of the fathers of that science of which he was so distinguished an ornament, in the preface to the 'Transactions' of the Institution of Civil Engineers, "another striking instance is added to those on record of men who have, by the force of natural talent, unaided save by uprightness and persevering industry, raised themselves from the low estate in which they were born, to take their stand among the master-spirits of their age." Telford's father was a shepherd in the pastoral district of Eskdale in Dumfriesshire, where, in the parish of Westerkirk, his only son was born on the 9th of August 1757. His father dying while he was yet an infant, the care of Telford's early years devolved upon his mother, Janet Jackson, for whom he cherished an affectionate regard until her death in 1794; he having been in the habit, according to Mr. Rickman, of writing letters to her in 'printed' characters, that she might be able to read them without assistance. He received the rudiments of education in the parish school of Westerkirk: and while engaged during the summer season as a shepherd-boy in assisting his uncle, he made diligent use of his leisure in studying the books furnished by his village friends. At the age of fourteen he was apprenticed to a stone-mason in the neighbouring town of Langholm; and for several years he was employed, chiefly in his native district, in the various operations usually performed by a country mason in a district where there is little occasion for the higher departments of his art. The construction of plain bridges, of farm buildings, and of simple village churches and manses, afforded however good opportunities for obtaining practical knowledge. Telford himself has expressed his sense of the value of this humble training, observing, that although convenience and usefulness only are studied in such erections, yet peculiar advantages are offered to the young practitioner; for, to adopt his own words, "as there is not sufficient employment to produce a division of labour in building, he is under the necessity of making himself acquainted with every detail in procuring, preparing, and employing every kind of material, whether it be the produce of the forest, the quarry, or the forge; and this necessity, although unfavourable to the dexterity of the individual workman who earns his livelihood by expertness in one operation, is of singular advantage to the future architect or engineer, whose professional excellence must rest on the adaptation of materials and a confirmed habit of discrimination and judicious superintendence." Chambers states that during this period of his life Telford was remarkable for the neatness with which he cut letters upon gravestones. In 1780, being then about twenty-three, and considering himself master of his art, he visited Edinburgh, apparently with a view to obtaining employment. The splendid improvements then in progress in that city enlarged his field of observation, and enabled him to contemplate architecture as applied to the object of magnificence as well as utility; and he seems at this time to have devoted much attention both to architecture and drawing. After remaining there about two years, he removed to London, where he obtained employment upon the quadrangle of Somerset House, then erecting by Sir William Chambers—an engagement in which, according to his own account, he obtained much practical information. About 1784 he was engaged to superintend the erection of a house for the resident commissioner in Portsmouth dockyard, from the design of Mr. S. Wyat. Telford's good character and promising talent had secured for him the friendship of two families resident in his native district—the Pasleys and the Johnstones; and to their influence his early employment on important works is in some measure to be attributed. He was engaged upon various buildings at the Portsmouth dockyard for three years, during which time he became well acquainted with the construction of graving-docks, wharf-walls, and similar engineering works; and in 1787, having completed his engagements there, he was invited by Sir William Pulteney (a member of the Johnstone family) to take the superintendence of some alterations at Shrewsbury Castle. He therefore removed to Shrewsbury, where he was also employed to erect a new jail, which was completed in 1793, and was subsequently appointed county surveyor, in which office (retained by him until death) he had to furnish plans for, and oversee the construction of, bridges and similar works. The first bridge which he designed and built was that over the Severn at Montford, about four miles west from Shrewsbury, consisting of three elliptical stone arches, one of fifty-eight, and the others of fifty-five feet span. His next was the iron bridge over the Severn at Buildwas, consisting of a very flat iron arch of a hundred and thirty feet span, constructed upon very superior principles to that erected a few years previously at Coalbrook Dale: Telford's object was rather to introduce the trussing principle of a timber construction than that of a stone arch. This bridge was built in the years 1795 and 1796. Forty smaller bridges were erected in Shropshire under Telford's direction.

The Ellesmere Canal, a series of navigations intended to unite the Severn, the Dee, and the Mersey, and extending altogether to a length of about one hundred and three miles, was the first great work upon which Telford was engaged—his satisfactory execution of the county works intrusted to him having led its projectors to select him as their engineer; and from this engagement, which commenced about 1793 (in which year the act of parliament was obtained for the scheme), his attention was directed almost solely to civil engineering. The uneven character of the country occasioned many serious difficulties in the construction of this canal, and rendered necessary the execution of some works of astonishing magnitude, especially in crossing the valleys of the Ceriog, or Chirk, and of the Dee. In the former the canal crosses the river at an elevation of seventy feet by an aqueduct-bridge of ten arches, each of which is of forty feet span, in the construction of which some important deviations were made from the previous practice of engineers. It had been usual in such structures to form the bed for the canal of puddled clay confined in masonry, a practice which involved great expense, and some danger in time of frost, from the expansion of the moist puddle. The great elevation of the Chirk aqueduct would have increased the difficulty, but Telford abandoned the puddling system, and formed the bed of the canal of flanged cast-iron plates resting upon walls built on the piers, and constructed the sides of masonry. This work was executed between 1796 and 1801, at a cost of 20,898*l*. The aqueduct-bridge over the valley of the Dee, called the Pont-y-Cysylte, is still more remarkable: it consists simply of a trough of cast-iron plates, securely flanged together, and supported by eighteen piers or pillars of masonry, the elevation of which is a hundred and twenty-one feet above low-water. These piers are solid to the height of seventy feet, above which they are hollow, with interior walls. The water-way in the cast-iron trough is eleven feet ten inches wide, of which four feet eight inches is covered by the towing-path, supported upon cast-iron pillars, so as to allow the water free play beneath it. The length of the aqueduct is about one thousand feet, and the height of the canal one hundred and twenty-seven feet above the Dee; and at one end of the aqueduct-bridge is a great embankment, fifteen hundred feet long, rising in parts to a height of seventy-five feet above the natural surface. These gigantic works were executed between 1795 and 1805, at a cost of 47,018*l*. In the locks of this canal Telford introduced cast-iron framing in lieu of timber; and in one instance, where the lock was formed in a quicksand, he made every part of that material.

The Caledonian Canal is another of Telford's principal works. In 1773 the commissioners of the forfeited estates in Scotland had engaged Watt to report on the practicability of a ship-canal along the valley of Glen More in Inverness, to be formed by connecting the lakes which form a series of navigable waters extending a great part of the distance; but although the report was favourable, it was not acted upon, and the scheme was deferred for some years by the restoration, in 1784, of the forfeited estates, through which the line would pass. In 1801 however Telford was deputed by government to make a survey of the coasts and of the interior of Scotland, and to report generally upon desirable public works for the improvement of the country. In consequence of his reports Commissions were formed to carry out the proposed canal, and other improvements classed under the general title of Highland Roads and Bridges; and the services of Telford were engaged by both boards. The Caledonian Canal was opened throughout in 1823. Its construction was delayed by many untoward circumstances; and unfortunately its utility has not hitherto answered the expectations of its projectors. It forms however a noble monument of the skill of the engineer. The locks are stated by Telford to be the largest ever constructed at that time,

being forty feet wide, and from one hundred and seventy to one hundred and eighty feet long; and one of them at Clachnacarry, near Inverness, was made under circumstances of especial difficulty, the earth being a soft mud, into which an iron rod might easily be thrust to a depth of fifty-five feet. The means adopted for conquering this difficulty are fully detailed in the engineer's own narrative.

Of other canals constructed wholly or partially under Telford's superintendence it is sufficient to mention the Glasgow, Paisley, and Ardrossan (which was never completed to the length originally intended); the Macclesfield; the Birmingham and Liverpool Junction; the Gloucester and Berkeley (completed under his direction); the Birmingham, which was completely remodelled and adapted to the conduct of a very extensive traffic, by him; and the Weaver navigation, in Cheshire. He also constructed a new tunnel, 2926 yards long, 16 feet high, and 14 feet wide, at Harecastle, on the Trent and Mersey Canal, the original tunnel of Brindley having been found too small; and he executed many important works connected with the drainage of the fen country, especially of Bedford Level. On the Continent likewise he superintended the construction of the Gotha Canal, in Sweden, a navigation of about one hundred and twenty English miles, of which fifty-five are artificial canal. This navigation rises one hundred and sixty-two feet from the Lake Wenern, at one extremity, to the summit level, and falls three hundred and seven feet to the Baltic, at the other: the rise and fall are effected by fifty-six locks. The canal is forty-two feet wide at the bottom, and ten feet deep. Telford visited Sweden in 1808 to make the surveys and preliminary arrangements, and again in 1813, taking with him, under the sanction of the British government, several experienced workmen to instruct the natives in the works then in progress. Upon the completion of the canal a Swedish order of knighthood and other honours were conferred upon Telford.

The works executed by Telford under the Commissioners of Highland Roads and Bridges are of great importance. His survey was delivered to the Lords of the Treasury in 1802, and in the following year the Commission was appointed. Of the works committed to their superintendence Telford observes that "the whole of Scotland, from its southern boundary, near Carlisle, to the northern extremity of Caithness, and from Aberdeenshire on the east to the Argyleshire islands on the west, has been intersected by roads; its largest rivers, and even inferior streams, crossed by bridges; and all this in the space of twenty-five years, under the same board, and (with some few exceptions) by the same individual Commissioners;" and all this was done under the direction of Telford alone. The practical operations under this Commission embraced about a thousand miles of new road, with twelve hundred bridges, in a mountainous and stormy region, of which five only, when Telford wrote his narrative, had required to be renewed. It should be explained that the operations of the Commission were not confined to the objects defined in its title, but embraced also the Glasgow and Carlisle road; the Lanarkshire roads; the improvement of several harbours, of which the principal are those of Peterhead, Banff, Fraserburgh, Fortrose, Cullen, and Kirkwall; and the erection of several Highland churches and manses under a parliamentary grant of 1823. Nor were these Highland churches and manses the only buildings in which Telford acted as an architect; he had, many years previously, erected a church at Bridgenorth, from his own design.

In the improvements of the great road from London to Holyhead, under another parliamentary Commission, appointed in 1815, Telford had a further opportunity of carrying into effect his system of road-making. This road, and the works connected with it, is probably the most perfect specimen of Telford's skill as an engineer, and appears to have been regarded by him with much satisfaction. The Menai suspension-bridge, especially, is a noble example of his boldness in designing and practical skill in executing a work of novel and difficult character.

Among the other works of Telford are many bridges of considerable size, in which he adopted the important principle of making the spandrils hollow, and supporting the roadway upon slabs laid upon longitudinal walls, instead of filling up the haunches with a mass of loose rubbish, which may press very injuriously upon the arch, and often proves of serious inconvenience when the masonry of the bridge needs any repair. He employed this mode of construction in a large arch, of 112 feet span, erected over the Dee, near Kircudbright, in 1805 and 1806, and in many subsequent bridges. In his 'Life' will be found particulars of the ingenious alteration of Glasgow old bridge, by the addition of a projecting footpath of cast iron on each side, so as to leave the whole width of the stone structure for carriages; and of the new bridge designed by him for crossing the Clyde at Glasgow, and commenced in 1833; of the light and elegant Dean bridge, at Edinburgh; Path-head bridge, of five arches of 50 feet span, over a ravine about eleven miles south of Edinburgh; Morpeth bridge; Tewkesbury bridge, erected between 1823 and 1826, with a light iron arch of 170 feet span, and only 17 feet rise; the Over bridge at Gloucester, and many others. The last-mentioned bridge has an arch of peculiar form, previously employed by Perronet in the Neuilly bridge. The general body of the arch is an elliptical curve of 150 feet span and 35 feet rise, but the external arch stones at the sides of the bridge form segmental curves of the same span, but of only 13 feet rise: the two arches are coincident at the crown, and are connected by a vaulted form on the haunches of the bridge. "This complex form," observes Telford, "converts each side of the vault of the arch into the shape of the entrance of a pipe, to suit the contracted passage of a fluid; thus lessening the flat surface opposed to the current of the river whenever the tide or upland flood rises above the springing of the middle of the ellipse, that being at four feet above low-water; a precaution rendered necessary in this instance owing to the liability of the bridge to very trying floods."

Telford executed some important harbour-works at Aberdeen and Dundee; but his most striking performance of this class is the St. Katherine Docks, London. Owing to the very limited space which could be obtained, it was necessary to construct these docks of irregular forms, and to adopt unusual arrangements respecting the warehouses; and these arrangements, combined with the admirable machinery employed, reduced the time requisite for unloading a vessel in an astonishing degree. He constructed two docks, communicating with the river by a tide-lock 180 feet long and 45 feet wide, with three pair of gates, so that either one very large or two smaller vessels may pass the lock at one time; and steam-engines are provided, capable of filling the locks in a few minutes by pumping water from the middle of the river, so that vessels are enabled to pass in and out of the docks with great rapidity so long as there is a sufficient depth of water to receive them outside the lock. The cast-iron turn-bridge over this lock is an excellent specimen of that kind of machinery, being easily worked by two persons at each end, although it supports a carriage-way 21 feet wide. These docks were constructed much more quickly than is usual for works of such magnitude, and more quickly than the engineer could fully approve, although he admitted the urgency of the case as a justification of a course against which he could not but enter his protest. One of the latest engagements of Telford was the survey of Dover harbour, undertaken, in January 1834, at the request of the Duke of Wellington, as warden of the Cinque Ports, with a view to the adoption of measures to check the accumulation of shingle at the entrance.

In addition to the works which he executed himself, Telford was frequently applied to for his judgment upon important schemes, and in this way he made many reports to parliament. For many years he was employed to report upon all public works of engineering character for which loans were required of the Exchequer Loan Commissioners. Among his reports are several of considerable interest, especially upon proposed canals between London and Birmingham, and between the English and Bristol Channels, and on the supply of water to the metropolis, one of the last objects to which he devoted his attention. For some years before his death he had gradually declined as much as possible forming new engagements, and had made preparations for the publication of such a selection from his papers as might leave on record an authentic account of the important works in which for more than half a century he had been engaged. Having made arrangements with his executors for the completion of his work in case he should not live to finish it, he set about it with ardour, and had many of the plates completed, the manuscript in a very forward state, and arrangements made respecting the paper, type, &c. before his death. The book was not published until 1838, chiefly owing to the illness and death of Mr. Turrell, the engraver, and the difficulty of getting the plates completed. It forms a thick 4to volume, entitled 'Life of Thomas Telford, civil engineer, written by himself; containing a descriptive Narrative of his Professional Labours;' and it contains a preface and supplement, by the editor, Mr. Rickman, and a very copious appendix of illustrative reports and other documents. The plates, eighty-three in number, constitute a companion volume, in large folio, to which is prefixed a fine portrait of Telford, engraved by W. Raddon, from a picture by S. Lane. From this work the materials of the preceding notice of his principal works are chiefly derived; and from the supplementary notice, by Mr. Rickman, and some other sources, are collected the following additional biographical particulars.

Before leaving his native district, Telford acquired some distinction as a poet. He wrote in the homely style of Ramsay and Fergusson, and contributed small pieces to Ruddiman's 'Weekly Magazine,' under the signature of 'Eskdale Tam.' He wrote a short poem, entitled 'Eskdale,' descriptive of the scenes of his early years, which was originally published in a provincial miscellany, subsequently reprinted at Shrewsbury, at the request of his friends, and afterwards inserted in the appendix to his life. Another pleasing fragment of his composition is given at the end of the first volume of Dr. Currie's 'Life and Works of Burns,' published at Liverpool in 1800: it is an extract from a poetical epistle sent by Telford, when at Shrewsbury, to the Ayrshire poet, recommending him to take up other subjects of a serious nature, similar to the 'Cottar's Saturday Night.' He taught himself Latin, French, Italian, and German, so as to read them all with facility, and to converse readily in French: and he has left valuable contributions to engineering literature, in the articles Architecture, Bridge, Civil Architecture, and Inland Navigation, in Brewster's 'Edinburgh Encyclopædia,' in which work Mr. Rickman says he was a shareholder. He was well acquainted with algebra, but he held mathematical investigation in rather low estimation. In his early years he appears to have been tinctured with democratic opinions;

but after seeing the excesses of the French Revolution, he always studiously avoided conversing on political subjects. In all the relations of life he commanded respect and esteem; and he was particularly remarkable for his facility of access to the deserving, and especially for his ready communication of professional information to foreigners; a circumstance which, added to his connection with the Gotha canal and some other continental works, procured for him the highest respect on the continent of Europe. The Russian government frequently applied to him for advice respecting the construction of roads and canals; and the sixty-seventh plate in his atlas represents the details of a road designed by him from Warsaw to the Russian frontier. The emperor Alexander of Russia acknowledged his sense of his services on one occasion, in 1808, by sending him a diamond ring with a suitable inscription. Although he was not connected with the Institution of Civil Engineers at its formation, he accepted their invitation in 1820, and became their president; and from that time he was unremitting in his attention to the duties of the office, having become, by his partial retirement from business, a pretty regular resident in the metropolis. He ardently loved his profession, and was, observes Mr. Rickman, so energetic in any task before him, that all other motives became subordinate to it. He never married, and hardly had a fixed habitation until a late period of life. He was of athletic form, and reached the age of seventy without any serious illness; but in 1827 he was afflicted with a severe and painful disorder, after which he became subject to bilious attacks, under one of which he died, on the 2nd of September 1834, at his residence in Abingdon Street, Westminster, at the age of seventy-seven. He was buried in Westminster Abbey. The acquisition of property was always a secondary consideration with Telford; and in certain cases, especially of abortive speculations, he was ingenious in finding arguments for giving his assistance gratuitously. Even in increasing his charges as his reputation and experience increased the value of his services, he seems to have been actuated chiefly by a sense of what was due to others in his profession, whose remuneration was in some degree dependent upon his own. After his mother's death he had few family connections to provide for, and he had a great objection to raising any individual above his station in life, which is stated by his biographer as his reason for not leaving his property to relations. His will, printed in the appendix to his 'Life,' provides for the payment of handsome legacies to many personal friends; of 2000*l.* to provide annual premiums to be given by the Institution of Civil Engineers; and of 1000*l.* each in trust to the ministers of Westerkirk and Langholm, for the purchase of books for the parish libraries. His scientific books, prints, drawings, &c. are bequeathed to the Institution of Civil Engineers. Telford became a Fellow of the Royal Society of Edinburgh in 1803, and of that of England in 1827.

(*Life*, edited by Rickman; Chambers, *Scottish Biographical Dictionary*; *Annual Biography*, vol. xix.)

TELL, WILLIAM, a simple countryman of the village of Bürglen near Altorf in Switzerland, who lived towards the end of the 13th and during the first half of the 14th century. His early life is unknown, and his name would probably never have been heard of in history, if the tyranny of the Austrians had not called him from his obscurity. At the beginning of the 14th century, when Albert I. of Austria was endeavouring to suppress the spirit of freedom and independence in the three Waldstädte, Uri, Schwyz, and Unterwalden, and was using every means to add them to his family estates, he sent bailiffs (Landvögte) into these cantons, who perpetrated the most flagrant acts of tyranny, and treated the people like a conquered nation. The principal men of the three Waldstädte, in 1307, formed a league, which was headed by Walter Fürst, Arnold von Melchthal, and Werner Stauffacher. William Tell, who had married a daughter of Walter Fürst, also belonged to the league, though without taking any prominent part in it. The object of these men was gradually and secretly to increase their numbers, and to seize on any favourable opportunity for delivering their country from its oppressors, and if possible without bloodshed. While the confederates were daily gaining new strength, Hermann Gessler of Brunegg, one of the bailiffs of Albert I., who had taken up his residence in the canton of Uri, after various other vexatious acts, caused the ducal hat of Austria to be raised on a pole in the market-place of Altorf, and commanded that every one who passed the pole should uncover his head as a token of respect for the house of Austria. William Tell with his little boy happened one day to pass the pole without paying any regard to the orders of the bailiff; and he was immediately seized and taken before Gessler. Tell had the reputation of being an excellent bowman, and Gessler devised a mode of punishment which should put his skill to a severe test. He ordered Tell's boy to be placed at a considerable distance from his father, and an apple to be fixed on his head. A crossbow and arrow were handed to Tell, who, without being observed, contrived to get two arrows, and he was ordered to shoot the apple from his own child's head. The tyrant added, that if he missed the apple, he should die. Tell succeeded in hitting the apple. Gessler had expected that Tell would kill or hurt his child, and in his disappointment he tried to find out some pretext for punishing the presumptuous peasant: he asked him why he had taken a second arrow? Tell boldly replied: "It was intended for thee, if the first had hit my child." The bailiff, delighted with this opportunity of satisfying his vengeance, ordered Tell to be bound and to be conveyed in a boat across the lake of Waldstädten to the castle at Küssnacht, the residence of Gessler, who himself accompanied the prisoner. When the boat was on the lake, a storm arose, which became so violent, that the rowers were unable to manage the boat, and proposed to Gessler to unfetter Tell and allow him to assist them, as he was known to be an experienced boatman and well acquainted with every part of the lake. Tell was freed from his fetters, and taking the rudder in his hand, he steered the boat towards a part of the rocky shore, where a flat shelf jutted out into the lake. When he was near this spot, he seized his bow, jumped upon the projecting rock, and with his foot pushed the boat back into the waters. The storm however was abating, and Gessler and his men were safely landed. Tell knew the road by which the bailiff had to pass to Küssnacht, and lay in wait for him in a narrow defile. When Gessler came, Tell shot him through the heart. This happened towards the end of the year 1307. The event was followed by a series of wars between the Swiss and the Austrians, which did not terminate till the year 1499.

The conduct of Tell was highly disapproved of by his friends, as they wished to avoid bloodshed, and were not yet prepared to carry their plans into execution. After this adventure Tell sinks again into his former obscurity, though he is said to have taken part in the battle of Morgarten, and to have perished, in 1350, in the river Schächen during a great flood.

But the truth of the story of Tell, notwithstanding its being commemorated down to this day by chapels and other public monuments, has been doubted by several modern historians; while others, and among them Johann von Muller, regard it as a genuine history. The doubts about its truth have arisen from the fact that a similar story is told in the Wilkina Saga, and by Saxo Grammaticus, of a Danish king Harold and one Toko. The same story is also told of one William Tell and a count of Seedorf who had extensive possessions in Uri, but must have lived early in the 12th century. Another singular circumstance is that in the documents relating to the ancient Swiss confederacies, and published by Kopp at Luzern in 1835 ('Urkunden zur Geschichte der eidgenössischen Bunde') there is no mention of a Gessler among the bailiffs who resided in the castle of Küssnacht. For these and other reasons, Grimm and Ideler ('Die Sage vom Schusse des Tell,' Berlin, 1826) consider the whole story of Tell as fabulous. There are however facts which seem to confirm the historical truth of at least the groundwork of the story. It was not many years after the death of Tell that it became customary for annual processions to visit the spot where Tell had escaped from the boat, and in 1388 the canton of Uri built the celebrated chapel of Tell near the same spot, and it is stated that among the visitors of that year there were one hundred and fourteen who had known Tell himself. His adventure is moreover told to the same effect by all the chroniclers who wrote at or soon after the alleged time of the occurrence.

TELLER, WILHELM ABRAHAM, son of Romanus Teller, minister of St. Thomas's church at Leipzig, was born in that city, on the 9th of January 1734. So early as at the age of twenty-two he attracted the attention of the theological world by a Latin translation of Kennicott on the Hebrew Text; and after being for a year or two preacher at the Nicolai church, very unexpectedly received the appointment of professor of theology at Helmstadt, from the Duke of Brunswick, in 1761. On entering upon his new office, he published as an inaugural disputation his 'Topice Scripturæ,' which was considered by Superintendant Bahrdt so heterodox in its opinions, that it was with difficulty he could be prevailed upon not to protest against Teller's appointment. Not deterred by this circumstance from expressing his own convictions, Teller published not long afterwards his 'Lehrbuch des Christlichen Glaubens,' a production that caused no little noise at the time, exciting violent disapprobation in some quarters, and obtaining him friends in others. Just before this work appeared he had been invited to accept the professorship of theology at Halle, then vacant by the death of Baumgarten, and had declined it out of regard towards his patron the duke. But the persecution he continued to experience from those to whom his opinions had rendered him obnoxious made his residence at Helmstädt so disagreeable, that it was without the least reluctance he exchanged it, about three years afterwards, 1767, for Berlin, with the appointment of Oberconsistorial-Rath and Dean of Cologne. While it removed him from their immediate attacks, the distinction thus conferred upon him also in some measure awed his opponents; and at the same time he himself was brought into intercourse with some of the most learned and distinguished characters belonging to the reign of Frederick the Great. He was so far however from neglecting his professional duties or relaxing his zeal, that he continued to apply to his theological studies with the same ardour as before, and was instrumental in promoting many beneficial plans connected with church matters and education in public schools. The vast number of sermons and various theological writings published by him, attest not only his industry but his earnestness in the cause of religion, although his rejection of the dogmas ingrafted upon Scripture afforded his enemies and those who lay greater stress upon speculative points than upon religious conduct and feeling an opportunity to decry him as very dangerous, heterodox, and unsound. "Equally remote from all mysticism on the one hand,

and from dry metaphysical philosophising on the other, Teller," says Kuttner, "addresses himself both to the reason and the heart, and while he touches the latter, carries conviction to the former." Others have also spoken of him in very high terms, not only as a writer and teacher of religion, but as a man—one no less estimable in private life than in his public capacity, and as exemplifying in himself that conduct which he sought to enforce upon others.

Besides his German writings, Teller published not a few theological and critical dissertations in Latin, and continued to employ his pen almost up to the time of his death; for though he was greatly worn out in body, his faculties continued active to the last. He died at Berlin, December 8, 1804.

TELLEZ, BALTHEZAR, a native of Lisbon, was born, according to the statement of M. Weiss, in the 'Biographie Universelle,' in the year 1595. Moreri states that he joined the Society of Jesus in the year 1610. In the eulogistic letter of Dom Francisco Manoel, prefixed to Tellez's 'History of Ethiopia,' he is said (at least this seems to be the writer's meaning, which his affected style renders rather obscure) to have studied ten years and taught forty; to have paid attention to literature during the whole ten years of his career as student, but devoted two of them more especially to philosophy, and four of them to theology. He lectured upon belles lettres for twenty years, teaching in succession the most advanced literary classes in the Society's colleges at Braga, Evora, Lisbon, and Coimbra. He lectured two years on philosophy, but Manoel does not mention in what seminary. Lastly Tellez was eight years professor of theology in the college of St. Antonio at Lisbon. At a later period he was appointed master of the house of the professed Jesuits in Lisbon, and ultimately provincial of the order in Portugal. He died on the 19th of April 1675. The published works of Tellez are: 1, A compendium of philosophy, entitled 'Summa Universæ Philosophiæ, cum Quæstionibus quæ inter Philosophos agitantur,' published at Lisbon, in folio, in 1642; at Paris, in two quarto volumes, in 1644; and at Lisbon, in four octavo volumes, in 1652: 2, 'Chronica da Companhia de Jesus da Provincia da Portugal,' in two volumes, the first published in 1645, the second in 1648, both at Lisbon: 3, 'Historia geral de Ethiopia a alta,' in one folio volume, at Coimbra, in 1660. He is also said to have left in manuscript a history of the Society's labours in the East. The historical works of Tellez are of more value than his philosophical treatise. The 'History of the Jesuits in Portugal' is a valuable contribution to the history of that accomplished and energetic order. The 'History of Ethiopia,' or, more properly, the history of the Jesuit Missions in Ethiopia, is indispensable to any one who wishes to study the history or comparative geography of Abyssinia. The first book contains an outline of the geography of Abyssinia, of its political divisions, government, and statistics, as they existed from the time that the Jesuit missionaries first entered the kingdom till their expulsion under Facilidas. The remaining five books are chiefly occupied with the narrative of missionary enterprise, but contain important contributions to geography, the general accuracy of which has, on the whole, been confirmed by the testimony of later travellers. In the preface Tellez gives an account of the authorities from whom he has compiled his book, Manoel d'Almeyda, Alfonso Mendes, Jeronymo Lobo, and Pero Pays; and he has availed himself of their information both with taste and judgment.

TELLEZ, GABRIEL, better known under the name of TIRSO DE MOLINA, after Lope de Vega and Calderon the most prolific and the best dramatist of Spain, was born at Madrid probably about 1585. He was educated at Alcalá, and entered the church as early as 1613. In 1620 he became a monk in the convent of Nuestra Señora de la Merced, in which fraternity he filled the offices of chronicler, and inspector of Old Castile. In 1645 he was elected prior of the convent of Soria, where he died in 1648. In his dramatic career, which he pursued under his assumed name, he was a friend and follower of De Vega. In his 'Cigarrales de Toledo,' a collection of novels and comedies published in 1621, he states that he had then composed about three hundred comedies. Of these there remain to us only fifty-eight, together with some interludes and autos sacramentales; namely fifty-one comedies, and twelve interludes, in the rare collection of his 'Comedias,' published at Madrid in five volumes, in 1627, three in the 'Cigarrales,' and fourteen printed singly. His 'Autos' appeared under his real name, and were published at Madrid in 1635, as 'Deleitar aprovechando.' The name of Tirso de Molina was prefixed to his comedies, because, it is supposed, he deemed the production of them somewhat inconsistent with his clerical profession; for it is stated the disappearance of so many of his dramas is owing to their having been destroyed by order of the Inquisition on account of their indelicacy. He is also the author of 'Un acto de contricion en verso,' printed at Madrid in 1635; and 'Genealogia des Condes de Sástago,' printed at Madrid in 1640. Though Tellez is an avowed adopter of De Vega's rules for the construction of the national drama, and a conscientious follower of his directions, he is not a servile imitator. While adhering to the national peculiarities, he has an individuality of his own, and a genial originality that can be compared properly with none. The prevailing merit of his dramas consists less in the artistical construction of his plots, or the development and unity of the whole, than in the variety and grace of the situations, the freshness and vividness of the characterisation, the well-blended harmony of his images, the brilliance of his wit, and the poetry of his diction. His comedies in particular are fascinating from their pleasantry, which often assumes the form of a gentle irony; his 'graciosos,' or clowns, belong to the most humorous, the most delicate, and the most varied representations of the species, and his female characters are drawn with a masterly and energetic hand. The lyrical portions, which he is fond of introducing, are marked by a graceful naïveté. Considering his country and his profession, the boldness with which he attacks the follies and vices of the higher ranks, even ridiculing the ecclesiastical body, is not a little remarkable; but it is done with such good-humour that even the chastised could not be angry. The variety of his power is also remarkable. His epigrams are clever and well pointed: one on the waterless Manzanares, in which he compares it to the long summer vacation of the universities, is still quoted by Spaniards. In his dramas he is not less great in painting earnest and serious characters, as in his 'Prudencia en la mujer,' which ranks with the best works of the Spanish stage, in 'La mujer que manda en casa,' and in the 'Escarmientos para el cuerdo,' than in the deeply thoughtful and glowingly coloured mystic-ascetic drama 'El condenado por desconfiado,' which preceded Calderon's 'Devotion to the Cross,' and with which it may be favourably compared; or the sparkling epigrammatic 'Por el sólano y el torno.' Many of his comedies are still favourites on the Spanish stage, among which are 'Gil de las calzas verdes,' which has been translated into German by Dohrn; 'La villana de la sagra;' 'No hay peor sordo que el que no quiere oir;' and 'El vergonzoso en palacio.' His Don Juan ('El burlador de Sevilla, ó el convidado de piedra') was imitated by Molière, and has since attained a world-wide celebrity. A selection of his comedies, published in Madrid, in 12 vols., between 1839 and 1842, edited by Don Juan Eugenio Hartzenbush, in the 'Teatro escogido,' was reprinted in one volume in 1850, and contains thirty-six of his dramatic pieces.

TEMANZA, TOMMASO, an architect who is better known by his writings relative to his art than by the buildings which he executed, was the son of an architect, and the nephew of another architect (Giovanni Scalfarotti), and was born at Venice in 1705. Having finished his mathematical studies in the school of Padre Niccolo Comini and the eminent Marchese Poleni, he was appointed—although then only twenty-two—one of the assistants in the Commission of Engineers, and in 1742 became the chief of that body on the resignation of Bernardino Zendrini, a few years before the latter's death (1747). His share in the hydraulic commission caused him for awhile to be involved in literary disputes, he having offended the people of Padua by a publication entitled 'Dell' antico Corso de' Fiumi in Padova e suoi Contorni;' wherein he asserts that their ancestors had attempted to turn the course of the Brenta. As an architect he had not many opportunities afforded him, for the period of Venetian grandeur and enterprise in art had passed away. He was however employed to execute one of the very few public edifices of any kind erected at Venice in the last century, namely the church of La Maddelena, a structure of the Ionic order, and which, though it may be said to be comparatively pure, is also somewhat feeble and insipid in design. His other principal architectural works are—the façade of Santa Margherita, at Padua; the Rotunda at Piazzolo, built at the expense of the Contarini family; and the bridge over the Brenta at Dolo. It is as a writer that Temanza is chiefly known, more especially by his 'Vite de' più Eccellenti Architetti e Scultori Veneziani,' 4to, Ven., 1778; which is one of the most copious as well as best-written works of the kind, not on account of the number of lives it contains, it being in that respect scanty, but for the unusual extent at which they are given. In fact several of them, Palladio, Sansovino, &c., had previously been published separately. Besides this literary production—an important contribution to architectural biography—he published the 'Antichità di Rimini,' folio, 1741; and left behind him another work, 'Degli Archi e delle Volte, e delle Regole generali dell' Architettura Civile,' which was first edited in 1811. There are likewise a great many letters by him on architectural topics in Ticozzi's edition of Bottari's 'Raccolta di Lettere sulla Pittura,' &c.

Temanza died at Venice, June 14, 1789, and was buried in his own church of La Maddelena. There is a portrait of him in Gamba's 'Galleria d'Uomini Illustri,' to which work, and to Comolli's 'Bibliografia Storia Critica dell' Architettura Civile,' we are indebted for some of the particulars here given.

*TEMMINCK, C. J., a celebrated Dutch naturalist, who has published several important works on the natural history of the vertebrate animals. He was Director of the Academy of Arts and Sciences at Haarlem, and of the Museum of Natural History of the Pays Bas. One of his most important works is his 'Monographies de Mammologie, ou Descriptions de quelques genres de Mammifères dont les espèces ont été observées dans les differens Musées de l'Europe.' This work, which was published in parts, has contributed greatly to the clearing up of the difficulties with regard to the species of animals existing in the museums of Europe. M. Temminck is perhaps better known for his works on ornithology than any other department of natural history. In 1807 he published a 'Catalogue systematique du Cabinet d'Ornithologie,' embracing a short description of birds hitherto not known. In 1815 he published his 'Manuel d'Ornithologie,' and subsequently an 'Atlas des Oiseaux.' In the 'Linnæan Transactions,'

vol. xiii., is a paper by M. Temminck entitled 'Account of some New Species of Birds of the genera *Psittacus* and *Columba* in the Museum of the Linnæan Society.' He has devoted great attention to the family of Pigeons, and in 1808 he published a work entitled 'Histoire naturelle Generale des Pigeons.' He has also published numerous papers in the scientific journals and transactions of scientific societies.

TEMPESTA, or TEMPESTI, ANTONIO, a celebrated Italian battle and animal painter and engraver, was born at Florence in 1555. He became the scholar of John Strada or Stradanus, a Fleming, who was settled at Florence in the employ of the grand-duke, and who assisted him in the battles which he painted in the old ducal palace. Tempesta, after painting some years with Strada, whom he surpassed in many respects, visited Rome, and was employed by Gregory XIII., in the Vatican, where he painted, in small figures, in fresco, the Translation of the Body of St. Gregory of Nazianzus, and some other subjects, which acquired him a great reputation among the artists and virtuosi of Rome, and procured him constant occupation from the Roman nobility. He executed several good works for the Cardinal Alessandro Farnese, at his villa at Caprarola, and some at Bassano for the Marquess Giustiniani. Tempesta resided chiefly at Rome, and died there in 1630, aged seventy-five. His reputation rests now almost entirely upon his etchings, although in his time he had a great name also as a painter. Lanzi terms him the first Italian who ever attained distinction in landscape and animal painting, and considers him at this period to have been unrivalled in his own style in Italy; he was however surpassed afterwards by Cerquozzi and Borgognone. Horses were his favourite subjects, and he excelled in battles, processions, cavalcades, hunts, and various field-sports. His designs, particularly his etchings, are remarkable for their spirit and boldness of conception, but they are at the same time coarse and heavy, and careless in their execution. He painted generally small figures; in large ones he was not successful, and he seldom attempted them; he however occasionally prepared large cartoons for tapestries, in the style of his master Strada. Tempesta's chief works in painting, besides those in the Vatican, already noticed, were a Slaughter of the Innocents, in the church of San Stefano Rotondo, at Rome; and two great cavalcades and state processions, executed for the Cardinal Scipione Borghese, as friezes around the loggie of his palace on Monte Cavallo (afterwards Palazzo Bentivoglio), which, according to his biographer and contemporary Baglione, were alone sufficient to have ensured him a lasting reputation if he had never painted anything else. One represented a state procession of the Pope; the other, one of the Grand Turk. Tempesta has executed etchings of both these subjects. His invention was amazingly fertile; he has been equalled by few artists in the number of his designs. According to Gandellini, Tempesta etched 1519 plates, and about 500 have been engraved after him by other masters. He also engraved after other masters himself; he executed some battles and 40 plates of the Spanish story of 'The Seven Twin Sons of Tara,' after Otho Venius: Filibien, in his 'Entretiens sur les Vies des plus célèbres Peintres,' has related the story at length, and has described the subject of each plate.

Tempesta's style of etching is peculiar and not agreeable; and although his designs are bold, and contain many grand parts, they are heavy, his style of design gross, his compositions generally confused, and his light and shade disposed without taste: his most valuable designs are his hunts and field-sports, and his studies of horses. Of his other pieces the following are among the best and the most celebrated:—

A set of 150 illustrations to the Old Testament, known as 'Tempesta's Bible;' 15 large figures of Christ, the Virgin, and the Apostles; a very large plate of the Victory of the Jews over the Amalekites, marked 'Hebræorum Victoria ab Amalechitis reportata,' the composition of which is spirited, but very confused; the Life of St. Antony, in 24 plates; 150 small plates from Ovid's 'Metamorphoses;' 13 of the Labours of Hercules; and 7 of the Seven Wonders of the Ancient World. He etched many cavalcades and processions, and engraved also large plates from the following statues—they are however executed too much in his own style to be faithful representations of the originals:—Castor and Pollux, and the horses on Monte Cavallo, and the equestrian statue of Marcus Aurelius on the Capitol, at Rome; the equestrian statue of Cosmo I., by John of Bologna, at Florence; that of Henri IV. of France, at Paris, which was destroyed in 1792; and one of Henri II. of France. The last statue however never existed, for a figure of Louis XIII. was placed upon the horse which was originally designed for a statue of Henri II., who was killed at a tournament. Tempesta's print bears the following incription: 'Effigies equi ænei operis Dan. Ricci, Volterrani, fieri jussit Reg. Maria ob memor. Reg. Henrici II. F. M. sui viri, qui obiit in torniamentis.'

A spirited design of the Battle of the Centaurs and the Lapithæ, by Tempesta, was cut in a large size in wood, by Jeronime Parabole. As a man Tempesta appears, according to his contemporary Baglione, to have been highly accomplished in every respect, and to have been universally esteemed by his companions. There is a long list of the works of Tempesta in Heineken's 'Dictionnaire des Artistes,' &c., and in the 'Peintre Graveur' of Bartsch.

TEMPESTA, CAVALIERE, called also in Italy, PIETRO MULIER or DE MULIERIBUS. This artist, who is sometimes confounded with Antonio Tempesta, was a native of Holland, although better known in Italy, and his real name was Peter Molyn. Fiorillo says he was the son of a landscape-painter of the same name, and was born at Haarlem in 1637. He was called Tempesta through his skill in painting sea-storms and similar subjects, in which he was excellent, and in some respects rivalled Backhuyzen: he was also nearly equally excellent as an animal-painter, especially of wild animals; and some have said that had he remained in his own country and pursued entirely such subjects he would have rivalled Rubens and Snyders in that department. There is yet another comparison to make respecting him: he at least rivalled the infamous Castagno in moral depravity. Pascoli, who has written an account of Tempesta in his 'Lives of the Painters,' &c., says that his father was a merchant, and that he intended to bring up his son to his own business. Young Peter was however naturally so fond of drawing, that when a boy, instead of going to school, he used, unknown to his parents, to spend his time in sketching upon the sea-side, sometimes drawing the sea and shipping off the coast, and at others cattle grazing near the shore. He was eventually allowed to take his own course, but nature appears to have been his only or at least chief master. After painting with great success in various cities of the Netherlands, he became acquainted at Antwerp, in about his thirtieth year, with a monk of the barefooted Carmelites, who converted him from Calvinism, in which he had been brought up, to Popery, and Tempesta was thence strongly induced to make a journey to Rome. At Rome he found a valuable patron in the Duke Bracciano, and his success was beyond his expectations. He received so many orders for pictures that he was obliged to employ assistants, and the sister of one of these, his favourite, known as Tempestino, became his wife. He however never appears to have lived in great amity with her, but the fault is said to have been Tempesta's. The story of the deep tragedy which followed is told differently by Pascoli and the writer in the 'Museo Fiorentino,' in which there is a Life of Tempesta, but there is no discrepancy in their statements of the main fact. Tempesta made up his mind to leave Rome, it is said, in order to get rid of his wife, and he requested permission of the Duke Bracciano to depart: the duke consented, but unwillingly, yet he presented Tempesta with a cross and a chain of gold, and knighted him before his departure. Tempesta left Rome, and promised to send for his wife as soon as he was settled; he went round by Venice and Milan, where he made a short stay, to Genoa. In Genoa he was as successful as he had been at Rome; but soon after his arrival he became enamoured of a beautiful Genoese lady, and being unable to obtain possession of her except by marriage, he resolved upon marrying her, and he got over the obstacle of already having one wife in the following infamous manner:—He despatched a hired assassin to Rome, with a letter to his wife, ordering her to accompany the bearer immediately to Genoa. His wife, who knew her husband's character, and disliked the messenger, delayed going; but on a second summons from her husband she complied, and commenced the fatal journey. The unfortunate woman was murdered by the ruffian, her companion, at Sarzana. The affair was not long a secret, and Tempesta, who must have already married the Genoese lady, according to Pascoli, was arrested upon suspicion, was tried, convicted, and condemned to death. The sentence was however not carried into execution: Tempesta obtained a respite, or, according to the other account, had sufficient interest to obtain a commutation of sentence from that of death to one of perpetual imprisonment.

Pascoli says he was set at liberty again, after remaining five years in prison, through the intercession of the Count di Melgar, governor of Milan; according to the other story, he obtained his liberty during the bombardment of Genoa by Louis XIV., when the prisons were thrown open, having suffered an imprisonment of sixteen years. He was however busily employed with his pencil during the whole time, and he found it difficult to satisfy the demand for his pictures. On recovering his liberty he went to Milan, and there established himself, where, through his unenviable notoriety, his success was even greater than it had been previously either at Rome or at Genoa. He was in the receipt of a great income, lived in splendid style, and even kept a private menagerie, containing many varieties of wild animals, solely for the purpose of painting from them. His conduct at this period of his life was still consistent with his previous immorality; for, though enjoying the greatest affluence, he not only deserted his second wife, but left her destitute, according to Pascoli; yet how such conduct could be suffered by the laws is difficult to understand, and we are tempted to believe that here, as elsewhere, the narrative has been strongly coloured. He had several mistresses, and he acquired the cognomen of Mulier or de Mulieribus by his profligate habits: Peter Mulier is the name by which he is best known in Italy. As he grew old his powers of painting forsook him, and his means accordingly gradually diminished; and as he was too improvident to make any provision for his old age, his affairs became embarrassed at the end of his life. He died of a fever in 1701, aged sixty-four, in a state of poverty when compared with his former affluence. His pictures are numerous in the collections of the north of Italy: those which he painted during his imprisonment are generally accounted his best.

TEMPLE, SIR WILLIAM, an eminent statesman, diplomatist, and writer, was born at Blackfriars, in London, in the year 1628, and was the eldest son of Sir John Temple, who was Master of the Rolls

in Ireland, and author of a History of the Irish Rebellion, which began in 1641. He was educated first by his uncle, Dr. Henry Hammond, a learned divine and zealous royalist; and was afterwards, on his uncle being turned out of his living by the parliament, sent to a school at Bishop-Stortford, and, at the age of seventeen, to Emmanuel College, Cambridge, where the celebrated Cudworth was his tutor. He is said by his sister, Lady Giffard, who wrote a memoir of him, to have passed a gay idle life at Cambridge, and after having been there about two years he went away without a degree. He then went abroad, and having spent two years in France, and visited Holland, Flanders, and Germany, he returned to England, skilled in the French and Spanish languages. As he was about to start on his travels he met, in the Isle of Wight, the young lady to whom, after many delays and difficulties, arising out of want of fortune and the opposition of the friends of both, he was eventually united. She was the daughter of Sir Peter Osborne, a devoted adherent of Charles I., and a great sufferer by his devotion. Letters of hers which are preserved show her to have been a very superior woman: she remained faithful to Temple through a long engagement, amid many and great discouragements, and at last, after the death of her father, and after six years' waiting, they were married in 1654. It appears that among many offers which she rejected for Temple was one from Henry Cromwell.

Temple was trained to no profession, though his father was poor, independently of his appointment as Master of the Rolls in Ireland, and when deprived of this for some years during the civil wars, was exceedingly hampered in his finances. Sir John Temple was restored to this appointment in 1653, the year before his son's marriage; and his son, after his marriage, resided with him in Ireland. Under his father's roof in Dublin, or in a country-seat in the county of Carlow, Temple passed five years, which were divided between literary pursuits and county business, and which were marked by the birth and death of five children. In 1660 Temple was chosen, without solicitation or even previous knowledge, member of the Irish convention of that year for the county of Carlow.

After the Restoration he was re-elected for the same county in the first regular parliament that was called: he had his father for his colleague, and a younger brother was member for the city of Carlow. He appears to have been a very active and useful member of parliament. In July 1661 he was one of the commissioners sent to wait on the king and urge several measures affecting the interests of Ireland. On the prorogation of the parliament in 1663 Temple went to reside in England He carried an introduction from the Duke of Ormond to Lord Arlington, secretary of state, who conceived a great fondness for him, and procured him to be appointed, in 1665, on a secret mission to the Bishop of Munster. The object of this mission was to watch over an invasion by the Bishop of Munster of the United Provinces, towards which England, then at war with the Dutch, had guaranteed a subsidy; and though the bishop, who had made the first advances to England, went off from his engagement, and, in fear of France, concluded a separate treaty with the Dutch, Temple was not in any way to blame for this failure of the object of his mission. Indeed his employer was so satisfied with the way in which he had acquitted himself in his first diplomatic employment, that he was appointed in the same year, through Lord Arlington's influence, resident at the vice-regal court of Spain at Brussels.

Temple's residence at Brussels for two years presents no feature of peculiar interest. It was his business at first to watch over the neutrality of Spain in the Dutch war, and assist in cultivating a good understanding between Spain and England, with a view to a treaty which was then being negociated at Madrid, but which never came to pass, and subsequently to bring about peace with the United Provinces and with France. This last object was accomplished in July 1667, by the treaty of Breda, which however Temple had no part in negociating, and the mode of bringing about which he had not altogether approved of. In 1666 Temple's services had been rewarded, without any solicitation on his part, by a baronetcy.

In the close of the year 1667 Temple received orders from Arlington to repair to the Hague, to negociate a treaty against France, and for the protection of the Spanish Netherlands from that power; and by his energy, judgment, and address the celebrated Triple Alliance was concluded on the 23rd of January 1668. England, Holland, and Sweden bound themselves by this alliance to bring about peace between France and Spain, and to prevent France from entering the Low Countries. Temple had thus achieved an object which he had had at heart, even before the treaty of Breda, so favourable to French views, a blow to the ambition of Louis XIV. The successful conclusion of this treaty established Temple's diplomatic fame, and was of the first importance to England and Europe.

Temple was next appointed ambassador at Aix, where the negociations for peace between France and Spain, in pursuance of the Triple Alliance, were to be carried on. On the conclusion of the peace of Aix he was appointed ambassador at the Hague. Here he continued, carrying out the policy of the Triple Alliance, till September 1670, when a complete change having been silently worked in the councils of Charles II., and the celebrated secret treaty having been made with France, Temple was ordered home, found himself on his arrival in England no longer in the confidence of Arlington, and in the summer of 1671 was dismissed from his post. There was a rumour that Temple's dismissal had been made a condition by the French government. (Temple's 'Works,' ii. 179.) He now retired to Sheen, and meditated never again returning to public life, saying that "he had been long enough in courts and public business to know a great deal of the world and of himself, and to find that they were not made for one another."

During this retirement Temple devoted himself to gardening, the improvement of his house at Sheen, and literature, and published several of the works on which his reputation as a writer rests; among them, the 'Observations upon the United Provinces,' published in 1672. Temple was summoned however from his literary retirement in the summer of 1674, to conclude the second Dutch war, and he obeyed the summons. He was on the point of starting for the Hague, as envoy and plenipotentiary for this purpose, when the Spanish ambassador in London received full power to negociate there, and in three days the treaty of Westminster was concluded. Temple was now offered the embassy to Spain, which, at his father's wish, he refused. He was very soon after appointed again to the Hague, as ambassador extraordinary, and the next year ambassador to the congress at Nimeguen. The peace of Nimeguen, concluded in the beginning of 1679, ill carried out the views which Temple assiduously laboured to establish; and he was glad to avail himself of a point of form for the purpose of withholding his signature to the treaty.

Temple now returned to England to receive an offer of the post of secretary of state, which he refused. He was much consulted by the king, who had just lost the services of Lord Danby; and in the ministerial difficulties which followed upon Danby's impeachment and committal. Temple submitted to the king a plan of a council, which the king adopted; not always following Temple's opinions however as to the persons of whom it should be composed, and, above all, in defiance of his advice, placing Lord Shaftesbury at the head of it. This council was not long-lived, but it did not die until after its author had been removed from it. [CHARLES II.]

Thus ended Temple's political career. The remainder of his life was passed in the country, and divided between learning and rural pursuits. He now composed his 'Memoirs.' He died on the 27th of January 1699. No particulars of his death have been transmitted to us.

After the Revolution of 1688, Sir William Temple refused office from William III, who was very anxious for his counsel and for the authority of his name. But his son, with his permission, accepted the place of secretary at war, and within a week after committed suicide.

Neither as statesman nor as author does Sir William Temple occupy a foremost place; but in both characters he is more than respectable. The following is a happy description, by Sir James Mackintosh, of his character as a diplomatist and statesman:—"He was a most admirable person. He seems to be the model of a negotiator, uniting politeness and address to honesty. His merit as a domestic politician is also very great: in an age of extremes he was attached to liberty, and yet averse from endangering the public quiet. Perhaps diplomatic habits had smoothed away his turbulence too much for such a government as England." ('Life of Mackintosh,' ii. 199.) Dr. Johnson, speaking of Sir William Temple as a writer, has said that "he was the first writer who gave cadence to English prose."

There are two or three biographies of Temple; one by Abel Boyer, published about fourteen years after his death, and another by his sister, Lady Giffard, prefixed to the edition of his works published in 1731 in 2 vols. folio. A very laboured and somewhat diffuse life was published in 1836, in 2 vols. 8vo, by the late Mr. Peregrine Courtenay, and to this work all who wish for the fullest information as to Temple's life will resort. The best edition of Temple's works is that published in 1814 in 4 vols. 8vo.

*TENERANI, PIETRO, CAVALIERE, an eminent Italian sculptor, was born towards the close of the last century. He began his studies under Canova at Rome, but owes more perhaps to the instruction and example of Thorwaldsen, in whose atélier he worked for some time, and upon whose departure he succeeded to the highest place among the sculptors of Rome. His first work was a marble statue of 'Psyche with the box of Pandora,' executed in 1819, and now in the Lenzoni palace at Florence. Since then a vast number of Venuses, Cupids, Psyches, and other deities and personages from Greek and Roman mythology have proceeded from his chisel, and they have always been admired for their grace and beauty. Of many of these he has been required to produce more than one repetition. But he has also executed numerous religious works. Such are his 'Christ on the Cross;' his large relievo of the 'Descent from the Cross' in the Torlonia Chapel; his 'Martyrdom of Eudorus,' &c. His monumental statues are also numerous, and several are of colossal size; they are to be found in the cities of the New World as well as in many of the European capitals. Among them are the statues of Leuchtenberg and Von Orloff at St. Petersburg; the bronze colossal statue of Ferdinand II. of Naples, at Messina, cast at Munich in 1845; of Ferdinand III., at Pisa; of Bolivar for Columbia; and of Count Rossi, who was killed at Rome in 1848. Other celebrated statues by him are those of St. John the Evangelist in the Church of St. Francesco di Paolo at Naples, of St. Ligorius in the Vatican, of St. Paul, St. Benedict, &c.; and he has executed numerous busts. Tenerani has received commissions from the princes and nobility of almost every country in Europe. Many of his works are in

the palaces and mansions of this country, including his 'Flora,' executed for her Majesty, and 'Cupid extracting a Thorn from the foot of Venus,' in the possession of the Duke of Devonshire at Chatsworth, and of which the Emperor of Russia has a duplicate. Tenerani is professor of sculpture in the Academy of St. Luke, Rome, a member of the French Institute, and of the Academies of Berlin and Münich, &c.; and he was in 1842 made a Knight of the order of St. Michael by King Ludwig of Bavaria. His son Giambattista Tenerani is also a sculptor of merit.

TENIERS, DAVID (the Elder) was born at Antwerp in 1582. He had the good fortune to study painting under Rubens, who highly esteemed him for his promising genius. Besides the benefit of the instruction of that great master, he had the advantage of learning his manner of preparing his grounds and managing his materials. It is said that he began by painting pictures on a large scale: but having gone to Rome with the intention of improving himself in the higher branches of the art, he there contracted an intimate friendship with his countryman Adam Elsheimer, whose exquisitely-finished cabinet pictures were greatly esteemed, and he studied with him several years, painting only small pictures. It was here that he acquired the neatness of pencilling for which his works are esteemed, and which, with the knowledge of colour acquired under Rubens, gives to his works so great a charm.

Returning to his native country after ten years' absence, he devoted himself with the greatest ardour to the practice of his art, and chose the familiar scenes of ordinary Flemish life, such as merry-makings, weddings, the interior and exterior of public-houses, rural games, chemists' laboratories, and grotesque subjects, such as the Temptation of St. Anthony and the like. These subjects he treated with the utmost truth and fidelity to nature. His colouring, his touch, his design, the pleasing distribution of light and shade, the skilful composition of his groups, procured him great reputation and constant employment: every lover of the art was eager to possess some of his works. He may in fact be considered as the inventor of a new manner, which was followed and carried to a still higher degree of perfection by his son. He died at Antwerp in the year 1649, at the age of sixty-seven.

TENIERS, DAVID (the Younger) was born at Antwerp in 1610, and received his first and principal instruction from his father. Some authors have affirmed that he left his father to become a disciple of Adrian Brouwer, who however was only two years older than himself, and that he had the advantage of the precepts of Rubens. Others have pretended that he was likewise a pupil of Elsheimer, who died when Teniers was only ten years old. He adopted, as we have observed, the subjects and style of his father; but, with a more fertile imagination, he produced compositions much more varied and ingenious; his colouring is more vivid, rich, and transparent, and the facility of his execution is enchanting. He studied nature in her varied forms with the most critical attention. He possessed, in perfection, what we have heard one of the brightest ornaments of the British school call "the art, or rather the gift, of seeing." Hence the truth and nature of his pictures, which look almost like reflections in a convex mirror. His pencil is free and delicate; the touching of his trees light and firm; his skies are admirably clear and brilliant, though not much varied. The expression of his figures, in every-varying mood, of mirth or gravity, good or ill humour, is strongly marked, striking, and natural; he represented them however precisely as he saw them before him, but was perhaps inferior in delineation of character to Jan Steen or Wilkie.

It is remarkable that at the commencement of his career very little regard was shown to his merit, so that he was often obliged to go in person to Brussels to dispose of his pictures. But he was not long neglected. The Archduke Leopold having seen some of his pictures, immediately distinguished him by his patronage, appointed him his principal painter and gentleman of his bedchamber, presented him with a chain of gold to which his portrait was affixed, and gave him the direction of his gallery of paintings, which contained works of the most eminent masters of the Italian and Flemish schools. Teniers, who possessed an extraordinary talent in imitating the works of other artists, made copies of this gallery, in which the touch, the colouring, and the manner of the several painters, however different from each other, were reproduced with such a deceptive fidelity, that he acquired the name of the Proteus of painting. Some writers have objected that his figures are too short and clumsy, and that there is too much sameness in their countenances and habits: but it must be remembered that he designed every object as he saw it; and the charm which his art has thrown on scenes flat and insipid in their forms, even subjects low, barren, and commonplace, justly excites the admiration of all lovers of the art, and the extraordinary prices which are given for his works in every part of Europe are an incontestable proof of the universal admiration and esteem in which they are held. This circumstance is the more deserving of attention, as his works, far from being scarce, are extremely numerous: his extraordinary facility of execution and the great age to which he attained enabled him to produce such a number of pictures, that he was used to say in joke that to hold all his paintings (though they were of such small dimensions) it would be necessary to build a gallery two leagues in length. It is said that his thinly-painted pictures were often begun and completed at a single sitting. It is worthy of remark that while of all the Flemish painters his works are the most popular, he was habitually conversant with the higher classes of society. The suavity of his manners and his irreproachable conduct secured him the esteem of all his countrymen. Besides the Archduke Leopold, he was honoured with the favour and protection of Christina, queen of Sweden, the king of Spain, Don John of Austria, who became his pupil, the Prince of Orange, the bishop of Ghent, and other eminent personages. He often assisted the landscape-painters of his time by inserting figures into their pictures, and many works of Artois, Van Uden, Breughel, and others derive additional value from this circumstance. The galleries and collections in England contain a great number of his finest works. The National Gallery (1857) contains four paintings by him; 'A Music Party;' 'Boors Regaling;' 'The Misers' (or Money Changers); and 'Players at Tric-trac.' He died at Brussels in the year 1694, at the advanced age of eighty-four years.

TENISON, THOMAS, an eminent English divine, who was advanced by his own deserved reputation for piety, charity, learning, and liberality, to the highest station in the English church. He was born in 1636, at Cottenham in Cambridgeshire, was the son of a clergyman, and was educated in the grammar-school at Norwich, from whence he passed to Corpus Christi College, Cambridge, where he was admitted in 1653, and took his bachelor's degree in 1657. The university was then in the state to which it had been brought by the parliamentary commissioners, and the turn of mind of Tenison not according with what at that time was expected from persons undertaking the ministry, he for a time turned to the study of medicine; but about 1659 he was privately ordained in the episcopal method then proscribed by the government of the time. The ordination was performed at Richmond in Surrey by Dr. Duppa, the expelled bishop of Salisbury. The restoration of the king, and with it of the episcopal church, soon following, he was made minister of St. Andrew's Church in Cambridge, in which situation he gained much credit by his attention to his parishioners during the time of the plague, in 1665. He had other preferment in the country, as the church of St. Peter Mancroft in Norwich, and the rectory of Holywell in Huntingdonshire. This brings down his history to the year 1680, when, being then doctor in divinity, he was placed on a more conspicuous stage, being presented by King Charles II. to the living of St. Martin's in the Fields.

In this public situation he acted with great prudence and with a liberality which emulated the munificence of the clergy of earlier times, giving more than 300*l.* to the poor of his parish in the time of the distress occasioned by the hard frost of 1683, and endowing a free-school, and building and furnishing a library. In 1685 he discharged with singular discretion the difficult duty of attending the Duke of Monmouth previous to his execution. In his politics he was a Whig, and a favourer of the Revolution, and was accordingly early marked out by King William for advancement in the church. In 1689 he was made archdeacon of London, and in 1691 bishop of Lincoln. This large diocese, which had been too much neglected, he brought into order. In 1694, on the death of Dr. Tillotson, he was made archbishop of Canterbury, in which high dignity he remained for twenty years. He died on the 14th of December 1715, and was interred in the parish church of Lambeth.

A large account of his life was published soon after his death, without the name of any author in the title-page, but evidently written by a person possessed of good information, and who was fully sensible to his merits. He speaks of him thus:—"And as he was an exact pattern of that exemplary piety, charity, stedfastness, and good conduct requisite in a governor of the church, so perhaps since the primitive age of Christianity and the time of the Apostles there has been no man whose learning and abilities have better qualified him to discharge and defend a trust of that high importance." The library which he founded in the parish of St. Martin's, though it has been greatly neglected, still exists; and he may be regarded as the founder of the library in the cathedral church of St. Paul, having presented two hundred and fifty pounds to make up four hundred and fifty, which the dean and residentiaries gave for the libraries of two clergymen bought by them in 1707. His will contains many munificent bequests for charitable and religious objects.

Archbishop Tenison has left no writings behind him which can be said to make part of the general literature of the country, or to establish for him a literary reputation. Yet he published several treatises, mostly connected with the religious and political controversies of his age.

*TENNENT, SIR JAMES EMERSON, Knt., LL.D., is the son of William Emerson, Esq., a merchant of Belfast, by his wife, a daughter of William Arbuthnot, Esq., of Rockville, county Down. He was born at Belfast on the 7th of April 1804, and after being educated at Trinity College, Dublin, he was called to the bar at Lincoln's Inn in 1831, but never practised. Previous to this time he had appeared as an author, his first work being a brief account of his Travels in Greece in 1825; his second, 'Letters from the Ægean,' in two volumes, 1829; and his third, 'A History of Modern Greece,' in two volumes in 1830. All these works were published under his name of Emerson. But, having married, in June 1831, Letitia, daughter and heiress of William Tennent, Esq., of Tempo House, county Fermanagh, a banker in Belfast, and his wife having succeeded to the property by the death of her father in the following year, Mr. Emerson assumed the additional

name of Tennent, by which he has been since known. In the same year, 1832, he was elected M.P. for Belfast, and again for the same place in 1835. He was rejected at the general election of 1837, but seated on petition; and again returned in 1841, but unseated on petition. He regained his seat in 1842, and held it till 1845. He sat for Lisburn in 1852. From September 1841 to July 1845 Mr. Emerson Tennent held the office of Secretary to the India Board; in July 1845, he accepted the appointment of Civil Secretary to the Colonial Government of Ceylon,—he was knighted prior to going out to Ceylon,—and he remained there till December 1850; after his return, and while member for Lisburn, he held from February till November 1852, the office of Secretary to the Poor-law Board; and since November 1852 he has been one of the joint Secretaries to the Board of Trade. While, thus since 1832 leading an active parliamentary, and since 1841 an active parliamentary and official life, Sir James Emerson Tennent has continued also to appear occasionally as an author. The following are his chief publications in addition to those mentioned above:—'Belgium,' in two volumes, 1841; 'A Treatise on the Copyright of Designs for Printed Fabrics; with considerations on the necessity of its extension, and notices of the state of Calico printing in Belgium, Germany, and the States of the Prussian Commercial League,' 1841; 'Christianity in Ceylon, with an historical sketch of the Brahmanical and Buddhist Superstitions,' 1850; and 'Wine; its Use and Taxation: an enquiry into the operation of the Wine Duties on Consumption and Revenue,' 1855.

TENNANT, SMITHSON, a distinguished chemist, was born at Selby, in Yorkshire, November 30, 1761, and died February 22, 1815. He was the only child of the Rev. Calvert Tennant, of whom little is known except that he had been a Fellow of St. John's College, Cambridge, and was a friend of Dr. Rutherford, Regius Professor of Divinity in that university. While very young he gave many proofs of a particular turn for chemistry and natural philosophy, and after quitting school he was very desirous of completing his chemical studies under the immediate instruction of Dr. Priestley, who was then enjoying a high reputation for the extent and variety of his discoveries in pneumatic chemistry, but this was found impracticable in consequence of the previous engagements of Dr. Priestley. In 1781 he went to Edinburgh with the intention of studying medicine. Of his companions, occupations, or studies while in Scotland, little is known, except that he received instruction from Dr. Black; he did not however continue long a member in that university, for in October 1782 he was admitted a member of Christ's College, Cambridge, where he then began to reside.

In the summer of 1784 he travelled into Denmark and Sweden, with the intention, partly of examining the mines of the latter country, but chiefly with the view of becoming personally acquainted with Scheele, for whom he had conceived a high degree of admiration, especially on account of the simplicity of the apparatus which he employed in his chemical researches. In a year or two afterwards he went to Paris, where he became acquainted with some of the eminent chemists; thence he went to Holland and the Netherlands, after having recovered from a serious illness with which he was seized during his residence in the French capital.

In January 1785, he was elected a Fellow of the Royal Society, and in 1786 he left Christ's College and removed to Emmanuel College; in 1788 he took his degree as bachelor of physic, and soon after quitted Cambridge and came to reside in London. In 1796 he took a doctor's degree at Cambridge, but as his fortune was independent, he relinquished all idea of practice as a physician. In 1813 he was elected Professor of Chemistry at Cambridge, having in the previous year delivered, with great success, a few lectures on the principles of mineralogy to some of his friends.

In the month of September 1814, Mr. Tennant went for the last time to France, and on his return home on the 20th of February 1815, he arrived at Boulogne with Baron Bulow, in order to embark there. They embarked on the 22nd, but were forced back by the wind, and meant to embark again in the evening: in the meantime they took horses and went to see Bonaparte's pillar, about a league off, and going off the road on their return to look at a small fort, of which the drawbridge wanted a bolt, they were both thrown, with their horses, into the ditch. Baron Bulow was merely stunned, but Mr. Tennant's skull was so severely fractured, that he died within an hour after, February 22, 1815.

The following character of Mr. Tennant is chiefly copied, with some variations, from the 'Annals of Philosophy,' vol. vi., and the writer of this brief notice, having well known the subject of it, is able to testify to the accuracy of the statements in all the more important particulars. Mr. Tennant was tall and slender in his person, with a thin face and light complexion. His appearance, notwithstanding some singularity of manners, and great negligence of dress, was on the whole striking and agreeable. The general cast of his features was expressive, and bore strong marks of intelligence; and several persons have been struck with a general resemblance in his countenance to the well-known portraits of Locke. Of his intellectual character, the distinguishing and fundamental principle was good sense; a prompt and intuitive perception of truth, both upon those questions in which certainty is attainable and those which must be determined by the nicer results of moral evidence. In quick penetration, united with soundness and accuracy of judgment, he was perhaps without an equal. He saw immediately and with great distinctness where the strength of an argument lay, and upon what points the decision was ultimately to depend; and he was remarkable for the faculty of stating the merits of an obscure and complicated question very shortly, and with great simplicity and precision. The calmness and temper, as well as the singular perspicuity, which he displayed on such occasions, were alike admirable; and seldom failed to convince the unprejudiced, and to disconcert or silence his opponents.

The 'Philosophical Transactions' contain eight papers by Mr. Tennant:—1, 'On the Decomposition of Fixed Air,' 1791; 2, 'On the Nature of the Diamond,' 1797; 3, 'On the Action of Nitre upon Gold and Platina;' 4, 'On the different Sorts of Lime used in Agriculture,' 1799; 5, 'On the Composition of Emery,' 1802; 6, 'On two Metals found in the Black Powder of the solution of Platina,' 1804; 7, 'On an easier Mode of procuring Potassium than that which is now adopted;' 8, 'On the Mode of producing a Double Distillation by the same Heat.' In the first volume of the 'Transactions' of the Geological Society, 1811, he published the analysis of 'A Volcanic Substance containing the Boracic Acid.'

In his experiments on the diamond, he proved it to be pure carbon, by heating it in a gold tube with nitre; the diamond was converted into carbonic acid by combining with the oxygen of the decomposed nitric acid, and this united with the potash of the nitre; by the evolution of the carbonic acid, the quantity of carbon, in a given weight of diamond, was estimated. In his paper on 'Limestones,' he showed that the presence of carbonate of magnesia in them rendered them prejudicial when calcined and applied as a manure. In the paper on 'Emery,' he proved that this substance is merely a variety of corundum, or sapphire. The two metals which he found in native platina were osmium and iridium. With respect to these memoirs it may be observed that they all bear the impress of originality, and that the operations which they include and describe are of the greatest possible simplicity, and stated in the plainest language.

TENNANT, WILLIAM, was born in 1785 at the little fishing-town of Easter Anstruther, in the county of Fife, Scotland, and was educated in the town-school, where he had for a fellow-student the afterwards celebrated Dr. Chalmers. In 1799 he was sent to the University of St. Andrews, and acquired some knowledge of and a taste for the classical languages from the instruction and lectures of Dr. Hill and Dr. Hunter, but circumstances prevented his continuance for more than two sessions. At an early period of life he had lost the use of his feet, and could only move by the assistance of crutches. He was thus precluded from most active employments, and in 1801 he became clerk to his brother, who carried on the business of a corn-factor at Glasgow, whence he subsequently removed to Anstruther. Whilst in this situation he most zealously prosecuted his studies. He made himself acquainted with the best classics in verse and prose; with Ariosto, Camoens, and Wieland, in modern languages; and with Hebrew; nearly all of which was accomplished by his own unaided efforts. While residing in his father's house at Anstruther, and painfully aware of approaching commercial embarrassments, he wrote, and published anonymously in 1812, in his own little town his chief poem, 'Anster Fair.' It is a humorous fairy tale, adopting Maggie Lauder for its heroine, describing the scenery, the customs, and characters to be found and observed at Anstruther Fair and in the neighbouring towns and villages, written with a slight sprinkling of the Scottish dialect, in the ottava rima, which had fallen into disuse, though soon afterwards adopted by Lord Byron, whose example was quickly followed by others. The poem made but little way with the public at first, indeed it was hardly made known; but it attracted the attention and praise of A. F. Tytler, Lord Woodhouselee, and in 1814 a highly favourable review of it appeared in the 'Edinburgh Review' from the pen of Mr. Jeffrey. In his own narrow circle however it had made an impression in his favour, and probably assisted in procuring him the appointment in the autumn of 1813 of parish schoolmaster of Dunino, a rural upland district between Anstruther and St. Andrews, of which the income was about 40*l.* a year. While residing here, with the assistance of books from the library of the neighbouring university, he made himself master of the Arabic, Syriac, and Persian languages. In 1816 he was removed to a school at Lasswade, a pleasant village near Edinburgh, with a larger salary, affording him also an opportunity of becoming known to the most eminent literary men of that capital. He continued to prosecute his studies, and in 1819 was elected teacher of the classical and oriental languages in the institution founded under the will of Mr. M'Nab for promoting education at Dollar in Clackmannanshire. Here he continued till the beginning of 1835, when he succeeded the Rev. Archibald Baird in the professorship of Oriental languages at St. Mary's College, St. Andrews. At St. Andrews, where the university session extends from early in November to the end of May, he henceforward passed his winters, while the summers were spent at a little villa called Devon Grove, near Dollar. His leisure was employed in compiling grammars of the Syriac and Chaldee languages, published in 1840. His other works were—'The Thane of Fife,' 1822; 'Cardinal Beaton,' a tragedy, 1823, and 'John Balliol,' a drama, 1825, both pieces, though not ranking high as dramas, displaying much poetical power, with considerable originality; 'The Dinging Down of the Cathedral' [of St. Andrews], a descriptive poem in the Scottish dialect; 'Hebrew Dramas, founded on Bible History,'

1845; and a 'Life of Allan Ramsay, with Remarks on his Writings,' prefixed to an edition of the 'Gentle Shepherd,' not published till 1852 at New York. Another little production deserves to be mentioned, as showing the cheerfulness with which he bore the calamity of his lameness. 'The Anster Concert,' a small pamphlet of 12 pages, published at Cupar in Jan. 1811, purports to be by W. Crookleg, and preceded by some months the publication of his 'Anster Fair.' It is in the Scottish dialect, with mottoes on the title-page in Hebrew, Greek, Latin, and English, and pleasantly alludes to the peculiarities of the inhabitants of Anstruther, as well as to his own condition. He also wrote some miscellaneous poems, including translations from the Persian, Greek, and German, of more than average merit. He died on the 15th of February 1848, at his house near Dollar.

TENNEMANN, WILHELM GOTTLIEB, was born at Brembach, near Erfurt, on Dec. 7, 1761. His father was pastor of Brembach, and undertook his early education, but sickness and an unsuitable method of instruction prevented his profiting much by it. In 1778 he was placed in the public school, and in 1779 in the university, of Erfurt. It was intended that he should study theology, but an early inclination for metaphysical philosophy withdrew him from that pursuit. In 1781 he removed to the university of Jena, where he at first opposed the doctrines of the philosophy of Kant, but was afterwards converted, and became a supporter of its critical principles. In 1788 he passed his examination as a teacher; in 1791 he published a work on the 'Lehren und Meinungen der Sokratiker über die Unsterblichkeit der Seele' (Doctrines and Opinions of the Socratics on the Immortality of the Soul); and in 1792-94, in four volumes, the 'System der Platonischen Philosophie.' In 1798 he was made professor extraordinary of philosophy at Jena, whence he was called in 1804 to be professor at the university of Marburg. In 1816 the office of librarian was added to that of professor, and he held both offices till his death on Sept. 30, 1819. His other works were—translations of Hume, 'On the Human Understanding' (Untersuchung uber den menschlichen Verstand), published in 1793; of Locke, 'Essay concerning the Human Understanding' (Versuch über den menschlichen Verstaud), in 1795-1797; and Degerando's 'Comparative History of the Systems of Philosophy' (Vergleichende Geschichte der Systeme der Philosophie) in 1806. His principal work however, on which his reputation chiefly rests, is his 'Geschichte der Philosophie,' of which the first volume was published in 1798, and the eleventh, leaving the work incomplete, in 1809: this work has gone through several editions. He also issued in 1812, 'Grundriss der Geschichte der Philosophie,' which is an abstract of his larger work. It has also gone through several editions, has been translated into English by Mr. A. Johnson under the title of a 'Manual of Philosophy;' revised, enlarged, and continued by J. R. Morell, in Bohn's 'Philological Library' in 1852; Victor Cousin gave a French translation of it in 1839; and it has been rendered into modern Greek.

*TENNYSON, ALFRED, English poet, is one of the sons of the late Rev. Dr. George Clayton Tennyson, Rector of Somersby, a small parish in Lincolnshire, by Elizabeth, daughter of the Rev. Stephen Fytche, who still (1857) survives at an advanced age. The Rev. Dr. Tennyson was a man of energetic character, and remarkable for his great strength and stature. Of a family of eleven or twelve children, seven of whom were sons, Alfred was the third. He was born at Somersby in 1810. His elder brothers were Frederick and Charles, both of whom have published poems. The poet's paternal grandfather was George Tennyson, Esq., of Bayon's Manor and Usselby Hall, Lincolnshire, who had inherited large property from a maternal uncle named Clayton, and who had come into more by his marriage in 1775, with the daughter and ultimate heiress of John Turner, Esq., of Caistor, Lincolnshire. He died in July 1835 at the age of eighty-five. His eldest son, the poet's father, had pre-deceased him, and the bulk of his property became the possession of his second son, the poet's uncle, Charles Tennyson, better known as the Right Hon. Charles Tennyson D'Eyncourt, of Bayon's Manor and Usselby Hall, a privy councillor, late M.P. for Lambeth, F.R.S., &c. The addition of D'Eyncourt to the family name of Tennyson in the case of the poet's uncle was made by royal licence July 27, 1835, "in compliance with a condition attached to the enjoyment of certain manors and estates by a codicil to the will of his father; in order to commemorate his descent from the ancient and noble family of D'Eyncourt, Barons D'Eyncourt of Blankney, &c." Accordingly in the books of pedigrees of the landed gentry, those who are curious in such matters may still, by referring to the name of the uncle, trace the descent of the more illustrious nephew back to the D'Eyncourts of the Norman times, and may also see the quarterings of the Tennyson family, with a score of other Norman, Saxon, and modern English families; such as those of Clayton, Hildeyard, Hilton, Lascelles, Tyson, Swyne, Kilham, De la Haye, De la See, Colles, Monceaux, Thwenge, Darell, Bruce, Arches, Fitzroger, Eustace, Nigell, Lizares, Lancaster, Plantagenet, Welby, Moulton, Lindsey, Friskney, Stynte, Leke, Towers, Staveley, Hilary, Marmion, Grey, Hareston, Bardolf, Warren, Swift, Wickersley, and Turner. (See Burke's 'Dictionary of the Landed Gentry,' where several pages are devoted to the pedigree of Mr. Tennyson D'Eyncourt.) All this may seem insignificant; but it is at least interesting to know that our great modern poet has a pedigree, even in the herald's sense, superior to that of many of the English nobility; and somehow, in reading over the preceding list of family-names, one seems to feel as if they all represented elements that were necessary towards forming the genius of a Tennyson. From the very first, at all events, it was evident that the children of the Lincolnshire clergymen had inherited genius rare in kind and degree. In the rectory of Somersby, we have heard the writing of tales and verses was the amusement of all the children from the time that they could use a pen. The three eldest sons, in going to Cambridge carried this literary taste and talent with them. In 1828 Frederick Tennyson obtained the medal for a Greek poem recited at the commencement of that year; and in the following year, 1829, Alfred obtained the Chancellor's medal for an English poem in blank verse, consisting of about 250 lines and entitled 'Timbuctoo.' Both brothers, as well as the intermediate brother, Charles, were then undergraduates of Trinity College, and pupils, we believe, of the present master, Dr. Whewell, then one of the tutors of the college. The poem on 'Timbuctoo,' unlike most prize-poems, exhibits the promise of true poetical genius—of a kind, however, that would have to create an appreciation for itself, and might for a time fail to be widely recognised. In or about the same year, Alfred, in conjunction with his brother Charles, published privately a small volume of poems, which Coleridge is reported to have noticed with praise—though with praise more of Charles's contributions to it than of Alfred's. But since 1830 it has been mainly Alfred that has vindicated by his actual career the poetical genius of the family—Frederick having published nothing with his name till 1854, when he published a collection of poems entitled 'Days and Hours;' and Charles having given up literature for the Church, and having in 1835 become vicar of Grasby in his native county of Lincoln—about which time, in consequence of his succeeding, by his grandfather's death, to property which had come into the family through his grandmother, he assumed the name of Turner. In 1830, appeared 'Poems, chiefly Lyrical,' by Alfred Tennyson,' published by Effingham Wilson, Cornhill. This first acknowledged volume of Tennyson's, which appeared while he was still an undergraduate of Trinity College, consisted of about 150 pages and contained 'Claribel,' 'Lilian,' 'Isabel,' 'Elegiacs,' 'The How and the Why,' 'Mariana,' 'Madeline,' 'The Merman,' 'The Mermaid,' 'Supposed Confessions of a second-rate sensitive mind not in unity with itself,' 'The Burial of Love,' 'The Owl,' 'Recollections of the Arabian Nights,' 'Ode to Memory,' 'Adeline,' 'A Character,' 'The Poet,' 'The Poet's Mind,' 'Nothing will Die,' 'All things will Die,' 'Hero to Leander,' 'The Mystic,' the Dying Swan,' 'A Dirge,' 'The Grasshopper,' 'Love, Pride, and Forgetfulness,' 'Lost Hope,' 'The Deserted House,' 'The Tears of Heaven,' 'Love and Sorrow,' 'To a Lady sleeping,' 'Love and Death,' 'The Ballad of Oriana,' 'English War-song,' 'National Song,' 'Dualisms,' 'The Sea-Fairies,' and various other short pieces with less definite titles. Of this volume, a recent critic has said—"It must always possess considerable interest for those who read and admire his mature productions; but, with few exceptions, the poems it contains owe their main attraction to the fact that they are the earliest efforts of one who has gained a position of which they afforded no certain promise. Many of them are exquisitely musical; great command of the resources of metre is manifest; and a richness of phraseology everywhere abounds. But substantial interest they certainly want." At all events the volume did not produce much impression on the public; and such criticism as there was, was depreciatory rather than favourable. In 1833, Tennyson, at the age of twenty-three, made his second stroke as an author in a new volume of 'Poems by Alfred Tennyson,' published by Moxon. In this volume several of the pieces in the former one were reprinted (not without alterations, however—it being a habit with Mr. Tennyson continually to retouch and improve, even after a piece has been in print); but it contained some striking new ones, including 'The Lady of Shalott,' 'Mariana in the South,' 'The Miller's Daughter,' 'Œnone,' 'The Palace of Art,' 'The May Queen,' 'The Lotus Eaters,' and 'A Dream of Fair Women.' "Characterised as a whole," says the critic above quoted, "the volume of 1833, in comparison with the first volume, marks a surprising advance, both in conception and execution." From that time, accordingly, the circle of Tennyson's admirers gradually increased, and his name began to be known. The year 1842 was a new epoch in his literary career. In that year he published in two volumes 'Poems by Alfred Tennyson,' being that collected edition of his smaller pieces of which there have since been some nine or ten issues. These volumes contained, besides reprints of many of the pieces in its predecessors, a series of new pieces, including 'Lady Clara Vere de Vere,' 'Morte d'Arthur,' 'Dora,' 'St. Simeon Stylites,' 'The Talking Oak,' 'Ulysses,' 'Locksley Hall,' 'Godiva,' 'The Gardener's Daughter,' 'The Two Voices,' 'The Lord of Burleigh,' and 'The Vision of Sin.' "With the publication of this third series," says the critic quoted above, "Mr. Tennyson appears distinctly as the poet of his own age. His apprenticeship over, his mastery over the instruments of his art is complete, and he employs it in either presenting the life of his contemporaries, the thoughts, incidents, and emotions of the nineteenth century in England, or in treating legend and history with reference to the moral and intellectual sympathies now active among us." From that time also Tennyson's place in English poetry has been universally acknowledged. He has both extended and deepened his reputation however by the works which have followed. Of these, the first was his narrative poem, entitled 'The Princess; a medley,' with its exquisite interspersed

songs, published in 1847, and which has since passed through five or six editions. Then, in 1850, came the wonderful series of elegies, entitled 'In Memoriam,'—a tribute, gathered through years, to the memory of Arthur Hallam, the son of the historian, and a dear college friend and associate of the poet (he had competed with him for the prize poem on 'Timbuctoo,') who had died at Vienna on the 15th of September 1833, and whose remains are interred in the chancel of Clevedon church, Somersetshire. In no language, probably, is there such another series of Elegies—so deep, so metaphysical, so imaginative, so musical, and showing such impassioned and abnormal and solemnising affection for the dead. It was about the time of the publication of 'In Memoriam,' that Tennyson, on the death of Wordsworth, was named Poet Laureate—the small emoluments of which office he still enjoys, together with a separate pension of 200*l*. The laureate spoke out, but also the man, in his 'Ode on the Death of the Duke of Wellington,' published in 1852, and again, in an amended shape, in 1853. Finally, in 1855 was published 'Maud, and other Poems,'—a volume which did not meet with favour from the critics generally, though some saw a world of new beauty in it. It is understood that at present (1857) Mr. Tennyson has a new volume of poems ready for the press, but that its publication is delayed. Meantime a splendidly illustrated edition of the 'Poems' has just been published, with renderings of some of them by some of the most eminent artists of the day, and a medallion portrait of the poet's noble face and head. Mr. Tennyson is a man of powerful build and form, of dark complexion, and altogether of most impressive appearance. At a recent Oxford commemoration he was created D.C.L. Several years ago he married a Lincolnshire lady, and he has several children. He lives at present, and in the rather recluse manner which has distinguished him during his whole life, in the Isle of Wight.

TENON, JACQUES-RÉNÉ, an eminent French surgeon, whose father also belonged to the medical profession, was born in 1724. He went to Paris in 1741, where his zeal and talents soon gained him the notice of Winslow, and also of Antoine and Bernhard de Jussieu. The first of these celebrated men initiated him in the study of anatomy; the two others developed in him a taste for botany and natural history. In spite of the prejudices and example of his contemporaries, Tenon understood that surgery, far from being separated from the other branches of medical science, and restricted to the mere performance of operations, is on the contrary most strictly united to them. Accordingly from this time he had a wider field opened to him for his professional labours; and he united to the study and treatment of surgical affections minute anatomical investigations and ingenious physiological experiments. In a short time he acquired a well-merited reputation; and though inferior to some other modern French surgeons in skill and genius for that particular department of science, yet few have surpassed him in the extent of his studies and the variety of his information. In 1744 Tenon was appointed an army surgeon of the first class, and served in the following year throughout the campaign in Flanders. On his return to Paris he obtained by competition (au concours) the situation of chief surgeon to the hospital of La Salpetrière, and founded near it a celebrated establishment for inoculation, a practice which his labours contributed much to propagate. He afterwards became a member of the College and of the Royal Academy of Surgery, and succeeded Andouillé as professor of pathology. In 1757 he was received into the Academy of Sciences. Tenon belonged to the first Legislative Assembly, and there displayed the same zealous philanthropy which seemed to belong to all his actions. Upon the re-organisation of the learned societies he became a member of the Institute of the first class, and read in that assembly many interesting papers. He was also a member of the Legion of Honour and of several learned and scientific societies, and preserved to the end of his life the same love of labour and the same zeal for the advancement of science which had marked the early years of his career. He died at Paris, on the 15th of January 1816, at the advanced age of ninety-two. Few persons have written so many memoirs and monographs as Tenon; many of these have only been published in the annual analysis of the proceedings of the Institute: he is also said to have left behind him a great number of manuscripts. More than 30 of his works are mentioned in the 'Biographie Médicale,' of which the following are the most important:—'De Cataracta,' 4to, Paris, 1757; 'Mémoires sur l'Exfoliation des Os,' read before the Academy of Sciences in 1758, 1759, and 1760, and afterwards printed, together with some others, with the title 'Mémoires sur l'Anatomie, la Pathologie, et la Chirurgie,' 8vo, Paris, 1806; 'Mémoire sur les Hôpitaux de Paris,' 4to, Paris, 1788, a very able memoir, which has served as a model for many that have been since written on the same subject, in which are pointed out almost all the improvements that have been introduced into the French hospitals. His last work, which was published when he was ninety years old, is entitled 'Offrande aux Vieillards de quelques Moyens pour prolonger la Vie.'

TENTERDEN, CHARLES ABBOTT, LORD, born at Canterbury, on the 7th of October 1762, was the son of a barber, who has been described as "a tall, erect, primitive-looking man, with a large club pigtail, going about with the instruments of his business, and attended frequently by his son Charles, a youth as decent, grave, and primitive-looking as himself." He was entered in 1769 on the foundation of the king's school of the cathedral, under Dr. Osmund Beauvoir, who is stated by Sir Egerton Brydges to have been an admirable classical scholar, of fine taste, and some genius. Sir Egerton, who for some years held the place next to Abbott in the class, speaks of him as remarkable even in his school-boy days for accuracy, steadiness, and equality of labour; as well acquainted with the rules of grammar, sure in any examination or task, and a tolerably correct writer of Latin verses and prose themes.

In the beginning of 1781 Abbott was elected scholar of Corpus Christi College, Oxford, with an allowance, including his exhibition, of 50*l*. a year. His mathematical acquirements are said by his friends to have been considerable. In 1784 he obtained the chancellor's medal for the best Latin verses on Lunardi's balloon, 'Globus Aerostaticus;' in 1786 his essay 'On the Use and Abuse of Satire' obtained the chancellor's medal for the English essay. This essay displays the turn for neat, lucid, and exhaustive arrangement, which was the most marked feature of his matured intellect, and also a good deal of that want of passion and imagination which, perhaps as much as any of his positive qualities, contributed to his judicial eminence. He was elected a fellow of his college, and appointed junior tutor to Mr. (afterwards Bishop) Burgess.

By the advice of Mr. Justice Buller, whose son was one of his private pupils, Abbott entered himself of the Inner Temple in 1788. He also, in compliance with the suggestion of the same experienced lawyer, attended some months the office of the London solicitors, Messrs. Sandys & Co. He afterwards became a pupil of Mr. (subsequently Baron) Wood, and, aided by his recommendation, began to practise as a special pleador with marked success. He was called to the bar in Trinity term 1795. He married, on the 13th of July 1795, Mary, eldest daughter of John Logier Lamotte, Esq., a gentleman of fortune in Kent. It is said that when the father hinted at the expediency of a marriage-settlement, Abbott said he had nothing but an excellent law-library, which the lawyers might tie up as tightly as they pleased.

Having selected the Oxford circuit, he speedily rose into great business. The jealousy of his young rivals gave rise to rumours of his being too courteous to attorneys: but by whatever means he may have obtained his position, he kept it by the preference which the leaders evinced for a junior who could often suggest a case in point, and was master of all the technicalities of pleading. To this he owed his appointment, by Sir Vicary Gibbs, when solicitor-general, to the office known among the members of the bar by the name of treasury-devil, the junior counsel to whose care the business of government is intrusted. In this character he took part in most of the numerous state-trials which occurred about the close of last century. As his character became established, he was appointed standing counsel to the Bank and other great mercantile communities. When the returns of the income tax were called for, Mr. Abbott's account was looked upon as a curiosity, both for its minute accuracy and for the largeness of the sum-total of his fees during the past year—8026*l*. 5*s*.

In a sketch of Lord Tenterden, which appeared in the 69th volume of the 'Edinburgh Review,' Lord Brougham says of his career at the bar, "As a leader he very rarely, and by some extraordinary accident only, appeared, and this in a manner so little satisfactory to himself, that he peremptorily declined it whenever refusal was possible; and he seemed to have no notion of a leader's duty beyond exposing the pleadings and the law of the case to the jury, who could not comprehend them with all his explanation. His legal arguments, of which for many years the books are full, were extremely good, without reaching any very high pitch of excellence; they were quite clear, abundantly full of case law; betokening some dread of grappling with principle, and displaying none of the felicitous commentary that marked Mr. Holroyd's." In 1802 Mr. Abbott published his 'Treatise of the Law relative to Merchant-Ships and Seamen.' This work has gone through many editions; it exhausts the subject, is well arranged, and well written; its merits have been repeatedly acknowledged; it is one of the best English law treatises.

In 1808 Mr. Abbott was offered a seat on the bench, but declined from prudential motives, his professional income far exceeding the salary of a judge. As years grew upon him however, and his fortune increased, he began to long for the comparative repose of the bench. In February 1816, he was offered a seat as puisne judge in the Court of Common Pleas, and accepted it. In May of the same year, on the death of Mr. Justice Le Blanc, he yielded to the importunity of Lord Ellenborough, and was chosen to supply the vacancy in the Court of King's Bench, and was knighted about the same time. On the 4th of November 1818 Sir Charles Abbott succeeded Lord Ellenborough as chief-justice of that court.

It has been alleged that at the outset of his judicial career chief-justice Abbott was apt to lose himself among the minute details of the cases which were brought before him. It is allowed at the same time that during the last seven or eight years of his time he took broader and more comprehensive views of questions, and displayed great judicial capacity. He had learned to deal with facts, and his law was, as it always had been, safe, accurate, and ready. His statements and decisions were clothed in correct, succinct, and appropriate language. He was averse to over-curious subtleties; loved to overrule technical objections both in civil and criminal pleadings; and showed great anxiety to make his decisions accord with common sense and

substantial justice. Perhaps he shone most in the management of arguments which required a combination of scientific with legal knowledge: "to see him preside over a complicated patent case was a very great treat, whether to a lawyer or a man of science." A reasonable distinction, a reasonable interpretation of the law, were his favourite phrases. He was, as every learned and judicious lawyer must be, rather impatient of the check of a jury; and was not always able to keep his temper in command when arguing with the bar. His impartiality, as far as the parties were concerned, was unquestioned. "It was an edifying sight," says Lord Brougham, "to observe Lord Tenterden, whose temper had been visibly affected during the trial (for on the bench he had not always that entire command of it which we have described him as possessing at the bar), addressing himself to the points in the cause with the same perfect calmness and indifference with which a mathematician pursues an abstract truth; as if there were neither the parties nor the advocates in existence, and only bent on the discovery and the elucidation of truth." Chief-Justice Abbott's anxiety to support the executive authority on all occasions was beyond a doubt excessive; but this appears to have been the consequence of temperament and very early associations: it shows itself even in his prize essay upon Satire.

Sir Charles Abbott was raised to the peerage in 1827, by the title of Baron Tenterden. He made a successful début as a speaker in the House of Lords in support of Miss Turner's divorce bill; he pertinaciously opposed the passing of the Corporation and Test Act Repeal Bill; and was the most impressive speaker against the Roman Catholic Relief Bill. His judicial labours rendered him for the next two years an unfrequent attendant in the House of Lords; but he recorded his protest against the Reform Bill. He took at the same time an active part in the business of legislation. Among his well-studied and carefully prepared acts are—9 Geo. IV., c. 14, for the alteration of the law as to the limitation of actions of account and upon the case; 9 Geo. IV., c. 15, to prevent a failure of justice by reason of variances between records and writings produced in evidence; 1 Will. IV., c. 21, Mandamus and Prohibition Acts; 1 Will. IV., c. 22, Interrogatories Act; 1 & 2 Will. IV., c. 58, Interpleader Act; 2 & 3 Will. IV., c. 39, Uniformity of Process Act; 2 & 3 Will. IV. c.71, Prescription Acts; and (prepared under his sanction) 3 & 4 Will. IV., c. 27, for the limitation of actions and suits relating to real property, and for simplifying the remedies for trying the rights thereto.

As his political opinions were of the kind generally understood to predominate at Oxford, so his literary tastes retained the impress of his university education. When Sir James Scarlett, on the trial of Mr. Hunt for the publication of the 'Vision of Judgment,' alluded to the poetry of Lord Byron as familiar to the jury, Lord Tenterden could not repress the observation that, for himself, "he was bred in too severe a school of taste to admire the modern poets." His favourite recreations during the long vacation were the perusal of the classics, the study of botany, and the composition of Latin verses on flowers and plants. He founded and endowed, in the grammar-school of his native city, two annual prizes; the one for the best English essay, the other for the best Latin verse. In his relaxations, as in the discharge of his public duties, he displayed a mind narrow, it may be, and unimpassioned, but active, dexterous, and elegant.

His later years were overclouded with ill-health, and alarm occasioned by the aspect of public affairs. He continued however to discharge assiduously the duties of his high office. He presided for the two first days at the trial of the mayor of Bristol for misconduct during the riots in that city at the time of the Reform Bill, but on the third he was confined to bed by a violent attack of inflammation. The disease baffled the skill of his physicians, and he expired on the morning of Sunday November 4, 1832. Lady Tenterden died on the 19th of December following. He had two sons, one of whom succeeded him in the title, and two daughters.

TENTORI, CRISTOFORO, was born in 1745, in Spain, of a Venetian family. He studied first in his native country, and afterwards removed to Venice, where he spent the greater part of his life. He is known chiefly for his historical works concerning Venice. He published, in 1785, his first work, 'Storia Civile e Politica della Repubblica di Venezia, con una Descrizione Corografica e Topografica de' suoi Stati,' Venice, 12 vols. 8vo. This was the first condensed history of Venice, being a kind of abridgment of the many and voluminous historians of that republic, and especially of Sandi's 'Storia Civile e Politica,' with the important addition of a topographical and statistical description of all the dominions of Venice. Tentori's second work is a continuation and completion of the first, being an authentic narrative of the destruction of the republic of Venice by the French in 1797; 'Raccolta Cronologico-Ragionata di Documenti inediti che formano la Storia Diplomatica della Rivoluzione e Caduta della Repubblica di Venezia, corredata di Critiche Osservazioni,' 2 vols. 4to, 1799, published without the author's name from prudential motives. Tentori consulted the secret state archives when they were first opened to the public after the fall of the old government, and there he found full evidence of the iniquitous arts by which the catastrophe had been effected. He gives the text of the documents in order of time, and accompanies them with a brief narrative of the events. The perusal of this work is absolutely necessary to form a correct idea of those transactions, and to counteract the erroneous impression produced by the accounts published in France and in Italy; among the rest by an anonymous contemporary work entitled 'Storia degli ultimi Otto Anni della Repubblica,' which was falsely attributed to Tentori himself.

Tentori wrote about the same time an elaborate investigation of the true character of the famous insurrection of Baiamonte Tiepolo and the two Querini in 1309, which had been ignorantly asserted by some modern Venetian writer to have been a movement in favour of popular liberty, whilst in reality it was a conspiracy of disappointed patricians against their own order, and for the purpose of supplanting their personal enemy, the Doge Gradenigo: 'Il vero Carattere politico di Baiamonte Tiepolo, dimostrato dall' unanime Consenso degli Storici Veneti ed Esteri,' Venice, 1798. The other works of Tentori are—'Della Legislazione Veneziana sulla Preservazione delle Lagune,' 8vo, Venice, 1792; 'Dialogo sulla vera Regolazione del Fiume Brenta, con una Appendice di Riflessioni sopra il medesimo, corredata di una Carta Idrografica,' Venice, 1790; 'Errata-corrige sulle Memorie Venete del Gallicioli;' 'Osservazioni sulle Memorie suddette,' Venice, 1797. Gallicioli was a contemporary compiler of Venetian history.

Tentori lived and died poor. He filled in the latter years of his life the office of preceptor in the patrician family of Tiepolo at Venice. As a native of Spain he was required by Napoleon's police in 1808 to swear fidelity to the intrusive king Joseph, which having refused to do, he was kept under arrest for a long time, and his papers were inspected by the gendarmes. He died in 1810 at the country residence of the Tiepolo family, at Carbonera.

TENZEL, or TENTZEL, WILHELM ERNEST, a German historian and antiquarian, was born in 1659, at Greussen in Thuringia, where his father was pastor. After the completion of his school education he went, at the age of eighteen, to the University of Wittenberg, where he chiefly devoted himself to the study of the ancient and Oriental languages in connection with history. In 1685 he was appointed teacher at the Gymnasium of Gotha, and was at the same time intrusted with the care of the collection of antiquities and coins belonging to the Duke of Saxe-Gotha. Several learned dissertations which he published shortly after this time attracted the attention of his learned countrymen, in consequence of which he became a very active contributor to the 'Acta Eruditorum,' and to the 'Observationes Hallenses.' Tenzel was the first German who conceived the idea of establishing a German journal for reviewing new books and for publishing interesting essays. This periodical was set on foot in 1689, under the title 'Monatliche Unterredungen einiger guten Freunde von allerhand Büchern und andern annehmlichen Geschichten.' The undertaking had great success, and was carried on till 1698. The whole was published in monthly parts, and consists of ten volumes. The extensive knowledge of history, especially of the history and antiquities of Germany, procured Tenzel, in 1696, the honourable post of historiographer to the house of Saxony of the Ernestine line. Before he commenced writing on the history of Saxony he travelled through the greater part of Germany, visiting several courts and examining various libraries to find materials. In 1702 the elector of Saxony (also king of Poland) conferred upon him the title of councillor, and made him historiographer of the electorate. In this capacity he took up his residence at Dresden, and was frequently obliged to appear at court. But the simple honesty and straightforwardness of the man made him a subject of ridicule among the ignorant and idle courtiers, and as soon as Tenzel became aware of it he resigned his office and retired to private life, devoting himself entirely to his historical and antiquarian studies. He died on the 24th of November 1707, in great poverty.

Besides the numerous essays in the periodical publications mentioned above, the following separate works of Tenzel deserve to be mentioned: 'De Ritu Lectionum Sacrarum,' Wittenberg, 4to, 1685; 'Exercitationes Selectæ, in duas partes distributæ,' Leipzig, 4to, 1692; 'Epistola de Sceleto Elephantino Tonnæ nuper effosso,' Gotha and Jena, 12mo, 1699; 'Von dem Alter der Buchdruckerkunst,' Gotha, 12mo, 1700; this interesting work is translated into Latin and incorporated in Wolf's 'Monumenta Typographica,' ii. 644, &c. The principal work of Tenzel is his 'Saxonia Numismatica, sive Nummophylacium Numismatum Mnemonicorum et Iconicorum à Ducibus Saxoniæ cudi jussorum,' Frankfurt, 2 parts, 4to, 1705. He also continued the history of Gotha which had been commenced by Caspar Sagittarius, in two supplementary volumes. His history of the Reformation, 'Historischer Bericht vom Anfang und Fortgang der Reformation,' which was edited by E. S. Cyprian, in 2 vols. 4to, Leipzig, 1718, is a valuable work, which should still be consulted by the student of that important period.

TERBURGH, GERARD, an eminent painter of scenes of domestic life of the higher classes of society, was born at Zwoll, near Overyssel, in 1608, and was instructed in the rudiments of art by his father, who is not much known as a painter, but appears to have passed some years at Rome. Some think that he perfected himself under another master at Haarlem; however this may be, he had acquired considerable reputation in the Netherlands as a painter of portraits of a small size before he resolved to travel for his improvement. He first visited Italy; but whatever advantage he may have derived from the works of the great Italian masters he never changed his style, and proceeding from Italy to France, practised with great success at Paris. From France he returned to Holland, where he was highly esteemed and

fully employed. He visited Münster during the sitting of the celebrated congress at which the treaty that terminated the Thirty Years' War was concluded. Here he painted his most celebrated picture, containing the portraits of the sixty-nine plenipotentiaries assembled on that important occasion. Count Pigoranda, the Spanish ambassador at Münster, induced him to visit Spain, where he painted the portraits of King Philip IV. and all the royal family, and of many of the most distinguished nobility. His performances gave such satisfaction to the Spanish king, that he conferred on him the honour of knighthood, and presented him with a gold chain and medal, a sword, and silver spurs. After finally returning to his own country he married, and was made burgomaster of the town of Deventer, where he lived in affluence, and died in 1681, at the age of seventy-three years.

The subjects which Terburgh generally painted were portraits, conversations, persons engaged at different games, performers on musical instruments, ladies at their toilets. He finished his pictures highly, with a light and delicate touch, and is remarkable for introducing white satin in the dress of some figure in all his compositions: he always took care to throw the principal light upon it, and seems never to have painted a picture without satin drapery. Dr. Waagen says of him, "Terburgh is the real founder of the art of painting conversation pieces, and at the same time the most eminent master in this style. In delicacy of execution he is inferior to none, and in a certain tender fusing of the colours he excels all others; but none can be compared with him in the enchanting harmony and silvery tone, and the observance of the aerial perspective. His figures, which are well drawn, have an uncommon ease of refinement, and are frequently very graceful." Many of his capital works are in England, in the collections of Sir Robert Peel, the Duke of Sutherland, Lord Ashburton, Mr. Hope, the Marquis of Bute, and her Majesty.

TERENTIA. [CICERO.]

TERENTIA'NUS MAURUS. [MAURUS TERENTIANUS.]

TERENTIUS, or more fully P. TERENTIUS AFER, was one of the two comic poets of Rome whose works have come down to us. The facts of his life were matter of dispute even among the Romans themselves. If we may rely upon the biography attributed by some to Donatus, by others to Suetonius, he was born at Carthage, and became the slave of a Roman senator named Terentius Lucanus who, pleased with his abilities and handsome person, first gave him a liberal education and afterwards his freedom at an early age. Some, on the other hand, stated that he originally fell into slavery as a prisoner of war. At Rome he lived on terms of intimacy with many men of family, more particularly the second Scipio Africanus and his friend Lælius, who were even said to have assisted in the composition of the six comedies which bear the name of Terence. There were even some who asserted that these two nobles merely borrowed the name of Terence for what was wholly their own. Before he had completed his thirty-fifth year he left Rome, either to avoid the odium which grew out of the suspicion that he had published the writings of others as his own, or to study the institutions and manners of the Greek nation, and thus qualify himself for fresh exertions in the field he had chosen. He never returned, but the accounts of his death were various. Some said that he embarked for Asia, and was never seen from the hour of his embarkation; others that he died on his way back from Greece, where he had translated one hundred and eight plays of Menander; while others again contended that having sent his translated plays in a separate ship, he received the news that this ship with his valued property was lost at sea, and died through grief, in the consulship of Cn. Cornelius Dolabella and M. Fulvius Nobilior, either at Stymphalus in Arcadia or at the Leucadian promontory. He was of moderate stature, slender figure, and dark complexion. He left a daughter, who married a Roman of equestrian rank, and a property of six jugers on the Appian road. But another authority reports that he died in the most abject poverty. Eusebius, or rather St. Jerome, places the death of Terence in the reign of Ptolemy Philometor, and this king died in the third year of the 158th Olympiad, or the close of B.C. 146.

The difficulties in the life of Terence are chiefly of a chronological character: the following table of ascertained dates bears upon it:—

B.C. 218. Commencement of Second Punic War.
B.C. 201. Peace granted to the Carthaginians.
B.C. 185. Birth of Scipio Africanus the younger.
B.C. 184. Death of Plautus.
B.C. 169. Death of Ennius.
B.C. 168. Death of Cæcilius (partly on the authority of St. Jerome.)
B.C. 166. The 'Andria' acted at the Megalensian games.
B.C. 165. The 'Hecyra' acted at the same games.
B.C. 163. The 'Hautontimorumenos' acted at the same games.
B.C. 161. The 'Eunuchos' acted at the same games, and the 'Phormio' at the Roman games.
B.C. 160. Death of Æmilius Paulus. The 'Adelphœ,' acted at his funeral games, at the expense of his sons Fabius and Scipio.
B.C. 159. Consulship of Cn. Cornelius Dolabella and M. Fulvius Nobilior.
B.C. 149. Commencement of the Third Punic War.

Thus it appears that the whole period of Terence's life must have been included in the peace between the Second and Third Punic wars; so that if taken prisoner in war, that war could not have been one between Rome and Carthage. Again there is a chronological difficulty in the story that the poet, when he offered his 'Andria' to the ædiles, was directed to obtain the approval of Cæcilius; that he accordingly went to the house of the latter, and was coldly bidden to seat himself on a stool and commence reading while the other dined; but that after a few verses Cæcilius was so charmed that he invited Terence to take his seat at the table and dine with him, after which he read through the remainder of the play and filled Cæcilius with admiration. Now the death of Cæcilius, though the date, as we have observed, is in some measure founded upon the testimony of St. Jerome, occurred two years before the 'Andria' was acted. The assertion that Scipio and Lælius assisted the poet is not altogether rendered impossible by the youth of the parties, although Scipio was but nineteen when the 'Andria' was acted, and Lælius was of about the same age as his friend; but the difficulty becomes greater when we find in the prologue of the 'Adelphœ,' that the nobles who were said to give him their aid are spoken of in terms scarcely applicable to men so young.

Be the parties charged to have lent their aid to the poet who they may, it is clear that the poet gives no denial to the accusation, either in the words just alluded to or in the prologue to the 'Hautontimorumenos.' Even Cicero ('Ad Atticum,' vii. 3) mentions the report that Lælius was the real author; and Cornelius Nepos, who by the way makes the three parties, Scipio, Lælius, and Terence, of the same age (æquales), tells us an anecdote which confirms the report. C. Lælius, says he, happening to pass the Matronalia (a festival on the 1st of March, when the husband for once in the year was bound to obey the lady) in his villa near Puteoli, was told that dinner was waiting, but still neglected the summons. At last, when he made his appearance, he excused himself by saying that he had been in a peculiar vein of composition, and quoted certain verses which occur in the 'Hautontimorumenos,' namely, those beginning "Satis pol proterve me Syri promissa huc induxerunt."

The fact of the poet being called Terentius is perfectly in harmony with the circumstance of his alleged master having that name, as it was the ordinary practice of the manumitted slave to take the nomen and prænomen of his late master. On the other hand, it is altogether an error on the part of Orosius to confound the poet with the Q. Terentius Culleo, who, in the garb of a manumitted slave, accompanied the triumphal procession of Scipio after his destruction of Carthage in the year B.C. 146. The name of Afer seems to confirm his Carthaginian birth, unless indeed that assertion be only an inference from the name itself.

Terence acknowledges in the titles to his plays his obligations to the Greek comedians Menander and Apollodorus; but he was not a mere translator, for one of the charges brought against him was that he drew the materials of a single play from two or more of the Greek plays. He was much and deservedly admired by his countrymen, even by Cæsar himself, notwithstanding the phrase in which he speaks of him as a "dwarfed Menander" (dimidiate Menander). From Plautus, with whom alone we can now make any satisfactory comparison, he differs most widely. Though Plautus excelled in powerful but ludicrous expressions, he was altogether deficient in the formation and development of a plot. Terence, on the other hand—though even he occasionally introduces the buffoonery of the 'miles gloriosus,' the 'parasitus,' and the 'currens servus,' to gratify the prejudices of his more unpolished hearers, who were better able to appreciate the merits of a boxer or a rope-dancer, still deserves our admiration for his efforts to place before his countrymen the comedy of manners. If he was not always successful, the failure was due to the rude minds of his spectators and the magnitude of a Roman theatre, and perhaps also to the use of masks, which, if always used, must have been a serious obstacle to the best efforts of the comic actor. The best edition of Terence is that of Bentley, Amsterdam, 1727. The modern imitations of Terence may be seen in Dunlop's 'Roman Literature.' George Colman has translated the comedies of Terence into English. There are French translations by Madame Dacier and Le Monnier.

TERENTIUS CLEMENS, a Roman jurist, whose period is uncertain, but he lived after Julianus, or was at least his contemporary, for he cites him. ('Dig.,' 24, tit. 6, s. 6.) He wrote twenty books 'Ad Legem Juliam et Papiam,' from which there are some excerpts in the Digest. He is not cited by any jurist in the Digest.

TERNAUX, GUILLAUME LOUIS, BARON, a celebrated French manufacturer, was born at Sedan in the Ardennes, on the 8th of October 1763. He was brought up by his father for business. When the revolution broke out he enthusiastically embraced the popular cause, but in 1790 he raised his voice against the Assignats in a paper, entitled 'Vœu d'un patriote sur les Assignats.' In 1793 he was obliged to leave France on account of his political views. He visited England and Belgium, and made good use of the opportunities afforded to make himself acquainted with the manufacturing industry of these countries. Under the Directory he returned to Paris, where he devoted himself to the development of the industry and commerce of France. Although he had spoken and written against Napoleon I., the latter sought to distinguish him. Although Napoleon's views occasioned him great loss, he yet maintained the credit of his firm, wherever he had establishments in Europe. After the restoration he devoted himself to the maintenance of the Bourbons on the

throne, as more consistent with the commercial and industrial welfare of France. During the hundred days he was obliged to remove to Belgium. After the second restoration he became a commander in the National Guard of Paris, and was consulted by the government on all industrial questions. During the year of panic in France (1816) he took an active part in recommending various substances as articles of food. He wrote also upon the preservation of corn in *silos* or subterranean caverns in preference to stacks or granaries, as the best means of preserving corn from the attacks of rats and other animals. He was sent as a deputy to the Chamber, for the department of the Seine in 1818, and also in 1823, and again in 1827. Not being a good speaker he wrote his speeches, and when printed they produced a great impression. These speeches were published and circulated extensively through France, and were mostly upon questions of finance and public works. In 1830 he was one of the 221 who signed the celebrated address, and took an active part in the revolution of that year. He died on the 2nd of April 1833. He was one of the first manufacturers in France to use spinning machines in the manufacture of cotton and cloth. He exerted himself to improve the breed of sheep. He also improved greatly the manufacture of the finer kinds of shawls, and was principally instrumental in the acclimatising of the Thibet sheep in France, from which the finer kinds of wool are produced. Louis XVIII. conferred on him the title of Baron in 1821. The modern industry of France owes much to the genius, exertions and enterprise of Baron Ternaux.

TERPA'NDER (Τέρπανδρος), the earliest and the most important historical personage in the history of Greek music and its connection with poetry, for he was both a musician and a poet. He was a native of Antissa, in the island of Lesbos, and his best period falls in the latter half of the seventh century before Christ. There are few events in his life that can be chronologically established. In B.C. 676, at the first celebration of the musical contests during the festival of the Carneia near Sparta, Terpander was crowned as victor. (Athenæus, xiv., p. 635.) He afterwards gained four successive prizes in the musical contests at the Pythian games (Plutarch, 'De Musica,' 4); and these victories probably fall between the years B.C. 672 and 645, since in the latter of these years he was at Sparta, and there introduced his nomes (*νόμοι*) for singing to the accompaniment of the cithara, and was engaged in reducing the music of the Greeks, such as it then was, to a regular system. ('Marmor. Parium, Epoch.' 34; Plutarch, 'De Mus.,' 9.) At this time his fame must have reached its height. His descendants, or at least the musicians in his school (*κιθαρῳδοί*), continued for more than a century to obtain the prize at the Carneia every year without interruption.

Numerous musical inventions are said to have been made by Terpander; many of them however may have been made by other persons, especially such as belonged to his school, and subsequently ascribed to the father and founder of the art. Of many of his inventions we are unable to form any clear idea. The most important among them however is the seven-stringed cithara (heptachord). Previous to his time songs, hymns, and rhapsodies had been accompanied with a cithara of only four strings (tetrachord), to which Terpander added three new strings, so as to make the cithara comprise a full octave, or, as the Greeks call it, a diapason. The heptachord soon came into general use, and remained the favourite instrument of the Greeks, especially the Dorians, notwithstanding the various alterations and improvements that were made. Another very important improvement which the ancients unanimously assign to Terpander, is the reduction of the ancient melodies to certain systems (*νόμοι*) which continued unaltered for several centuries. These nomes appear to have been of a twofold character: he either invented them *himself*, or he merely fixed those which had been used before his time. This fixing of certain tunes and melodies he is said to have effected by marks or notes which he made over the verses of a poem. In this manner he marked the tunes of his own poems, as well as of portions of the Homeric rhapsodies. His own poetical compositions, which, with the exceptions of a few fragments, are now lost, consisted of hymns, prooœmia, and scolia.

(Muller, *History of the Literature of Antient Greece*, i., p. 149, &c.; Bode, *Geschichte der Lyrische Dichtkunst der Hellenen*, ii., p. 363, &c.)

TERRASSON, JEAN, was born at Lyon in 1670: his father was Pierre Terrasson, one of a family of considerable eminence and activity in that city, and a man whose devout temper led him to make all his four sons (of whom Jean was the eldest) members of the Congregation of the Oratory. They were all at Paris in the house of that Society when their father died: the three younger remained members of the Congregation, but Jean (now a sub-deacon) whose disposition disinclined him to the life of an ecclesiastic, quitted the Society, not however without having acquired considerable acquaintance with theology. The simplicity of character which ever distinguished him rendered him the dupe of men, by whom his small patrimony was soon wasted; but he found a shelter in the house of a friend, M. Rémond, to whose son he became tutor. He subsequently (1714) undertook the education of the son of his cousin Mathieu Terrasson, a celebrated advocate in the parliament of Paris. He had become an associate of the Académie Royale des Sciences in 1707. In 1715 he made his first appearance as an author by taking part in the dispute then raging on the value of the Homeric Poems, and the comparative merits of the ancients and moderns. His work was entitled 'Dissertation Critique sur Iliade d'Homère,' 2 vols. 12mo, Paris: it met with a favourable reception from those who joined in or approved of the attacks then made on Homer, who was severely criticised. Next year Terrasson published an addition to his dissertation on Homer, in 12mo, in reply to André Dacier, by whom he had been attacked. In 1719 the financial system of Law enabled Terrasson to obtain a large fortune, and induced him to form an establishment and set up his carriage: but wealth was to him rather a source of embarrassment than of pleasure; and when he lost his fortune the next year in the financial change which took place, he contentedly observed that it would be more convenient to him to live on a little. In 1720 he published a small work in defence of Law's financial schemes, entitled 'Trois Lettres sur le Nouveau Système des Finances,' 56 pp. 4to, Paris, and another small work in defence of the French India Company. He saved some small part of his fortune from the general wreck; and this, with the income of a professorship, which he obtained next year (1721) in the Collège Royal, and a pension subsequently conferred by the crown, rendered his circumstances easy for the rest of his life. He became a member of the Académie Française in 1732.

In 1731 Terrasson published a romance in imitation of the 'Telemaque' of Fénélon. It was entitled 'Séthos,' 3 vols. 12mo, Paris, and professed to be a translation of a Greek manuscript. The scene is laid chiefly in Egypt. This work passed through several editions, but never became popular. An English translation was published in 1732. In the years 1737-44 he published the seven successive volumes in 12mo, of a translation of Diodorus Siculus. This translation has been reprinted once or twice, but is very inaccurate. This was his last work of any extent. His memory and his bodily strength gradually failed, and he died in 1750, aged eighty. He wrote also a treatise entitled 'De l'Infini Créé,' of which he allowed one or two transcripts to be taken during his life; but it was never published, nor was the original manuscript found among his papers at his decease. He left also a small work, published after his decease, entitled 'La Philosophie applicable à tous les Objets de l'Esprit et de la Raison' (Paris, 8vo, 1754).

TERTULLIA'NUS, QUINTUS SEPTIMIUS FLORENS, the earliest of the Latin ecclesiastical writers, lived in the latter part of the second century and the beginning of the third. The exact date of his birth is unknown; Tillemont supposes that it was in A.D. 160, and others have fixed it as early as 135. He was born, according to Jerome ('De Vir. Illust.,' 53), at Carthage, where his father was a centurion in the service of the proconsul of Africa. He embraced the profession of an advocate or rhetorician, in which he appears to have attained to some eminence. During this period of his life he was a heathen, as he himself informs us ('Apolog.,' 18; 'De Spectac.,' 19; 'De Resurrect. Carn.,' 19, 59; 'De Pœnitent.,' 1). He was converted to Christianity at Carthage in all probability, though an expression of Eusebius ('Hist. Ecc.,' ii. 2) has been thought to imply that his conversion took place at Rome. Immediately upon his conversion he was ordained a presbyter. About the end of the 2nd century (several writers suppose about the year 200), he became a Montanist. Jerome (*l. c.*) ascribes this change to his suffering from the envy and insults of the clergy of the Roman church, but a more adequate and more probable reason for it is found in the character of Tertullian himself. In his writings composed before his Montanism he shows many traces of that zeal and asceticism which formed the peculiar characteristic of the Montanists. It has been doubted whether he remained a Montanist to his death. Some have thought that he returned to the catholic church, and others suppose that he at last settled down into opinions intermediate between those of the Montanists and those of the orthodox. For neither of these suppositions is there any sufficient proof. There existed indeed at Carthage, in the 5th century, a sect called Tertullianists; but between them and Tertullian there appears to have been no historical connection. Whether he remained a Montanist or not, he continued to be held in the greatest respect by the African churches. It fact it is to his influence that we must trace the characteristics which distinguished those churches from other Christians, and which at length, through Augustine, gave a tone to the Christianity of the West. His influence was especially great upon Cyprian, in whose writings there is much which closely resembles some of Tertullian's, and of whom Jerome says that in asking for the works of Tertullian he was wont to say, 'Da magistrum' ('Give me my master').

The date of Tertullian's death is unknown, but we are told by Jerome that he lived to a great age. One of his works ('Ad Scapulam') was written as late as A.D. 216.

A large portion of his works have come down to us, and these may be divided into three classes: (1) apologetic, (2) practical, and (3) doctrinal or controversial. The same classification is sometimes stated differently, as follows: (1) writings against the heathen; (2) writings on the nature, morals, rites, &c. of the church; and (3) writings against heretics. It is important to distinguish, if possible, between the works which he wrote before he became a Montanist and those which he wrote afterwards. This distinction has been attempted by Neander and Bähr. On the other hand, a few writers have thought that all the works of Tertullian were composed after he adopted the opinions of Montanus. (J. G. Hoffmann, 'Diss. omnia Tertull. in Montanismo scripta videri,' Wittenberg, 1738.)

I. Of Tertullian's Apologetic Works the following appear to belong to the earlier part of his life, and to have been written in the reign of Septimius Severus. They are free from the peculiar tenets of Montanism:—(1.) 'Ad Martyres;' for the encouragement and vindication of those who suffered for being Christians. (2.) 'De Spectaculis;' written about A.D. 198, against the Roman games and festivals, and to dissuade Christians from being present at them. (3.) 'De Idololatria;' an exposure of the character and influence of idolatry, with an exhortation to Christians to avoid every approach to participation in it. (4.) 'Apologeticus adversus Gentes pro Christianis;' his principal work of this class, and one of the best of all his works, is a powerful refutation of the accusations made against the early Christians, and a warm remonstrance against the persecutions they suffered, addressed to the Roman magistrates. It was written in the year 198, and has been deservedly held in very high esteem both in ancient and modern times. (5.) 'Ad Nationes Libri II.' These two books, which were discovered in manuscript by James Gothofred, and printed by him at Geneva, 1625, 4to, form a kind of supplement to the 'Apologeticus.' The first contains much the same matter as that book, sometimes expanded, sometimes abridged, and sometimes newly arranged; the second takes up the general subject of heathen theology. The date of these books appears to be about A.D. 199, if they were written after the 'Apologeticus;' but some writers of high authority, as Neander and Munter, suppose that they were written before the latter work, in the year 198. (6.) The treatise 'De Testimonio Animæ' may be regarded as another supplement to the 'Apologeticus,' the 17th chapter of which contains in fact the same argument in a shorter form. Its object is to prove that there exists originally in the human mind, to a certain extent, a knowledge of the true God, and that this knowledge of God confirms the Christian doctrine of his character.

The remainder of Tertullian's apologetic works appear to have been written after he became a Montanist. They are: (7.) 'De Corona Militis;' a vindication of a Christian soldier, who refused to wear a crown which had been awarded to him, on the ground that it was a badge of heathenism, and who was imprisoned for his refusal. This work contains remarks on other questions relating to the duties of a Christian citizen under a heathen government. (8.) 'De Fuga in Persecutione;' a statement of the Montanist opinion that Christians, when persecuted, might neither attempt to save their lives by flight nor by money. Written about A.D. 202. (9.) 'Contra Gnosticos Scorpiace;' an answer to the slurs thrown upon the martyrs in the persecution of Septimius Severus, by those 'scorpions' the Gnostics. (10.) 'Liber ad Scapulam;' a defence of the Christians, addressed to Scapula, the proconsul of Africa, who persecuted them.

II. *Practical Works*, relating to Christian morals and discipline. The following were written before he became a Montanist:—

(11.) 'De Patientia;' on Christian patience. (12.) 'De Oratione;' on prayer: one of Tertullian's earliest works. (13.) 'De Baptismo;' on baptism: a defence and explanation of the rite. (14.) 'De Pœnitentia;' on repentance: a manual for Catechumens and newly-baptised Christians. (15.) 'Libri Duo ad Uxorem;' exhorting his wife not to marry a second time, if he should die before her.

The two following works were, in Neander's opinion, most probably written after Tertullian became a Montanist: (16.) 'De Cultu Feminarum;' on female attire: consisting of two books, the first of which is sometimes denoted by a separate title, namely, 'De Habitu Muliebri.' (17.) 'De Virginibus Velandis;' on the veiling of virgins: in opposition to the custom then prevalent at Carthage, of virgins appearing in church with the face exposed.

The remaining works of this second class are undoubtedly Montanistic:—(18.) 'De Exhortatione Castitatis;' dissuading a friend from marrying a second time. To the same purport are (19.) 'De Monogamia;' and (20.) 'De Pudicitia.' (21.) 'De Jejunitate,' or 'De Jejuniis;' recommending the severe practices of the Montanists, in preference to the milder doctrine of the orthodox respecting fasts. In this work, and others of his writings, he applies to the orthodox the term 'psychici' (ψυχικοί), *carnal*, which is used by Paul (1 Cor., ii. 14) in opposition to 'spiritual.' (22.) 'De Pallio,' composed in the year 208, is a treatise recommending the wearing of the Greek pallium in preference to the Roman toga. It contains much information respecting the form of these garments.

III. *Works on Christian Doctrine and Polemics.* The only one of this class which seems to have been written before his Montanism is (23.) 'De Præscriptione (or Præscriptionibus) Hæreticorum;' against heretics in general, and especially the Gnostics and Marcionites.

He continued his attacks upon the heretics, and especially the various sects of Gnostics, after he became a Montanist, in the following works:—(24.) 'Adversus Marcionem Libri V.' (25.) Adversus Valentinianos;' which Semler supposes to be a close imitation of Irenæus, 'Contra Hæreses.' (26.) 'De Carne Christi,' and (27.) 'De Resurrectione Carnis,' are treatises on the resurrection, in opposition to the Gnostics. (28.) 'Adversus Hermogenem;' against the doctrine held by a Gnostic of that name, that matter is eternal, and that out of this eternal matter not only all sensible things, but also the souls of men are made, the latter being besides endowed with a divine principle of life (πνεῦμα). Against this doctrine concerning the soul Tertullian wrote another work, from which only some quotations have come down to us: 'De Censu Animæ.' Our loss is the less, as we have a fuller treatise by Tertullian on the same subject, (29.) 'De Anima;' in which he discusses the theories of ancient philosophers concerning the soul, and opposes to them all the doctrines of Christianity, that it is spiritual, immortal, and received direct from God.

There is also a work by him on the doctrine of the Trinity.

(30) 'Adversus Praxean;' written about A.D. 204 or 205, against the doctrine of Praxeas, which was in fact essentially the same with that which afterwards became known as Sabellianism.

In the latter part of his life he wrote a work, (31.) 'Adversus Judæos,' in answer to the Jewish objections against Christianity.

The above list contains all the extant works of Tertullian, but he must have written many more, since Jerome informs us that many of his works had been lost even before his time. (Hieronym. 'De Vir. Illust.,' c. 53.) Among his lost works, of which the titles are known, besides that 'De Censu Animæ,' already mentioned, are some which were especially designed to explain the opinions of the Montanists, namely, 'De Spe Fidelium,' one of the earliest works in which was put forth the doctrine now known as Millennarianism, of the personal reign of Christ on earth for a thousand years, and 'De Paradiso.' He also composed a defence of the 'ecstasies' of the Montanists in six books, to which was added a seventh against a certain Apollonius. His treatise 'De Aaronis Vestibus' appears to have been lost before Jerome's time. (See Hieronym., 'Epist.' lxiv., near the end.) Two works which are erroneously ascribed to Tertullian are the 'Carmina Sibyllina,' and the 'Acta Perpetuæ et Felicitatis.'

Tertullian holds one of the first places, if not the very first, among the Latin fathers, for learning and intellectual power. Even those to whom his peculiar opinions were the least acceptable have eulogised him in the highest terms. Thus Jerome says ('Epist.,' lxx., sec. 5), "What more learned, what more acute than Tertullian? whose apology and books against the heathen embrace all the learning of the age." Vincentius Lirinensis ('Commonitor.,' c. 24) adjudges to him "by far the highest place among the Latin fathers," and attributes to him "the most extensive learning both in things divine and human, and a grasp of mind which comprehended all philosophy, all sects of philosophers, their authors and supporters, and every variety of historical and scientific knowledge." Erasmus calls him "by far the most learned of all the Latin theologians." ('Prefat. ad Hilar.') In short, the general judgment of the orthodox in ancient and modern times may be summed up in the words of Jerome: "His genius I praise, his heresy I condemn" (ejus ingenium laudo, hæresin damno). In fact, he appears from his writings to have become acquainted with all the learning then taught in the schools of the rhetoricians, while to this he added the results of careful observation, and then brought all his knowledge to the support of the opinions he embraced, first as a Catholic Christian and afterwards as a Montanist. Perhaps the most striking feature in his writings is his intimate acquaintance with all the ramifications of heathen theology and worship, and the powerful use he makes of this sort of learning in his controversies with the heretics.

His excellences and defects are strangely mingled. We trace the skill of the rhetorician in his forcible reasonings and his eloquent style, but he has also the rhetorician's faults in arguing often with more sophistry than truth, and in taking liberties with language till his meaning becomes obscure. His warm and zealous temper gives life and impressiveness to his writings; but its excess made him an enthusiast and ascetic, perhaps we ought in truth to say a fanatic. In his writings we may generally see a striving after words to express the warmth of his feelings and the depth of his convictions, and the result of this effort, combined with the rhetorical character of his style, is often to render his eloquence inflated and obscure. He indulges frequently in figures and hyperboles, and excels in satire and irony. His writings differ greatly both in argument and style. His polemical works are the clearest, but not the most elegant. His best works are his Apologies (4), and those on the Prescription of the Heretics (23), on Repentance (14), on Baptism (13), on Prayer (12), on Patience (11), and his address to Martyrs (1).

The best editions of Tertullian are those of Rhenanus, Rigaltius, and Semler. A full account of editions and illustrative works is given at the end of the excellent small edition of Tertullian by Leopold, in Gersdorf's 'Bibliotheca Patrum Ecclesiasticorum Latinorum Selecta,' 4 vols. 12mo, Leips., 1839-41, Tauchnitz.

It is doubtful whether the Tertullianus, or Tertyllianus, from two of whose works there are excerpts in the 'Digest,' is this Tertullianus. The subject is briefly discussed by Zimmern ('Geschichte des Röm. Privatrechts'), with references to other remarks on this subject. Tertullian, in his theological works, shows that he was well acquainted with Roman law.

(The Church Histories of Mosheim, Neander, and Schröckh; Baehr, *Christlich-Römische Theologie;* Neander, *Antignosticus Geist des Tertullianus, &c.*, 8vo, Berlin, 1825; Bishop Kaye, *The Ecclesiastical History of the Second and Third Centuries, illustrated from the Writings of Tertullian*, 8vo, Camb., 1826; Münter, *Primordia Ecclesiæ Africanæ*, 4to, Hafn., 1829. Other works on the Life and Writings of Tertullian are mentioned in the Appendix to Leopold's edition.)

TERWESTEN, AUGUSTYN, was born at the Hague in 1649. He became at about twenty years of age the pupil of N. Wieling and W. Doudyns; before this time he had maintained himself by working and

chasing for goldsmiths. In 1673 he went to Italy, where he studied chiefly in Venice and Rome, and visited France and England; and after an absence of six years returned in 1678 to the Hague, where he distinguished himself by his historical and mythological compositions, sacred and profane, but his favourite author was Ovid. He restored the Academy of the Hague, which had declined to a very inefficient state; and in 1690 he was invited by the Elector of Brandenburg, afterwards King of Prussia, to Berlin, and was appointed his court painter. He contributed chiefly to the establishment of the Academy of Berlin, of which he was made director. He died at Berlin in 1711. Terwestyn painted with remarkable rapidity and freedom; there are a few etchings by him.

TESI, MAURO ANTONIO, or, as he is sometimes called, after the name given him by his patron and admirer, Algarotti, Il Maurino, was born at Montalbano, in the territory of Modena, January 15, 1730. Though in poor circumstances, his parents were so desirous of giving him a good education, that they removed for that purpose to Bologna, where he was admitted into the Scuole Pie. Manifesting a great taste for drawing, he was placed under Carlo Morettini, a heraldry painter. It is therefore not without reason that Algarotti calls him self-taught, for though he afterwards received some instruction from an engraver named Giovanni Fabbri, it could have contributed but little towards the excellence he displayed in that branch of art which he selected,—architectural design and painting. For this he was doubtless most of all indebted, after his own talent, to the instruction and assistance of Algarotti himself, who made him the companion of his journeys to various places, and treated him as a son. The attachment was reciprocal; and it was owing to his attentions to his patron during his last illness at Pisa, that he fell into ill health himself, and died two years afterwards at Bologna, July 18, 1766.

Algarotti has made frequent mention of Tesi in his letters, where he has described many of his works at considerable length, and speaks both of them and him in terms that would seem quite exaggerated, if they were expressed by a less intelligent critic, or were his praises not confirmed by the opinions of others. The encomium paid to his memory in the inscription on his monument in the church of St. Petronio, Bologna,—"Elegantiæ veteris in pingendo ornatu, et architectura restitutori,"—has not been considered more than is due to one who set an example of more refined and purer taste in architectural design and composition. His productions are highly esteemed, and though his pictures are few, he left a great number of drawings, and also a series of architectural plates engraved by himself.

TESSIN. There are three eminent Swedes of this name, father, son, and grandson. The first of them, Nicodemus the elder, or NICODEMUS VALENTINSON TESSIN, was born at Stralsund in 1619, and held the appointment of royal or crown architect, which was conferred upon him by Queen Christina in 1645, then vacant by the death of Simon de la Vallée. Very little more has been recorded of him, except that he visited Italy, that a patent of nobility was granted to him in 1674 by Charles XI., and that he filled the office of magistrate at Stockholm. Even the time of his death is not precisely stated, but it appears from collateral evidence to have been somewhere about 1688. As an architect one of his chief works is the palace of Drottningsholm, begun by him for the Queen-Dowager Hedwig Eleonora (widow of Charles Gustavus), but completed by his son. He also erected the royal villa of Strömsholm, and the mausoleum of Charles Gustavus. In fame he has been surpassed by his more eminent son,

COUNT NICODEMUS TESSIN, who was born at Nyköping in 1654, and had for one of his baptismal sponsors the Queen Maria Eleonora, widow of Gustavus Adolphus. He was carefully educated by his father, expressly with a view to his future profession. As soon as he had completed his studies, first at Stockholm, afterwards at Upsala, he was sent at the age of eighteen to Italy, whither he accompanied the Marquis del Monte, a nobleman in the service of Christina of Sweden. He studied at Rome under Bernini, and acquired a taste for the fine arts generally. After four years thus spent, he visited Naples, Sicily, and Malta, and again returned to Rome, at which place he received from Sweden his appointment as future hof-architect in 1689. On his return he was allowed, by Charles XI., to prosecute his travels conformably with his earnest wish for further improvement, and this time he visited England and France, in which latter country he remained three years. On finally settling in his native country, he received, in addition to his former appointment, that of city-architect to the magistracy of Stockholm. The destruction of the royal palace by fire in 1697 afforded him an opportunity for displaying his ability far more favourable than might else have offered itself; and of which he so well availed himself as to render the new edifice one of the noblest of its kind in Europe, though not what it would have been had his ideas been fully carried out. He had also numerous opportunities of exhibiting his taste on a magnificent scale; though they were only of a temporary nature—on occasions of splendid court pageants and festivals, in which his talent for architectural decoration was employed. One of them was at the solemnisation of the public entry and coronation of Ulrica Eleonora, the wife of Charles XI., who was herself an artist, and displayed considerable proficiency in portrait-painting. By the Queen-Dowager Hedwig Eleonora he was employed not only to complete Drottningsholm, but to lay out the grounds and gardens both there and at Ulriksdal. Besides the cathedral at Calmar, and Oxenstiern's monument, he executed or designed a great number of other buildings, including a project for rebuilding the palace at Copenhagen, which was partly carried into effect many years after his death, when it was curtailed, and by no means improved in other respects. Elevations of the original design were published by his son, under the title of 'Regiæ Hafniensis Facies,' &c. In addition to his professional occupations, the count (which title was conferred on him in 1714) was engaged in many offices that he held at court, and he took a considerable share in public and political affairs. At the time of his death (1728) he was Chancellor of the University of Lund. Count Nicodemus was twice married.

COUNT CHARLES GUSTAVUS TESSIN, the son of Count Nicodemus by his first marriage, was born at Stockholm in 1695. Though not without talent for architecture, which he had considerably improved by travelling, he did not exercise it professionally, except in completing the palace at Stockholm after his father's death. His claim to celebrity was of a very different kind; it was as a statesman and diplomatist that he chiefly distinguished himself. He was ambassador at the court of France from 1739 to 1742, and president of the chancery from 1747 to 1752. As tutor to the prince royal, afterwards Gustavus III., he wrote for his instruction a series of letters on political and moral topics, which were published, and of which there is a French translation. Count Gustavus was a zealous promoter of every scheme for the advancement of his country; he did much for the encouragement of arts and manufactures, and first established the Swedish Academy for Painting and Sculpture in 1735. Some years before his death he withdrew from public business and affairs, and lived in retirement on his estate at Akeroe in Sudermania, where he died in 1771; and by his death the family became extinct.

TESTELIN, or TETTELIN, LOUIS, was born at Paris in 1615, and was a pupil of Vouet. He was elected one of the original members of the French Academy, though he was only thirty-three years of age at its establishment in 1648. His presentation picture was an historical portrait of Louis XIV. In 1650 he was appointed one of the professors of the academy. Testelin's picture of the 'Resurrection of Tabitha by St. Paul,' painted in 1652, is considered one of the masterpieces of the French school of painting, and is compared with Le Sueur's celebrated picture of 'Paul Preaching,' and the 'Burning of the Books at Ephesus;' it is in the church of Notre Dame; there is a print of it by Bosse and Picard le Romain. There is another celebrated picture by Testelin in the church of Notre Dame, the 'Flagellation of St. Paul and Silas,' which was painted in 1655, the year of his death. 'St. Louis attending a Sick Man,' in the Hospital de la Charité, is likewise a distinguished work by Testelin. As he died at the early age of forty, his works are necessarily scarce. Le Brun and Testelin were warm friends. Testelin had great theoretical knowledge, and he and Le Brun frequently conversed on the principles of art. Testelin never was in Italy; but on one occasion the subject of their argument was the comparative merit of the Roman and Venetian schools, taking their abstract characteristics as their subject, Roman design, and Venetian colour and light and shade, Le Brun advocating the Roman and Testelin the Venetian. After arguing the whole night through, Le Brun rose, saying, "My friend, you have charmed me by your profound knowledge; the victory is yours; certainly no man is better instructed in the great maxims of his art."

TETRICUS, CAIUS PESUVVIUS, a Roman senator, one of the numerous usurpers of the imperial purple in the 3rd century A.D., who are distinguished in Roman history by the name of the Thirty Tyrants. He was governor of Aquitania, and, after the death of several pretenders in Gaul, was made emperor there in 268 by Victorina, said to be his kinswoman, and the widow of Victorinus. He reigned for a few years not unprosperously; but after the accession of Aurelian, finding himself unable to control the turbulent and licentious soldiery who sustained his power, and becoming weary of their crimes, he invited the new emperor into Gaul, and resigned his usurped dominion in the following manner:—Dreading the resentment of his troops if he deserted them openly, he pretended to prepare for an engagement near Châlons in Champagne, and then betrayed his army into the hands of Aurelian. Gibbon places this event before the defeat of Zenobia; but Vopiscus (Aurelianus, 'Historia Augusta') says that it took place subsequently. The triumph of Aurelian, in 274, was ennobled by the presence of the queen of the East, and of Tetricus and his son, in the train of captives. The deposed emperor was treated by his conqueror with every mark of distinction during the remainder of his life, and was made corrector of Lucania according to Vopiscus and other writers, or of all Italy, if we follow Trebellius Pollio. His son Tetricus, who had been made Cæsar by Victorina, met with not less favour than his father at the hands of Aurelian, and was honoured with senatorial dignity. On the coins of Tetricus, which are extant in gold, silver, and copper, we find the reading IMP.C.C.PESV.TETRICVS.AVG, and also IMP.TETRICVS.AVG; with, on the reverse, IMP.C.CLAVDIVS.AVG, which, as Eckhel ('Doct. Vet. Num.') remarks, would imply an alliance between him and Claudius Gothicus. Spon ('Miscell.,' 274, Lugd., 1685) gives an inscription on a marble found at Rouen with the titles of Tetricus more at length: C.PESVBIO. TETRICO. NOBILISSIMO. CAES.P.F.AVG.L.L. Coins struck in the name of the younger Tetricus yet remain.

TETZEL, JOHANN. [Tezel, J.]

TEXEIRA, or TEXERA, JOSEPH, was born of a good family in Portugal, about the beginning of 1543. After distinguishing himself at the university, he entered the order of St. Dominic in 1565, and obtained general respect for his learning and virtue. He was prior of the convent of Santarem in 1578, when King Sebastian undertook his expedition into Africa.

In the troubles which ensued, Texeira attached himself to the party of Don Antonio, and accompanied that prince to France in 1581, where he went to solicit assistance against Philip II. Texeira published at Paris, in the beginning of 1582, a compendium of the history of Portugal. The work is very scarce (it is described as a thin quarto of 70 pages), and appears to have been published for the purpose of supporting Don Antonio's claim to the throne of Portugal. The author was taken prisoner by the Spaniards in the naval battle off Terceira on the 26th of July 1582, and carried to Lisbon, whence he contrived to make his escape and rejoin Don Antonio. Duard Nonius à Leone, a converted Jew, employed by Philip II. to refute the 'Compendium of Portuguese History,' asserts that Texeira, while a prisoner at Lisbon, denied to him that he was the author.

The partisans of the League having obliged Don Antonio to quit Paris, Texeira accompanied him as his confessor, first to Bretagne, and in 1586 to England. In 1588, having returned to France, he was introduced to Henri III. and the queen-mother: the former appointed him a court chaplain; the latter despatched him on a confidential mission to Lyon, then in the possession of the League, believing that a Dominican friar was unlikely to be suspected of being an agent of the court. Texeira remained at Lyon from July 1588 to January 1589. During this interval he prepared for publication a reply to the attack upon his History by Nonius à Leone. This pamphlet, or some indiscreet expressions in conversation, having given umbrage to the Leaguers, he was obliged to fly; the papers left in his cell were seized, and the whole impression of his pamphlet (with the exception of one or two copies) destroyed. He rejoined Henri III. at Tours, and after the murder of that prince, in August 1589, was continued in his office of court-chaplain by Henri IV., to whose service he attached himself. After the entry of Henri into Paris, Don Antonio was enabled to return to that city, and Texeira appears to have resumed his office of confessor. In March 1595 he published a new edition of the work which had been destroyed at Lyon; but his labour was in vain, for he was called, in the August following, to perform the last service of his church to the prince whose cause he had advocated with such fidelity.

In 1596 Texeira was a witness of the public abjuration of Calvinism by the dowager-princess of Condé at Rouen. The Papal legate selected him to instruct and confirm the princess in her new faith; and from that time till his death he continued attached to the service of the house of Condé. This engagement left him pretty much the command of his own time, and he employed it principally in his favourite study of genealogy. A list of his published works will be found at the end of this article: here it is only necessary to remark that to the second edition of his 'Genealogy of the House of Condé,' published in 1598, he added an account of the public ceremonial of the princess's reconciliation with the Roman Catholic church.

In 1601 he published a narrative of the adventures of Don Sebastian, 'from his expedition into Africa in 1578, till the 6th of January of this present year 1601.' We have not been able to procure this work; but the following passage from Etoile's 'Journal of the Reign of Henry IV.' throws some light upon the expression quoted from its title-page:—"Friday, the 1st of June, 1601, comes the intelligence that the false or true Don Sebastian (for as yet one knows not which to call him) has been sent to the galleys by order of the viceroy of Naples.... The Portuguese maintain that he is the true Don Sebastian: they have solicited various courts to obtain his liberty, and published several works in his favour. Among others Joseph Texeira, a Dominican, has undertaken several journeys to Bavaria, England, Venice, and Rome, where he has disseminated his writings; and finally, he has caused to be printed at Paris a collection of prophecies current among the Portuguese, which foretold all that has happened to their king Sebastian." That Texeira, whose writings show him to have been an accomplished scholar, whose confidential employment by Catherine de' Medici is a strong testimony in favour of his abilities, and whose high moral character is acknowledged on all hands, should have believed the individual here mentioned to have been the real Don Sebastian, appears upon first thoughts a strong testimony in his favour. But L'Etoile's account of the nature of the book weakens the presumption, and Texeira's inveteracy against the Spaniards renders it probable that the account is correct. He is said to have declared from the pulpit, when preaching on the duty of loving one's neighbour, that "we are bound to love all men, of whatever religion, sect, or nation—even Castilians."

Texeira died in the convent of the Jacobins at Paris, on the 29th or 30th of June 1604. L'Etoile, who mentions his death, says, "He has just returned from England, whither he had been sent by the king, who gave him a hundred crowns for the expenses of the journey. While there he had seen the king of England, to whom he presented his 'Genealogy' which he had compiled, and which was well received. He was on the eve of returning to England when he was taken ill." Texeira's frequent visits to England, both in the time of Elizabeth and James, gave rise to suspicions of his attachment to the Romish Church. For these there does not appear to have been any reasonable ground; he was opposed to the ultra-Romanist party of the League in France, because it was allied with Philip II., but his religious opinions never appear to have varied.

The published works of Texeira are—1. 'De Portugalliæ Ortu, Regni Initiis, denique de Rebus à Regibus universoque regno præclare gestis Compendium,' Parisiis, 1582, in 4to, 77 pp., very rare; 2. 'De Electionis Jure quod competit viris Portugallensibus in augurandis suis Regibus ac Principibus.' Parisiis, 8vo, 1590: this is a reprint of the answer to Nonius à Leone, printed and destroyed at Lyon in 1589: a third edition was published at Paris in 1595, with the title, 'Speculum Tyrannidis Philippi, Regis Castillæ, in usurpanda Portugallia,' 3. 'Exegesis Genealogica, sive Explicatio Arboris Gentilitiæ invictissimi ac potentissimi Galliarum regis Henrici ejus nominis IV.' This work was published at Tours in 1590; at Leyden, with additions, in 1592; again at Leyden in 1617, with the title, 'Stemmata Franciæ item Navarræ Regum à prima utriusque Gentis Origine;' all the three editions are in 4to.; 4. 'Explicatio Genealogiæ Henrici II. Condeæ Principis,' Paris, 1596. An edition in 4to, and another in 8vo, and a translation into French by Jean de Montlyard, all appeared in the same year. To the edition of 1598 was appended 'Narratio in qua tractatur de Apparitione, Abjuratione, Conversione, et Synaxi Illustrissimæ Principis Charlottæ Catharinæ Trimolliæ, Principissæ Condeæ;' 5. 'De Flammula, seu Vexillo S. Dionysii, vel de Oriflamma aut Auriflamma Tractatus,' Paris, 8vo, 1598; 6. 'Adventure admirable par dessus toutes autres des Siècles passés et présents, qui contient un Discours touchant les Succès du Roi de Portugal, D. Sebastian, depuis son voyage d'Afrique, auquel il se perdit en la bataille qu'il eut contre les Infidèles en 1578, jusqu'au 6 de Janvier présent, an 1601;' traduit du Castillan, 8vo, Paris.

(This sketch has been compiled from the dictionaries of Bayle and Moreri, and Nicolaus Antonius; from the Prefaces to Texeira's 'Genealogy of Henry IV.' and his reply to Nonius à Leone; and from Pierre de l'Etoile's 'Journal of the Reign of Henry IV.,' vol. ii., pp. 559-61, and vol. iii., pp. 194-6, edition published at the Hague in 1761, in 4 vols. 8vo.)

TEXEIRA, or TEXERA, PEDRO, a native of Portugal, one of the earliest cultivators of modern Persian literature. The place and date of his birth and death are alike unknown. The author of the notice of his life in the 'Biographie Universelle,' says that he was born in 1570, but does not mention the authority on which he makes the statement. Cotolendi, who translated Texeira's work into French, states that his author, "instigated by a vehement desire to become acquainted with the history of Persia, passed several years in that country, and having made himself perfectly master of the language, devoted himself, by the advice of some able and enlightened Persians, to the study of Mirkhond" Texeira himself has informed us that being at Malacca, in the beginning of 1600, he embarked in the month of May for the Philippine Islands, whence he took shipping for Mexico, and ultimately arrived at Lisbon on the 20th of October 1601. His correspondents in the East having failed to transmit to him some money which he had left in their charge, he was obliged to undertake a voyage to Goa to recover it. Disgusted with the sea, he resolved to return overland; and having in pursuance of his determination sailed from Goa, on the 9th of February 1604, and arrived at Basrah on the 6th of August (being detained some time at Ormuz), he travelled by way of Meshed-Ali to Baghdad, and thence to Anna, Aleppo, and Scanderoon, where he took shipping for Venice. After a short stay in that city, he made the tour of Italy, crossed the Alps into France, and then retired to Antwerp, where he spent his time in compiling a book, which he published in 1610. After that event we again lose sight of him entirely.

His work, the first book of which, we are told by Antonio de Leon Pinelo, was composed in Portuguese, but translated into Spanish, and the rest written in that language with a view to publication, is entitled, 'Relacion de los Reyes de Persia y Ormuz: Viagi de la India Oriental hasta Italia por Tierra el año de 1604,' Antwerp, 1610. (N. Antonio says it was published in 4to; Antonio de Leon says it was published in 8vo.) It consists of three parts: the first is a history of the kings of Persia, compiled from Mirkhond with a brief continuation, down to the age of the compiler; the second is an abridgment of the history of Ormuz, by Turan-shah, one of the kings of that district (a work which appears to be known in Europe only from Texeira's abstract), also with a continuation; the third, an account of Texeira's overland journey from India to Europe. Alfonso Lasor translated the work into Italian, and inserted it in his 'Orbe Universal' the same year in which it was published; Schikhart, in his 'Tarich, seu Series Regum Persiæ,' published at Tübingen in 1628, speaks in the highest terms of Texeira's learning and diligence; Van Laet appended a Latin translation of Texeira's Itinerary from Ormuz to Basrah and Baghdad to his 'Persia,' published at Leyden in 1633; Cotolendi published a French translation of the entire book at Paris in 1681, which the writer in the 'Biographie Universelle' justly characterises as "assez mauvaise." In short, down to the time of Tavernier and Chardin, Texeira appears to have been regarded as the principal authority respecting Persia. The historical part of his work is now of little

importance, but his voyage up the Persian Gulf, and his route from Basrah to Meshed-Ali, Baghdad, Anna, Aleppo, and Scanderoon, may still be studied with advantage.

Antonio and Leon Pinelo mention a book entitled 'Naufragio de Jorge Albuquerque e Prosopopeia a seu louvor,' published at Lisbon in 1601, by a Peter Texeira, but do not identify him with our author. A 'Certificacion del Discubrimiento de el Marañon,' by a Pedro Texeyra, 'Capitan Maior del Pará,' is appended to the account of the discovery of that river, published at Madrid in 1641, by Christoval de Acuña: this was apparently a different person. A third geographer of the name of Pedro Texeira is mentioned by Antonio as alive at Madrid a few years previous to the publication of his dictionary (1672): this one compiled a map of Portugal and a 'Descripcion de la Costa de España,' neither of which appear to have been published.

(*Voyages de Texeira, ou l'Histoire des Rois de Perse*, traduite d'Espagnol en Française, à Paris, 12mo, 1681; *Epitome de la Bibliotheca Oriental y Occidental, Nautica y Geografica*, de Don Antonio de Leon Pinelo, en Madrid, fol., 1738; *Bibliotheca Hispana Nova*, Auctore D. Nicolao Antonio, recognita, emendata, et aucta, Matriti, fol., 1788; *Tarich: h. e. Series Regum Persiæ ab Ardschir-Babekan, usque ad Jazdigerdem, a Chalifitis expulsum*, authore Wilhelmo Schikard, Tubingæ, 4to, 1628; *Persia, seu Regni Persici Status, Variaque Itinera in atque per Persiam*, Lugd. Batav., 24mo, 1633.)

TEZEL, or TETZEL, JOHANN, a Dominican monk, who lived about the end of the 15th and the beginning of the 16th century. His name would have been forgotten but for the scandalous manner in which he carried on the traffic in indulgences, which roused the indignation of the better part of his contemporaries, and thus led to the reformation in Germany. He was a native of Leipzig, where he studied theology, and afterwards entered the order of the Dominicans in the Pauliner Kloster. In the year 1502 the pope appointed him preacher of indulgences for Germany. He converted this office into a most lucrative traffic, and is said to have made use of the basest means for the purpose of obtaining money. His conduct too was so bad, that he was condemned at Inspruck to be sewed up in a sack and to be drowned, having been convicted of adultery. But the interference of his superiors caused the sentence to be changed into imprisonment for life. He was accordingly conveyed to Leipzig, and confined in a tower which stood in that city near the Grimmagate (Grimmaer-Thor) until the year 1834, when it was pulled down. He had however not been imprisoned long before he was set at liberty at the request of Albert, archbishop of Mainz, and other ecclesiastical dignitaries. Tezel now made a pilgrimage to Rome, and acted the part of a penitent so well, that Pope Leo X. not only absolved him of his sins, but appointed him commissarius apostolicus in Germany, in addition to which the archbishop of Mainz made him 'inquisitor hæretico pravitatis.' In his capacity of papal commissary he now carried on his traffic in indulgences more impudently than ever. He traversed Saxony in an open carriage, accompanied by attendants, and carrying with him two chests, one of which contained the indulgences, and the other the money raised from their sale. This latter chest is said to have had the following inscription:—

> "Sobald das geld im kasten klingt,
> Sobald die seel' gen himmel springt."
> (So soon as the gold in the chest rings,
> So soon the soul to heaven springs.)

His reputation for sanctity had become so great, that in several places the population of towns met him in solemn procession, and this entry was accompanied with the ringing of the church-bells. He sold indulgences for all crimes, murder, perjury, adultery, and not only for crimes already committed, but also for those which a person might commit. At last, in the year 1517, Luther openly opposed him, in the celebrated theses which he fixed on the church-door of Wittemberg. Tezel made a reply in another set of theses, which however were immediately burnt by the students in the market-place of Wittemberg. Tezel seems to have acted contrary to the intention of his superiors, and to have gone beyond his instructions, for Karl von Miltitz, who was sent by the pope to settle the disputes which had arisen out of his conduct, reprimanded him severely. In the year 1518 however Tezel, notwithstanding all this, obtained the degree of Doctor of Divinity at Frankfurt on the Oder. After this event, he returned to Leipzig to his convent, where he died, in August 1519, of the plague, shortly after the celebrated theological disputation of Eck and Karlstadt. He was buried in the church of his convent (the present chapel of the university); but there is now no trace of his grave, as that part of the church which contained his remains was pulled down in the 17th century to make room for some fortifications. Compare P. Melanchthonius, *Historia Vitæ M. Lutheri*, i. p. 153, &c.; Gieseler, *Lehrbuch der neuern Kirchengeschichte*, vol. iii. p. 20; Löscher, *Vollständige Reformations-Acta*, ii. p. 324; and more especially Hechtius, *Vita Tezelii*.

THAARUP, THOMAS, a Danish poet and dramatist, highly esteemed by his countrymen as one of the classics in their literature, was the son of an ironmonger at Copenhagen. He was born 21st August 1749, the very same day as Edward Storm, another poet. This coincidence would hardly deserve notice, if something of the marvellous had not been founded upon it, it being said that Thaarup's mother dreamed that the wife of a clergyman at Guldbransdalen was delivered just at the same time of a son, who would be the rival of her own. If not great, both of them were popular and national poets; and though neither very numerous nor of very great extent, their productions, especially their lyric pieces, earned for them a reputation which does not always fall to the lot of writers of more ambition and of higher pretension. This was more particularly the case with regard to Thaarup, whose three little musical dramas, 'Höstgildet,' 'Peters Bryllup,' and 'Hiemkomsten,' are esteemed chefs-d'œuvre of their kind, and the songs and airs were known by heart by every one, and repeated over all Denmark. Their celebrity was not at all less than that of the 'Beggars' Opera' in this country. Thaarup succeeded Storm as one of the directors of the theatre at Copenhagen, in which situation he remained till 1800. But though he survived Storm a full quarter of a century, Thaarup's literary life did not extend much beyond that of Storm. If he did not entirely lay aside his pen at the commencement of the present century, all the productions by which he will be remembered had appeared in the preceding one. He continued to reside at Copenhagen, where he died in the summer of 1821. Some of his hymns have been translated into German by Voss.

THA'BET, BEN KORRAH, an eminent physician, philosopher, and geometrician, whose complete names, as given by Ibn Abí 'Osaibiah ('Fontes Relationum de Classibus Medicorum,' cap. 10, § 3), were Abú 'l-Hasan Thábet Ben Korrah. He was born at Harrán in Mesopotamia, A.H. 221 (A.D. 835-6), where he at first followed the business of a money-changer; he afterwards however went to Baghdad to pursue his studies, which he carried on with so much zeal that he became one of the most celebrated literary and scientific men of his age. He belonged to the sect of the Sabians, but got entangled in some religious disputes, and was expelled from their communion. In consequence of this he left Harrán, where he had been residing for some time, and went to Baghdad with the celebrated astronomer Mohammed Ben Músa. There he lived in his house, and was introduced by him to Mo'tadhed Billah, sixteenth of the 'Abbaside Khalifs (A.H. 279-289, A.D. 892-902), who appointed him one of his astrologers, and ever afterwards, on account of his acquirements and his pleasing manners, continued on terms of great intimacy with him. He died on the 26th of Safar, A.H. 288 (February 18, A.D. 901), aged sixty-seven lunar, or sixty-five solar years. His sons Senán and Ibrahím, and their descendants, practised physic with much reputation at Baghdad for more than a century after his death. Thábet himself appears to have been a very learned man, and also a good practical physician, as he tells a story of the way in which he restored to life a man that was supposed to be dead. (Casiri, 'Biblioth. Arabico-Hisp. Escur.,' tom. i. p. 389.) He was also a very voluminous author, as the bare titles of his works, as given by the anonymous author of the 'Arabica Philosophorum Bibliotheca,' take up about two folio pages in Casiri's Catalogue. They consist of mathematical, medical, and zoological treatises, written in Arabic, besides translations into that language of several of the works of Galen, Ptolemy, Autolycus, Euclid, &c. He wrote also several in Syriac, on the religious rites and ceremonies of the Sabians; but none either of these or his Arabic works have (as far as the writer is aware) been published or translated, though several of them still exist in manuscript in some of the European libraries. (Wüstenfeld, *Geschichte der Arabischen Aerzte*; Casiri, *loco cit.*; Nicoll and Pusey, *Catal. MSS. Arab. Biblioth. Bodl.*, pp. 257, 295; De Rossi, *Dizion. Stor. degli Autori Arabi.*)

THA'BET BEN SENA'N, the grandson of the preceding, whose names are given by Ibn Abí 'Osaibiah ('Fontes Relationum de Classibus Medicorum,' cap. 10, § 5) as Abú 'l-Hasan Thábet Ben Senán Ben Thábet Ben Korrah. He was celebrated, like the other members of his family, as a physician, philosopher, and mathematician, and was superintendent of the hospital at Baghdad during the reign of Al-Mottaia, the twenty-third of the 'Abbaside kalifs, A.H. 334-363 (A.D. 916-974). He expounded the writings of Hippocrates and Galen; but his principal work appears to have been a History of his Own Times, from the year A.H. 290 (A.D. 903) to the year of his own death, A.H. 363 (A.D. 973-74), which is highly praised by Abú 'l-Faraj ('Hist. Compend. Dynast.,' p. 208), and was continued after his death by his nephew Helál, and by other writers. Dr. Sprenger, in the notes to his translation of El-Mas'údí's 'Meadows of Gold and Mines of Gems,' vol. i., p. 24, 8vo, London, 1841, corrects an anachronism of Haji Khalfa, who ascribes this work to his grandfather Thábet Ben Korrah. (Wüstenfeld, *Geschichte der Arabischen Aertze*; Assemani, *Biblioth. Orient.*, vol. ii., p. 317.)

*THACKERAY, WILLIAM MAKEPEACE, English novelist and essayist, was born, in 1811, at Calcutta. His father, the son of the Rev. Richard Thackeray, of Hadley, in Middlesex, was of an old Yorkshire family, and held a situation in the East India Company's civil service; his mother, who still (1857) lives, is, we believe, of Welsh descent. Mr. Thackeray was educated at Cambridge about the same time as the poet Tennyson, the late J. M. Kemble, and others since distinguished in various walks; but he left the university without taking a degree. He inherited a good fortune on coming of age; and his intention at first was to be an artist. In the course of his education for this profession he visited Italy and other parts of the Continent in his youth; and in Mr. Lewis's 'Life of Göthe' is a very interesting letter written by Mr. Thackeray to the author, in which he gives an

account of his residence for a time, with other young Englishmen, at Weimar, and of his reminiscences of Göthe, with some of the members of whose family he was on terms of intimacy. Recollections of his young artist-life are also to be found interwoven into his fictions; but, with the exception of the admirable illustrations executed by his own pencil for many of his writings, he has not given the world the means of judging what success he might have attained had he continued his devotion to art as a profession. It seems to have been between his twenty-fifth and thirtieth years that he abandoned the idea of becoming an artist and adopted the life of a man of letters. Although from the very first he exhibited those peculiar faculties as a writer which have latterly secured him his extraordinary reputation and influence, his progress towards popularity, or even towards general recognition, was slow. He is said to have written for the 'Times' during the editorship of Barnes; and it is certain that he was connected with other London journals at different periods. It was in 'Fraser's Magazine' however, that he worked his way into the esteem of those who were capable of discerning an original talent in brief magazine papers, and of inferring what it could accomplish when exercised on a large scale. Under the characteristic pseudonym of Michael Angelo Titmarsh, he wrote, for a series of years, tales, essays, and sketches for this magazine, all distinguished by shrewd observation, exquisite style, and the play of keen wit and delicate irony over a hard and subtle philosophic meaning. His first separate publications, also under the name of Michael Angelo Titmarsh, were 'The Paris Sketch-Book,' in 2 vols., in 1840, and 'The Second Funeral of Napoleon, in Three Letters to Miss Smith of London,' and 'The Chronicle of the Drum,' published together, in 1841. Neither these nor the 'Irish Sketch-Book,' in 2 vols., 1843, had any success with the public. Here and there however, individuals of deeper insight were noting the appearance of the new author as one who was sure at last to be recognised as one of the higher English humorists; and among these critics was the late John Sterling, who, as early as 1841, in speaking of Mr. Thackeray's story called 'The Great Hoggarty Diamond,' then being published in 'Fraser,' did justice to the author's genius and predicted his being better known (see Carlyle's 'Life of Sterling'). What perhaps accelerated Mr. Thackeray's progress towards recognition was his becoming a contributor to 'Punch.' His first papers there were those bearing the signature of The Fat Contributor; and these were followed by others, characterised by wit and satire of the finest and purest vein, and some of which—such as 'Jeames's Diary' and 'The Snob Papers'—attained an independent reputation and greatly enhanced the character of the periodical in which they appeared. Not a few of his contributions to 'Punch' were in verse. Meanwhile, Mr. Thackeray was publishing also, in a separate form, both new works and reprints. In 1846 appeared his 'Notes of a Journey from Cornhill to Grand Cairo by way of Lisbon, Athens, Constantinople, and Jerusalem, by M. A. Titmarsh' (these 'notes' being the result of an actual journey undertaken for the benefit of his health); in 1847, he published a short Christmas-Book, called 'Mrs. Perkins's Ball;' and at the same time (1846-48) he was writing and publishing in monthly numbers, after the fashion of which Dickens had set the example, his celebrated 'Vanity Fair: a Novel without a Hero: with illustrations on steel and wood by the author.' At the time when the first few numbers of this novel were appearing, Mr. Thackeray's name was still scarcely known to the general public; but before the novel was finished, it was widely diffused, and then began that association of the names of Thackeray and Dickens as the two rival novelists of the day, and that discussion in literary circles of the relative merits of their respective styles and methods, which has continued ever since. Mr. Thackeray however had still much to do to make up his leeway in respect of quantity, as compared with his distinguished contemporary whose career of fame had begun so much earlier in life. 'Our Street,' a little volume of the Christmas kind, appeared in 1848, and 'Doctor Birch and his Young Friends,' a volume of the same kind, in 1849; in which latter year appeared a reprint of 'The History of Samuel Titmarsh and the Great Hoggarty Diamond.' In this year also was begun 'The History of Pendennis; his fortunes and misfortunes, his friends and his greatest enemy, with illustrations by the author.' This, the second of Mr. Thackeray's serial fictions, was concluded in 1850; and in the same year was published the Christmas book entitled 'Rebecca and Rowena, a Romance upon Romance,' being a mock continuation in the Thackeray spirit of Scott's novel of Ivanhoe. Next year appeared 'The Kickleburys on the Rhine,' on the publication of which a critic in the 'Times' took the opportunity of repeating against Mr. Thackeray the charges already common in the critical world, that he delighted in representing the ugly side of human nature and seemed sceptical of the existence of amiability or real virtue in the world. This drew forth from Mr. Thackeray a very pungent reply in the form of an 'Essay on Thunder and Small Beer,' prefixed to the second edition of the sketch in question. Perhaps a more efficient answer to the charges above indicated was furnished by Mr. Thackeray in his 'History of Henry Esmond, Esq., written by himself' published, not serially, but entire in three volumes, in 1852. This beautiful and very peculiar novel, though deficient in some of the elements of popular interest, gave a new idea of the author's powers of conception and style. The scene being laid in the time of Queen Anne, and Addison, Steele, and other wits of the time being introduced as characters, the author had been obliged, in preparing the novel, to make the social manners and the conspicuous men of Queen Anne's reign a subject of historical study; and out of these researches arose his 'Lectures on the English Humorists of the Eighteenth Century,' which were first delivered in Willis's Rooms, in London, before a very brilliant audience in the summer of 1851, afterwards in the provinces, and finally in America, where the author spent some months for the purpose, and was very heartily received. The 'Lectures' were published in 1853. Mr. Thackeray's subsequent publications have been his third serial work of fiction, 'The Newcomes,' and 'The Rose and the Ring, or the History of Prince Giglio and Prince Bulbo,' 1855. Within the last two years, also, a republication of his 'Miscellanies,' from 'Punch,' 'Fraser's Magazine,' &c., has been in progress; and now that his fame as an author is fixed, these papers are read with avidity. Mr. Thackeray's last literary appearance has been in his lectures on 'The Four Georges,' delivered first in America, to which he paid a second visit for the purpose in 1855-56, and, since his return, in Edinburgh, London, and other cities and towns in England and Scotland. Altogether, whether in respect of past achievement or of still unfailing power, which promises much to come, Mr. Thackeray stands conspicuous among those who are the admitted chiefs of British literature at the present day; and the question, still debated, as between him and Dickens is, in the main, a question as between two styles or theories of the art of prose fiction. In person, Mr. Thackeray is a somewhat large and tall man; with a fine head, the hair of which is prematurely white. Having nominally studied for the Bar at the time when his literary reputation was just being formed, he was entered at the Middle Temple, and called to the bar on the 26th of May 1848, though with no intention of practising. In July 1857 he became a candidate for the representation in Parliament of the city of Oxford, rendered vacant by the unseating of Mr. Neate; his opponent being Mr. Cardwell. In his address to the electors Mr. Thackeray declared himself an advocate for the ballot, and for all liberal measures generally, and, in particular, for the diminution of hereditary aristocratic influence in the government of the country. The election took place on July 21, and Mr. Thackeray was rejected by a majority of 1085 against 1018.

THALES was a native of Miletus, one of the chief cities of Ionia, and descended from a Phœnician family. Apollodorus, as quoted by Diogenes Laertius, fixes the year of his birth in the first year of the 35th Olympiad, or B.C. 640. Herodotus (i. 74) says that Thales the Milesian predicted the year of the great eclipse which took place while the armies of Cyaxares and Alyattes king of Lydia were engaged in battle. Alyattes became king of Lydia in B.C. 617. Herodotus also says (i. 75) that Thales was in the army of Crœsus at the time of the battle of Pterie between Crœsus and Cyrus in B.C. 547 or 546, at which time he would be ninety-four years old, if the date of his birth is correctly given by Apollodorus. There was a general tradition that he lived to a great age; and Lucian states that Solon, Thales, and Pittacus all lived to be a hundred years old.

In the Life of Thales by Diogenes we find numerous traditions attached to his name, the value of which it is somewhat difficult to estimate. Thales is enumerated among the Seven Wise Men, whose wisdom was not the theoretical wisdom of philosophers, but the wisdom of actual life. [BIAS.] Accordingly we find that Thales took an active part in the political affairs of his native country. Before Ionia fell under the Persian yoke, he advised the Ionians to have one common council, and to establish it at Teos, for Teos was in the centre of Ionia; and he further suggested that all the other Ionian states should be reduced to the condition of parts dependent on the government at Teos. Such a scheme, if carried into effect, might have checked the progress of the Persian arms. (Herod., i. 170.) Later writers say that he visited Egypt and Crete in order to improve his knowledge, and that he derived from Egypt his acquaintance with mathematics. There seems no reason for thinking that Thales left any writings. Aristotle at least was not acquainted with any philosophical writings by Thales. Various sayings of Thales are recorded: they are of that sententious character which belongs to the proverb, and they embody truths such as the general experience of mankind recognises; and for this reason they cannot safely be considered as the product of any one mind. Thales is generally considered the founder of the Ionian school; but it is perhaps hardly proper to consider him in any sense as the founder of a school. His traditional reputation rested on his physical discoveries and his philosophical speculations. He is said to have been the first astronomer (among the Greeks) who predicted eclipses; and to have discovered the passage (πάροδος) from tropic to tropic, or, in other words, to have laid down the sun's orbit, and to have fixed the length of the year at 365 days. He determined the magnitude of the sun to be 720 times that of the moon; which is apparently the true version of the corrupt passage in Diogenes. His knowledge of geometry was said to be derived from Egypt, and Pamphila attributes to him the discovery of the right-angled triangle of the circle (πρῶτον καταγράψαι κύκλου τὸ τρίγωνον ὀρθογώνιον), which probably means the demonstration that the angle in a semicircle is a right angle—a discovery attributed also to Pythagoras. Hieronymus says that he measured the height of the pyramids of Egypt by observing the shadow which an object cast when it was of the same length as the height of the object.

The philosophical speculations of Thales, like the earliest efforts of philosophers in all countries, were an attempt to solve the problem

that admits of no solution—the real nature of the universe. He is considered by modern writers as the originator of the dynamic, as opposed to the mechanical philosophy. Aristotle ('Metaph.,' i. 3) has explained in a short passage the general doctrine of Thales. "There must be," observes Aristotle, "some Nature (φύσις) either one, or more than one, to which all other things owe their origin, this one still subsisting. The number however and the character of such a first principle are not conceived by all in the same way. Thales, the founder of this philosophy, says it is water, and accordingly he taught that even the earth reposes on water, founding this notion probably on the observation that the nourishment of all things is moist, and that heat itself proceeds from water, and that animals live by it; but that from which things come is the origin of all things. He was thus led to this notion, and also by observing that the seeds of all things have a moist nature, and that water is the origin of their nature to all moist things." Thus the universe contained an active principle by the power of which all things were developed. He considered that the magnet had life, because it attracted iron. The universe then was pervaded by life, or as Thales expressed it, "full of gods" (πάντα πλήρη θεῶν).

The doctrine of Thales bears some resemblance to systems that have been promulgated in modern times, which have been viewed as atheistical. The assumption of an active power, such as gravitation for instance (though it is not here meant to affirm that gravitation has ever been viewed as a power sufficient for the production and conservation of all things), which is sufficient to maintain all things in a permanent condition (changes such as we observe in limited portions of time and space being only continued developments), may be viewed as an hypothesis made for the purpose of getting rid of the necessity of admitting the existence of God. Those who propound such an hypothesis, without further explanation, certainly do not take much pains to avoid the imputation of atheism. It does not appear however that the doctrine of Thales was anything more than a pure physical theory: and the traditions recorded of him by Diogenes make him a believer in a Deity. "The most antient of things existing is God, for he is uncreated; the most beautiful thing is the universe, for it is God's creation." It was one of the maxims of Thales that death did not differ from life. "Why don't you die then?" said an objector, more witty than wise. "Because there is no difference," was the reply.

(Diogenes Laertius, i, 'Thales;' Ritter, *Geschichte der Philosophie*, vol. i.)

THEDEN, JOHANN CHRISTIAN ANTON, a celebrated German surgeon, was born September 13, 1714, at Steinbeck, a small village not far from Wismar, in the duchy of Mecklenburg. His family had been ruined by the disasters of war, and his father died when he was young, which two melancholy events had an unfavourable influence upon his education and his first entrance into life. He had hardly received the bare elements of education, when, at the age of thirteen, he was reduced to the necessity of hiring himself out as a servant; but this occupation was so revolting to his feelings, that he determined to learn a trade. Accordingly his elder brother, who was a tailor, received him as an apprentice; but Theden did not find this employment more suited to his taste and talents than his former one, and, as he got nothing but reproofs from his brother, he finally determined to devote himself to the study of medicine. He was first placed by his friends with a surgeon at Butzow, where he spent four years in a barber's shop without any real advantage: and as soon as his apprenticeship was finished, he went to Rostock, Hamburg, Lubeck, and Danzig. In this last city he at length succeeded in obtaining some employment in the army of the king of Prussia, and was attached as surgeon to a squadron of cuirassiers. The zeal and punctuality with which he performed all his duties in this post soon gained him the esteem and friendship of his superior officers: the jealousy however of the chief surgeon prevented his profiting by the good-will shown him by king Frederick William I. at a review at Riesenburg, and the death of this prince put an end to all the hopes of promotion which he had at first entertained. In 1742 he went to Berlin, where the celebrated Schaarschmidt, who justly appreciated his talents, honoured him with his friendship, and procured for him the post of chief surgeon during the second war in Silesia. At the end of three years he returned to Berlin, and devoted himself with unremitting attention to the study of anatomy and surgery. The Seven Years' War afterwards furnished him with numerous opportunities of displaying the skill which he had acquired, and also the excellent qualities of his heart. Frederick the Great raised him gradually from one post to another, till he became at last his chief military surgeon. Theden, in this eminent position, improved all the branches of the service, and displayed an activity which contributed still more to gain him the good opinion of his sovereign. The successor of Frederick honoured him equally with his confidence, and Theden continued to enjoy to the end of his life the esteem and respect which his merit and eminent services had well earned. He died, October 21, 1797, at the age of eighty-three. The continual fatigue and agitation of war did not prevent his drawing up and putting in order the observations which an immense field of action had given him an opportunity of collecting. His works are not numerous, but they bear the stamp of experience, and one recognises in them the firm and bold touch of a man who did not venture to take up his pen till after thirty years of most extensive practice. From this eulogium we must however except all the theoretical parts of his writings, which unfortunately, hold a prominent place in them, and which are only based upon the foundation of the antiquated principles of the humoral theory. The following is the list of his works given by M. Jourdan in the 'Biographie Médicale,' from which work the preceding account has been taken:—'Neue Bemerkungen und Erfahrungen zur Bereicherung der Wundarzneykunst und Medicin,' Berlin and Stettin, 1771-1795, 8vo.; 'Unterricht für die Unterwundärzte bey Armeen,' Berlin, 8vo, 1774, and 8vo, 1782; 'Sendschreiben an Richter, die neu erfundenen Catheter aus der Resina elastica betreffend,' Berlin, 8vo, 1777.

THELWALL, JOHN, son of Joseph Thelwall, a silk-mercer, was born on the 27th July, 1764, in Chandos-street, Covent Garden, London. He was the youngest of three children, two sons and a daughter. At an early age he manifested so much talent for drawing, that he was intended for an artist, but his father's decease changed his prospects before he had completed his ninth year. He received the ordinary education of a tradesman's son, but as he was rather slow in acquiring knowledge and was removed from school at thirteen years of age, his attainments must necessarily have been limited.

The widow continued to carry on her deceased husband's business, and placed her son John in the shop, where he remained three years, but spent his time chiefly in reading, which was of a miscellaneous character, consisting of poetry, history, the drama, moral philosophy, metaphysics, and divinity. A distaste for the business, joined to family discord, induced him to leave it, and although he earnestly desired to be an artist or an actor he yielded to his mother, who apprenticed him to a tailor, with whom however he remained only a short time. At the suggestion of Mr. Holt of the Chancery bar, who had married his sister, he turned his attention to the law, but after several years' study he abandoned it in consequence of doubts arising in his mind on the morality of a hired advocate pleading to support a cause rather than to discover the truth; and now, in his twenty-second year, he embraced literature as a profession.

In 1787 he published by subscription poems on several subjects, in 2 vols., which introduced him to some valuable friendships and to the editorship of a magazine. He was now a rising and prosperous man, and on the 27th July, 1791, he married Miss Susan Vellum, of Rutlandshire, who was then seventeen years of age. He took a house near the Borough hospitals, and ardently studied anatomy, physiology, and chemistry, under Mr. Cline, Dr. Haighton, and Dr. Babington. He began his career as an orator, before he was twenty years of age, at the Society of Free Debate held at Coachmaker's Hall. He had been educated a churchman in religion and a tory in politics, but on both subjects his opinions were changing, and he now joined in the political struggles of the period by becoming a member of the Corresponding Society, where his boldness and fluency of speech attracted the notice of the leading men of the day. With Thomas Hardy and John Horne Tooke [HORNE TOOKE] he was tried for high treason and acquitted. Thelwall's trial lasted five days. On his acquittal he lectured on politics and political history for several years, when, after a retirement of two years in Wales, made in order to disconnect himself from public affairs and to escape from extra judicial persecution, he began his career in 1801 as a lecturer and tutor in elocution, and in the application of elocutionary science to the cure of stammering and other impediments to speech. His knowledge of anatomy and physiology, his habits of recitation, his practice of public speaking, and his accuracy of observation, eminently qualified him for his new profession, and his success was great. He communicated papers to the 'Medical and Physical Journal,' on defective and difficult utterance, and to the 'Monthly Magazine,' on elocution and its kindred sciences. In 1816 Mrs. Thelwall died, leaving a family of four children. Mr. Thelwall afterwards married Miss Cecil Boyle, by whom he left one son. He died at Bath after a few hours' illness, of disease of the heart, to which he had been long subject, on the 17th February, 1834, in his seventieth year.

The researches of Steele, Herries, and Walker, on human speech, had left little room for new and brilliant discovery, although much accurate observation was yet necessary to give exactness and fulness to their knowledge. Thelwall, unaware of Steele's researches, found himself anticipated on rhythmus. Steele had given the enquiry a musical direction, which Thelwall ardently followed out, and the extent and precision of his observations may be estimated by the fact that he anticipated nearly all that is new and valuable in Dr. Rush's 'Philosophy of the Human Voice.' Mr. Thelwall's immature ideas were first sketched out in the syllabus of his lectures on elocution.

Thelwall was of a mild and amiable disposition, of domestic habits, open-hearted and generous, of high moral feeling, and of inflexible integrity. His sentiments were exalted by poetic feeling, and he was buoyed up by hope.

Besides magazine contributions and pamphlets, he wrote poems on several subjects, in 2 vols. already mentioned; 'Poems written in the Tower and in Newgate,' 1 vol.; 'The Tribune,' 3 vols., and 'Political Miscellanies,' 1 vol.; 'A Letter to Mr. Cline, on Stammering,' 1 vol.; 'The Peripatetic,' 3 vols.; and a novel entitled 'The Daughter of Adoption.'

THE'MISON (Θεμίσων), an ancient physician, who is probably best known to most persons from Juvenal's somewhat equivocal line ('Sat.,' x., v. 221)—

"Quot Themison ægros auctumno occiderit uno;"

but who was in reality the founder of a celebrated medical sect, and one of the most eminent physicians of his time. He was born at Laodicea in Syria, in the first century before Christ, and, from Juvenal's line above quoted, may be conjectured to have practised at Rome, though some writers believe the Themison of Juvenal to be a different person to the founder of the Methodici, and to have been in fact a contemporary of the satirist. The famous Themison was a pupil of Asclepiades, from whose opinions however he afterwards dissented, and finished by founding a new medical sect, called the Methodici. (Pliny, 'Hist. Nat.,' lib. xxix., cap. 5, ed. Tauchn.; Galen, 'Introd.,' cap. 4, tom. xiv. p. 683, 684, ed. Kuhn; Cramer, 'Anecd. Gr. Paris,' vol. i., p. 395, l. 26.) The following is the analysis of the opinions of this school, which is given by Celsus in the historical introduction to his work:—"They assert that the knowledge of no cause whatever bears the least relation to the method of cure; and that it is sufficient to observe some general symptoms of distempers; and that there are three kinds of diseases, one bound, another loose (*fluens*), and the third a mixture of these. For that sometimes the excretions of sick people are too small, sometimes too large; and sometimes one particular excretion is deficient, while another is excessive. That these kinds of distempers are sometimes acute, and sometimes chronic; sometimes increasing, sometimes at a stand, and sometimes abating. As soon then as it is known to which of these classes a distemper belongs, if the body be bound, it must be opened; if it labours under a flux, it must be restrained; if the distemper be complicated, then the most urgent malady must be first opposed. And that one kind of treatment is required in acute, another in inveterate distempers; another when diseases are increasing; another when at a stand; and another when inclining to health. That the observation of these things constitutes the art of medicine, which they define as a certain way of proceeding, which the Greeks call method (μέθοδος), and affirm it to be employed in considering those things that are common to the same distempers: nor are they willing to have themselves classed either with the rationalists (*i. e.* the Dogmatici), or with those who regard only experiments (*i. e.* the Empirici): for they dissent from the first sect, in that they will not allow medicine to consist in forming conjectures about the occult things; and also from the other in this, that they hold the observation of experiments to be a very small part of the art." (Futvoye's 'Translation.') What we know of his mode of treating diseases does not give us a very high idea of his skill in therapeutics. He thought he could cure the most violent attacks of pneumonia by means of oil and baths; in pleurisy he permitted the use of wine mixed with sea-water (Cael. Aurel., 'De Morb. Acut.,' lib. i., cap. 16, p. 62, 63); he recommended also violent exercise in several acute diseases. (Id., ibid., lib. ii. cap. 29, p. 144.) He is said by Sprengel ('Hist. de la Méd.') to have been the first person who made use of leeches. (Id., 'De Morb. Chron.,' lib. i., cap. 1, p. 286.) He is also said to have been himself attacked with hydrophobia, and to have recovered. (Id., 'De Morb. Acut.,' lib. iii. cap. 16, p. 232; Dioscor., 'Theriac.,' cap. 1, p. 423.) He wrote several medical works, of which nothing but the titles remain. (Cael. Aurel., 'De Morb. Chron.,' lib. i., cap. 1, p. 285; i. 4, p. 323; ii. 7, p. 387, &c.) His followers were very numerous, of whom the most eminent were Soranus [SORANUS], Thessalus [THESSALUS], Cælius Aurelianus, whose work 'De Morbis Acutis et Chronicis' is one of the most valuable of antiquity; and Moschion, author of the work Περί τῶν Γυναικείων Παθῶν, 'De Mulierum Passionibus.'

(Sprengel, *Hist de la Méd.*; Fabricius, *Biblioth Græca*; Haller, *Biblioth. Medic. Pract.*; *Biog. Médicale*; *Dict. of Greek and Roman Antiq.*, art. 'Methodici.')

THEMIS'TIUS, of Paphlagonia, was a distinguished orator in the fourth century after Christ, and was surnamed Euphrades, on account of his skill in his profession. He was much favoured by the Roman emperors. Constantius made him a senator; Julian appointed him prefect of Constantinople in A.D. 362, and corresponded with him by letters; and although he was a heathen, he was intrusted by Theodosius the Great with the education of his son Arcadius. In the year 384 he was appointed, for the second time, prefect of Constantinople; and during a period of almost forty years he was repeatedly employed in embassies and other state business. He was the teacher of Libanius and Augustin, and kept up a friendly intercourse with Gregory Nazianzen, who calls him in his letters "the king of arguments." Themistius had deeply studied the writings of Plato and Aristotle; and he taught the Peripatetic philosophy, as well as rhetoric, at Rome and Constantinople.

Of thirty-six orations composed by him which were known to Photius, thirty-three have come down to us in the original Greek, and one in a Latin translation. They have reference for the most part to public affairs, and several of them are panegyrics upon the emperors by whom the orator was patronised.

Editions of some of the orations were published by Aldus (fol. 1534), H. Stephens (8vo, 1562), Remus (4to, 1605), and Petau (8vo, 1613, and 4to, 1618). The most complete edition is that of Harduin (fol., Paris, 1684), which contains thirty-three orations, thirteen of which had not been printed before. Another oration was discovered by Angelo Mai, and published by him at Milan, 1816, 8vo. W. Dindorf also published, in 1830, two orations of Themistius, corrected from a Milan manuscript, and an edition of the whole, 8vo, Lips. 1832.

The philosophical works of Themistius consist of commentaries, in the form of paraphrases, on some of Aristotle's works, in Greek, and two Latin translations of commentaries, one upon the work 'On Heaven,' and the other upon the twelfth book of the 'Metaphysics.' The paraphrases were first published in a Latin version by Hermolaus Barbarus, 1481, which has been several times reprinted: the Greek text of them forms part of the Aldine edition of Themistius. The two commentaries in Latin were printed at Venice in 1558, 1570, and 1574. There are some letters by Themistius in the collection of H. Stephens, 8vo, 1577.

(Schöll, *Geschichte der Griech. Litt.*, iii. 96, 388.)

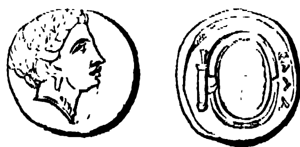
THEMI'STOCLES was born about the year B.C. 514. He was the son of Nicocles, an Athenian of moderate fortune, who however was connected with the priestly house of the Lycomedæ; his mother, Abrotonon, or, according to others, Euterpe, was not an Athenian citizen; and, according to most authorities, not even a Greek, but either a native of Caria or of Thrace. The education which he received was like that of all Athenians of rank at the time, but Themistocles had no taste for the elegant arts which then began to form a prominent part in the education of Athenian youths; he applied himself with much more zeal to the pursuit of practical and useful knowledge. This, as well as the numerous anecdotes about his youthful wilfulness and waywardness, together with the sleepless nights which he is said to have passed in meditating on the trophies of Miltiades, are more or less clear symptoms of the character which he subsequently displayed as a general and a statesman. His mind was early bent upon great things, and was incapable of being diverted from them by reverses, scruples or difficulties. The great object of his life appears to have been to make Athens great. The powers with which nature had endowed him were quickness of perception, an accurate judgment of the course which was to be taken on sudden and extraordinary emergencies, and sagacity in calculating the consequences of his own actions; and these were the qualities which Athens during her wars with Persia stood most in need of. His ambition was unbounded, but he was at the same time persuaded that it could not reach its end unless Athens was the first among the Grecian states; and as he was not very scrupulous about the means that he employed for these ends, he came into frequent conflict with Aristides the Just, who had nothing at heart but the welfare of his country; and no desire of personal aggrandisement.

In the year 483 B.C., when Aristides was sent into exile by ostracism, Themistocles, who had for several years taken an active part in public affairs, and was one of the chief authors of the banishment of his rival, remained in the almost undivided possession of the popular favour, and the year after, B.C. 482, he was elected archon eponymus of Athens. The city was at that time involved in a war with Ægina, which then possessed the strongest navy in Greece, and with which Athens was unable to cope. It was in this year that Themistocles conceived and partly carried into effect the plans by which he intended to raise the power of Athens. His first object was to increase the navy of Athens; and this he did ostensibly to enable Athens to contend with Ægina, but his real intention was to put his country in a position to meet the danger of a second Persian invasion, with which Greece was threatened. The manner in which he raised the naval power was this. Hitherto the people of Athens had been accustomed to divide among themselves the yearly revenues of the silver-mines of Laurion. In the year of his archonship these revenues were unusually large, and he persuaded his countrymen to forego their personal advantage, and to apply these revenues to the enlargement of their fleet. His advice was followed, and the fleet was raised to the number of 200 sail. (Herodot., vii. 144; Plutarch., 'Themist.,' 4.) It was probably at the same time that he induced the Athenians to pass a decree that, for the purpose of keeping up their navy, twenty new ships should be built every year. (Böckh, 'Public Economy of Athens,' p. 249, Engl. transl., 2nd edit.) Athens soon after made peace with Ægina, as Xerxes was at Sardis making preparations for invading Greece with all the forces he could muster. At the same time Themistocles was actively engaged in allaying the disputes and hostile feelings which existed among the several states of Greece. He acted however with great severity towards those who espoused the cause of the Persians, and a Greek interpreter, who accompanied the envoys of Xerxes that came to Athens to demand earth and water as a sign of submission, was put to death for having made use of the Greek tongue in the service of the common enemy.

After the affairs among the Greeks were tolerably settled, a detachment of the allied troops of the Greeks was sent out to take possession of Tempe, under the command of Themistocles of Athens and Eusenetus of Sparta; but on finding that there they would be overwhelmed by the host of the barbarians, they returned to the Corinthian isthmus. When Xerxes arrived in Pieria, the Greek fleet took its post near Artemisium, on the north coast of Eubœa, under the command of the Spartan admiral Eurybiades, under whom Themistocles condescended to serve in order not to cause new dissensions among the Greeks, although Athens alone furnished 127 ships, and supplied the Chal-

cidians with twenty others; while the Spartan contingent was incomparably smaller. When the Persian fleet, notwithstanding the severe losses which it had sustained by a storm, determined to sail round the eastern and southern coasts of Euboea, and then up the Euripus, in order to cut off the Greek fleet at Artemisium, the Greeks were so surprised and alarmed that Themistocles had great difficulty in inducing them to remain and maintain their station. The Euboeans, who perceived the advantages of the plan of Themistocles, rewarded him with the sum of thirty talents, part of which he gave to the Spartan Eurybiades and the Corinthian Adimantus to induce them to remain at Artemisium. (Herodot., viii. 4, 5; Plutarch, 'Themist.,' 7.) In the battle which then took place, the Greeks gained considerable advantage, though the victory was not decided. A storm and a second engagement near Artemisium, severely injured the fleet of the Persians, but the Greeks also sustained great losses, as half of their ships were partly destroyed and partly rendered unfit for further service. When at the same time they received intelligence of the defeat of Leonidas at Thermopylæ, the Greeks resolved to retreat from Artemisium, and sailed to the Saronic gulf. Xerxes was now advancing from Thermopylæ, and Athens trembled for her existence, while the Peloponnesians were bent upon seeking shelter and safety in their peninsula, and upon fortifying themselves by a wall across the Corinthian isthmus. On the approach of the danger the Athenians had sent to Delphi to consult the oracle about the means they should employ for their safety, and the god had commanded Athens to defend herself behind wooden walls. This oracle, which had probably been given at the suggestion of Themistocles, was now also interpreted by him as referring to the fleet, and his advice to seek safety in the fleet was followed. He then further moved that the Athenians should abandon the city to the care of its tutelary deity, that the women, children, and infirm should be removed to Salamis, Ægina, or Trœzen, and that the men should embark in the ships. The fleet of the Greeks, consisting of 380 ships, assembled at Salamis, still under the supreme command of Eurybiades. When the Persians had made themselves masters of Attica, and Athens was seen in flames at a distance, some of the commanders of the fleet, under the influence of fear, began to make preparations for an immediate retreat. Themistocles and his friend Mnesiphilus saw the disastrous results of such a course, and the former exerted all his powers of persuasion to induce the commanders of the fleet to maintain their post: when all attempts proved ineffectual, Themistocles had recourse to threats, and thus induced Eurybiades to stay. The example of the admiral was followed by the other commanders also. In the meantime the Persian fleet arrived in the Saronic gulf, and the fears of the Peloponnesians were revived and doubled, and nothing seemed to be able to keep them together. At this last and critical moment Themistocles devised a plan to compel them to remain and face the enemy. He sent a message to the Persian admiral, informing him that the Greeks were on the point of dispersing, and that if the Persians would attack them while they were assembled, they would easily conquer them all at once, whereas it would otherwise be necessary to defeat them one after another.

This apparently well-meant advice was eagerly taken up by the enemy, who now hastened, as he thought, to destroy the fleet of the Greeks. But the event proved the wisdom of Themistocles. The unwieldy armament of the Persians was unable to perform any movements in the narrow straits between the island of Salamis and the mainland. The Greeks gained a most complete and brilliant victory, for they only lost forty ships, while the enemy lost two hundred; or, according to Ctesias, even five hundred. Very soon after the victory was decided, Xerxes with the remains of the fleet left the Attic coast and sailed towards the Hellespont. The battles of Artemisium and Salamis occurred in the same year, B.C. 480.



Coin of Salamis.

British Museum. Actual Size. Silver.

When the Greeks were informed of the departure of Xerxes, they pursued him as far as Andros without gaining sight of his fleet, and Themistocles and others proposed to continue the chase. But he gave way to the opposition that was made to this plan, and consented not to drive the vanquished enemy to despair. The Greek fleet therefore only stayed some time among the Cyclades, to chastise those islanders who had been unfaithful to the national cause. Themistocles, in the meantime, in order to get completely rid of the king and his fleet, sent a message to him, exhorting him to hasten back to Asia as speedily as possible, for otherwise he would be in danger of having his retreat cut off. Themistocles availed himself of the stay of the Greek fleet among the Cyclades for the purpose of enriching himself at the cost of the islanders, partly by extorting money from them by way of punishment, and partly by accepting bribes for securing them impunity for their conduct. His fame however spread over all Greece, and all acknowledged that the country had been saved through his wisdom and resolution. But the confederate Greeks, actuated by jealousy, awarded to him only the second prize; at Sparta, whither he went, as Herodotus says, to be honoured, he received a chaplet of olive-leaves, —a reward which they had bestowed upon their own admiral Eurybiades,—and the best chariot that the city possessed, and on his return 300 knights escorted him as far as Tegea in Arcadia.

When the Persian army had been again defeated at Platæa and Mycale, in B.C. 479, and when the Athenians had rebuilt their private dwellings, it was also resolved, on the advice of Themistocles, to restore the fortifications of Athens, but on a larger scale than they had been before, and more in accordance with the proud position which the city now occupied in Greece. This plan excited the fear and jealousy of the rival states, and especially of Sparta, which sent an embassy to Athens, and under the veil of friendship, which ill concealed its selfish policy, endeavoured to persuade the Athenians not to fortify their city. Themistocles, who saw through their designs, undertook the task of defeating them with their own weapons. He advised his countrymen to dismiss the Spartan ambassadors, and to promise that Athenian envoys should be sent to Sparta to treat with them there respecting the fortifications. He himself offered to go as one of the envoys, but he directed the Athenians not to let his colleagues follow him, until the walls, on which all hands should be employed during his absence, should be raised to such a height as to afford sufficient protection against any attack that might be made upon them. His advice was followed, and Themistocles, after his arrival at Sparta, took no steps towards opening the negociations, but pretended that he was obliged to wait for the arrival of his colleagues. When he was informed that the walls had reached a sufficient height, and when he could drop the mask with safety, he gave the Spartans a well-deserved rebuke, returned home, and the walls were completed without any hindrance. He then proceeded to carry into effect the chief thing which remained to be done to make Athens the first maritime power of Greece. He induced the Athenians to fortify the three ports of Phalerum, Munychia, and Piræus, by a double range of walls.

When Athens was thus raised to the station on which it had been the ambition of Themistocles to place it, his star began to sink, though he still continued for some time to enjoy the fruits of his memorable deeds. He was conscious of the services he had done to his country, and never scrupled to show that he knew his own value. His extortion and avarice, which made him ready to do anything, and by which he accumulated extraordinary wealth, could not fail to raise enemies against him. But what perhaps contributed more to his downfall was his constant watchfulness in maintaining and promoting the interests of Athens against the encroachments of Sparta, which, in its turn, was ever looking out for an opportunity to crush him. The great men who had grown up by his side at Athens, such as Cimon, and who were no less indebted to him for their greatness in the eyes of Greece than to their own talents, were his natural rivals, and succeeded in gradually supplanting him in the favour of the people. They also endeavoured to represent him as a man of too much power, and as dangerous to the republic. The consequence of all this was, that in B.C. 472 he was banished from Athens by the ostracism. He took up his residence at Argos, where he was still residing when, in in the same year B.C. 472, Pausanias was put to death at Sparta for his ambitious and treacherous designs, and his fate involved that of Themistocles. [PAUSANIAS.] The Spartans, in their search to discover more traces of the plot of Pausanias, found a letter of Themistocles, from which it was evident that he had been acquainted with his plans. This was sufficient for the Spartans to ground upon it the charge that Themistocles had been an accomplice in his crime, and ambassadors were forthwith sent to Athens to demand that he should suffer the same punishment as Pausanias. This charge was no less welcome to his enemies at Athens than the discovery of his letter had been to the Spartans. Orders were consequently issued to arrest and convey him to Athens. But he had been informed in time of the proceedings at Athens, and foreseeing that his destruction would be unavoidable if he should fall into the hands of his enemies, fled to Corcyra, and thence to the opposite coast of Epirus, where he took refuge at the court of Admetus, king of the Molossians. On his arrival, the king was absent, but his Queen Phthia received him kindly, and pointed out to him in what manner he might win the sympathy of Admetus. When the king returned home, Themistocles, seated on the hearth and holding the child of Admetus in his arms, implored the king not to deliver him up to his persecutors, who traced him to the court of the Molossians. It is stated that Themistocles was here joined by his wife and children. The king not only granted his request, but provided him with the means of reaching the coast of the Ægean, whence he intended to proceed to Asia, and seek refuge at the court of the king of Persia. From Pydna he sailed in a merchant ship to the coast of Asia Minor. At Ephesus he received such part of his property as his friends had been able to wrest from the hands of his enemies at Athens, together with that which he had left at Argos.

A few months after his arrival in Asia, Xerxes was assassinated (B.C. 465), and was after a short interval succeeded by Artaxerxes. Various adventures are told of Themistocles before he reached the residence of the Persian king. On his arrival he sent him a letter, in

which he acknowledged the evils he had inflicted upon his predecessor, but at the same time claimed the merit of having saved him from destruction by his timely advice. He added that his present exile was only the consequence of his great zeal for the interests of the king of Persia. He did not ask for an immediate interview with the king, as he was yet unacquainted with the language and the manners of the Persians, to acquire which he requested a year's time. During this period he applied himself so zealously and with such success to these studies, that at the close of the year, when he was presented to the king, he is said to have excited the jealousy of the courtiers, and was most kindly received by the king, to whom he held out prospects of conquering Greece by his assistance. The king became so attached to him, that Themistocles was always in his company. After he had spent several years at the court, he was sent to Asia Minor, to wait there for an opportunity of carrying his promises into effect. A pension was now bestowed upon him after the Oriental fashion; three towns were given him, of which Magnesia on the Mæander was to provide him with bread, Myus with meat, and Lampsacus with wine. He took up his residence in the first of these towns, where he lived with a sort of princely rank. But death overtook him at the age of sixty-five, before any of his plans were carried into effect. Most of the ancient writers state that he put an end to his life by poison, or, according to another strange story, by drinking the blood of a bull, because he despaired of being able to fulfil his promises to the king. The motive for his suicide is very questionable. Reflections on his past life and upon the glory of his former rivals at Athens are much more likely to have rendered him dissatisfied with life. Before he took the poison he is said to have requested his friends to convey his remains secretly to Attica, and in later times a tomb which was believed to contain them existed in Piræus. In the market-place of Magnesia a splendid monument was erected to his memory, and his descendants in that place continued to be distinguished by certain privileges down to the time of Plutarch.

(Herodotus, vii. 143, &c.; viii. 4, &c.; Thucydides, i. 14, 135, &c.; Plutarch, *Themistocles*; Diodorus Sicul., xi. 2, 12, &c.; C. Nepos, *Themistocles*; Pausanias, i. 1, 2; compare Thirlwall and Grote, *Histories of Greece*.)

THEMISTO'GENES, a writer to whom Xenophon refers (Hellen. iii. 1, § 2,) as the writer of a history of the expedition of Cyrus, by which it is plain that he means the 'Anabasis' always ascribed to Xenophon himself. Various conjectures have been formed as to this Themistogenes—of whom nothing else is known—and his share in the 'Anabasis,' but the most probable opinion is that Xenophon spoke of his own history as the work of another person. [XENOPHON.]

THENARD, LOUIS-JACQUES, BARON, a distinguished French chemist, was born at Nogent-sur-Seine on the 4th of May 1777. He went to Paris early in life, and became a pupil of Vauquelin. He devoted himself with so much zeal and success to the study of chemistry that when he was only twenty years old he was appointed demonstrator of chemistry in the Polytechnic School of Paris. By his unwearied assiduity and great knowledge of his subject he was at last made professor of chemistry in the College of France and in the University. In 1824 he received the title of Baron on the occasion of the coronation of Charles X. In 1833 he was made a member of the Academy, and in the same year he was elevated to the dignity of a peer of France. In 1837 he resigned his professorship of chemistry in the Polytechnic School, and in 1840 he gave up his chair in the University of Paris. Baron Thenard was one of the most active chemists in the first half of the 19th century. His separate works however are not numerous. One of the best known of his literary productions he published in conjunction with M. Gay Lussac; it is entitled 'Recherches physico-chemiques.' This work was published after the discovery of the metallic nature of soda and potash by Sir Humphry Davy. Numerous experiments on the subject of the action of the galvanic pile are recorded, and methods of obtaining potassium and sodium independent of galvanism are indicated. Other subjects of high scientific interest were discussed in this work, which served to give its authors the first position amongst experimental chemists. In 1813 M. Thenard commenced the publication of his 'Traité de chimie elementaire, theorique et pratique.' This work is a valuable introduction to the science of chemistry, and has gone through several editions and been translated into German; the last edition was published in France in five volumes in 1836. The great contributions of Thenard to the science of chemistry are to be found in the scientific journals and transactions of scientific societies of his time. Of these there is a vast number, embracing the whole range of chemical science. There is indeed no branch of chemistry at which he did not labour, and there is no subject he has worked at on which he has not thrown considerable light. He died in the month of June 1857, and was buried publicly in Paris on the 23rd of that month. For many years before his death Baron Thenard had withdrawn from the active pursuit of chemical science. To the last however he took a deep interest in the development of the educational institutions of France. He was an administrator of the College of France and of the Faculty of Sciences, and vice-president for many years of the Superior Council of Public Instruction; and he has contributed more largely than any other individual since the death of Cuvier to the development of the scientific institutions of France.

THEOBALD, LEWIS, was born at Sittingbourne in Kent. We have no record of the date of his birth. His father was an attorney, and he was bred to his father's business. His first literary production was 'Electra,' a tragedy, which appeared in 1714. As the writer of twenty very indifferent plays he is utterly forgotten. Those productions belong to an age in which the true spirit of dramatic poetry was for the most part lost, and Theobald possessed none of those brilliant qualities which could impart a lengthened existence to his attempts in portraying the manners of his age. But he has attained a celebrity of another description: he is most commonly known as the unhappy dunce whom Pope assailed with the most inveterate ridicule; but, after a century of prejudice against his name, he is now pretty generally acknowledged to have deserved an honourable reputation as an editor of Shakspere, having brought to that task diligence, knowledge, and judgment, beyond comparison superior to the critical talents of his rival the author of the 'Dunciad.' His 'bad eminence' as the original hero of that poem was earned by a pamphlet in which he pointed out many of the errors of Pope's Shakspere. 'Shakespear Restored, or Specimens of Blunders committed and unamended in Pope's Edition of this Poet,' was published in 1726. The first notice which Pope took of this pamphlet was in his second edition of Shakspere, which appeared in 1728: "Since the publication of our first edition, there having been some attempts upon Shakspeare published by Lewis Theobald (which he would not communicate during the time wherein that edition was preparing for the press, when we, by public advertisements, did request the assistance of all lovers of this author), we have inserted in this impression as many of 'em as are judged of any the least advantage to the poet; the whole amounting to about twenty-five words." In the same year came out the 'Dunciad.' The revenge of Theobald was the severest that could be inflicted, and it was unexceptionable. In 1733 he produced an edition of Shakspere which utterly destroyed that of Pope. It has been asserted that of Theobald's edition, which was in 7 vols. 8vo, nearly 13,000 copies were sold. (Steevens's 'Shakespear,' 1793, vol. i.) In his preface, Theobald thus notices the attacks of his distinguished rival: "It is not with any secret pleasure that I so frequently animadvert on Mr. Pope as a critic, but there are provocations which we can never quite forget. His libels have been thrown out with so much inveteracy, that, not to dispute whether they should come from a Christian, they leave it a question whether they could come from a man. I should be loth to doubt, as Quintus Serenus did in a like case,

> 'Sive homo, seu similis turpissima bestia nobis
> Vulnera dente dedit.'

The indignation, perhaps, for being represented a blockhead, may be as strong in us as it is in the ladies for a reflection on their beauties. It is certain I am indebted to him for some flagrant civilities; and I shall willingly devote a part of my life to the honest endeavour of quitting scores; with this exception, however, that I will not return those civilities in his peculiar strain, but confine myself, at least, to the limits of common decency. I shall ever think it better to want wit, than to want humanity; and impartial posterity may perhaps be of my opinion." It is to be feared that it was rather a new hatred than a sense of justice, however tardy, which induced Pope in 1743 to dethrone Theobald from the heroship of the 'Dunciad,' setting up Colley Cibber in his place. In the subsequent year both Pope and Theobald were at peace; death had for ever silenced their controversy. Theobald died in September 1744. On the 20th of the following October, his library, which included 295 old English plays, was sold by auction. He had collected these productions, now so rare and highly valued, at a time when our early drama was neglected, if not despised; and he made a judicious use of them in his edition of Shakspere. When we speak of his edition with commendation, we of course look at those things which are of permanent value in it; and we pass over those ebullitions of offended pride, venting itself in self-commendation and acrimonious objection, which were natural to one who had been so hunted by satire as Theobald had been. Dr. Johnson says that Theobald, "by the good luck of having Pope for his enemy, has escaped and escaped alone with reputation from this undertaking [the undertaking of editing Shakspere]. So willingly does the world support those who solicit favour against those who command reverence, and so easily is he praised whom no man can envy." This, we think, is mere phrase-making, and does not represent the world's opinion of any man at any period: reputations are not made upon the compassion of the world. Johnson has, a little before, stated the case with greater correctness, although not wholly correct. "Pope was succeeded by Theobald, a man of narrow comprehension, and small acquisitions, with no native and intrinsic splendour of genius, with little of the artificial light of learning, but zealous for minute accuracy, and not negligent in pursuing it. He collated the ancient copies, and rectified many errors. A man so anxiously scrupulous might have been expected to do more, but what little he did was commonly right." The great merit of Theobald as an editor is that he did not attempt too much, that he did not "do more," and that therefore he was "commonly right." The great fault of nearly all the editors of Shakspere has been that they set themselves up above their author; that they would exhibit their own "native and intrinsic splendour of genius" in the improvement of what they did not understand, and the

adaptation of the verse of Shakspere to the standard of another age. The most happy emendations of Shakspere have been produced by the caution of Theobald. In his own preface he says, "I have not by any innovation tampered with his text, out of an ostentation of endeavouring to make him speak better than the old copies have done;" and then he adds, "Where, through all the former editions, a passage has laboured under flat nonsense and invincible darkness, if, by the addition or alteration of a letter or two, or a transposition in the pointing, I have restored to him both sense and sentiment, such corrections, I am persuaded, will need no indulgence." All subsequent editors have a debt to Theobald which has not always been acknowledged. Johnson himself says, "I have sometimes adopted his restoration of a comma, without inserting the panegyric in which he celebrated himself for his achievement."

There is a curious matter connected with the history of Theobald, which needs here only a slight mention. In his edition of Shakspere in 1728, he printed a play, 'The Double Falsehood,' as an original by William Shakspere, it having been a short time before produced on the stage. The play was stated to have been found in manuscript. One passage, which is certainly not in the manner of Shakspere, is said to have been particularly admired:—

"Strike up, my masters;
But touch the strings with a religious softness:
Teach sound to languish through the night's dull ear,
Till melancholy start from her lazy couch,
And carelessness grow convert to attention."

The admiration was too much for the vanity of Theobald: he came forward to state that he certainly had written those lines, but that all the rest was genuine Shakspere. Dr. Farmer holds that 'The Double Falsehood' was not Shakspere's because the word *aspect* was wrongly accentuated, that is, not aspéct, according to the usage of Shakspere and of his time; and he holds the play to be Shirley's. It is not worthy even of that writer. The probability is that Theobald had a greater hand in the matter than he was subsequently willing to acknowledge. The restless vanity and love of notoriety which, according to his own account, impelled Psalmanazar to his impostures, has perhaps in nearly every case been the great motive to literary forgery. Theobald was the author of a 'Life of Sir Walter Raleigh;' and he also wrote the greater part of the periodical papers entitled 'The Censor,' which appeared as a separate work in 1717, having been previously published in Mist's 'Weekly Journal.'

THEOBALDUS, a bishop who probably lived in France, and whose name is sometimes written TEBALDUS or TIBALDUS, the reputed author of a didactic and theological poem entitled 'Physiologus de Naturis Duodecim Animalium.' It is written in hexameter, sapphic, and other kinds of verse, and describes first some one or more of the natural habits of twelve different animals, and then draws from each some moral and religious reflections. The twelve animals chosen are the lion, eagle, serpent, ant, fox, stag, spider, whale, siren and centaur, elephant, dove, and panther; and the whole poem appears to be borrowed in a great measure from the little work in prose by Epiphanius on the same subject. With respect to the author of the poem, as it is found in a Paris manuscript of the 13th century, containing the works of Hildebert, archbishop of Tours (who lived in the 12th century), and has also been ascribed to Hildebert himself, he may be supposed to have lived some time in the 12th century, or even as early as the 11th, if he is the person meant in an epitaph on 'Magister Theobaldus Dervensis,' written by Hildebert. (Hildebert, 'Opera,' p. 1322, edit. Beaugendre). The first edition of this work to which a date is attached is that of Antwerp, 4to, 1482, but five others are enumerated by Choulant ('Handbuch der Bücherkunde für die Aeltere Medicin,') which were probably printed before this year. The last edition, in a separate form, was published at Leipzig, 4to, 1510; but it is inserted in 'Hildeberti Cenomanensis Episcopi, Turonensis Archiepiscopi, Opera,' edit. Ant. Beaugendre, Paris, fol., 1708, and erroneously attributed to Hildebert. The 'Procemium' and the chapter 'De Elephante' are inserted by Freytag in the 'Analecta Litteraria de Libris Rarioribus,' Lips., 8vo, 1752. In some of the old editions there is appended to the poem a theological commentary, written in the style of the scholastic philosophy of the middle ages: the author is unknown, but it was not composed by Theobaldus himself. (Choulant, loco cit.)

THEO'CRITUS was a son of Simichidas, or, according to others, of Praxagoras and Philinna. He was a native of Syracuse, where he also spent the greater part of his life. He is said to have been connected with Philetas of Cos and Asclepiades of Samos, and to have been their pupil, whence we may infer that he visited these islands. He was on very intimate terms with Aratus the poet, and it is highly probable that he formed this acquaintance in the island of Cos. (Wüstemann, 'Argument. ad Theocrit. Idyll.,' vii.) His exact period is not known, and we can only say that he lived in the reign of Ptolemæus, the son of Lagus, and Ptolemæus Philadelphus, and that the time of his greatest reputation was about B.C. 277. Some years before this time, probably about B.C. 284, he had visited Alexandria, and the influence of the court of that city is manifest in several of his poems. It has further been supposed that he spent some time at Croton in Southern Italy, because the scene of three of his poems is laid in that place. Beyond these circumstances, which are little more than probabilities, we know nothing of the life of Theocritus.

The Alexandrine grammarians valued the works of Theocritus very highly, and assigned to him the second place in the pleiad of the seven miscellaneous poets, which comprised Lycophron, Theocritus, Callimachus, Aratus, Apollonius Rhodius, Nicander, and one Homer, the son of Moero of Byzantium. Several Greek grammarians also wrote commentaries on his works, some fragments of which are still extant in the scholia on his poems. There is extant by Theocritus a collection of various poems, which are written in what the Greek grammarians call the new Doric dialect, which is softer than the old Doric, and the softness of this new Doric is still increased in the poems of Theocritus by the admixture of epic and Ionic or Æolic forms. The particular species of poetry by which he has acquired most celebrity are the Bucolics (μέλη βουκολικά). This pastoral poetry was very popular in Sicily, and having been originally cultivated by shepherds and rustics, was raised to a really artistic rank by several poets before Theocritus. He however brought this kind of poetry to perfection, and the ancient critics regard him as the model of bucolic poetry, and Virgil for this reason calls this poetry Syracusan ('Eclog.,' vi. 1). But the number of real bucolic poems still extant in the collection which bears the vague name of Idyls (εἰδύλλια), is only ten; the remaining twenty poems are either epic poems (such as idyl xiii., xxii., xxiv., and xxv.), or imitations of mimes (such as idyl ii. and xv.), or are of a mixed nature, and belong either to the lyric kind, or are mere exercises of a poetical imagination. Nine of these poems, xii., xvii., xviii., xix., xx., xxvi., xxvii., xxix., and xxx., and some portions of others, have been considered by modern critics not to be the work of Theocritus: as to some there can be no doubt that they are spurious, though they are not without great poetical merit, if we except idyl xxx. Besides these thirty idyls, there is a fragment of one poem called 'Berenice,' and twenty-two epigrams, which are ascribed to Theocritus.

All the poems which are genuine productions of Theocritus show him to have been a perfect master of his art. His power over the language is not less wonderful than his taste for the simple beauties of nature, and the skill with which he handled his subjects. His poems are indeed founded upon the national shepherd songs of Sicily in the form of dialogues, but he has added features of his own, and idealised his persons, without depriving them of their natural simplicity. We do not know whether Theocritus himself ever published a collection of his poems, but from an epigram in the 'Anthologia Graeca' (ix, n. 205), we might rather suppose that the collection was made by Artemidorus, the author of that epigram. It is however a curious fact that none of the manuscripts of Theocritus contain all the poems which are published in our modern printed editions under his name. The editio princeps, which appeared at Milan in 1493, folio, only contains eighteen idyls of Theocritus, with the works of Hesiod and Isocrates. The most important among the subsequent editions are those of J. J. Reiske, with a Latin translation, the Greek scholia and notes, 2 vols. 4to, Leipzig, 1765; Thomas Warton, with additional scholia and notes, 2 vols. 4to, Oxford, 1770; Valckenaer, Leyden, 1779 and 1781. The edition of Valckenaer, which also contains the poems of Bion and Moschus, is still valuable. In 1773 Valckenaer had published an excellent edition of select idyls of Theocritus. His complete edition was reprinted at Berlin, 1810, in 2 vols. 8vo, with additional notes by Brunck and Troup. After these followed the editions of Schaefer, folio, Leipzig, 1811; Kiessling, Leipzig, 1819; and J. Geel, 8vo, Amsterdam, 1821. An edition, which is very useful to students, is by E. F. Wüstemann, Gotha and Erfurdt, in one vol. 8vo, 1830; the introductory essay gives a good account of the literature of Theocritus. There are also editions of Theocritus, Bion, and Moschus, by Lehrs and Dübner, Imp. 8vo, Paris, 1846, and by Meineke, 8vo, Berlin, 1856. The works of Theocritus have been translated into all the languages of modern Europe. There is an English translation by Creech, 8vo, 1681, &c.; by Fawkes, 8vo, 1767, and a translation, including Bion and Moschus, by Polwhele, 4to, 1786, and in 2 vols, 12mo, 1811. The best French translation is that of J. B. Gail, with explanatory and critical notes, 3 vols. 4to, Paris, 1808. The best German translations are those of J. H. Voss, 8vo, Tübingen, 1808; and Witter, 8vo, Hildburghausen, 1819.

(Respecting the character of the poems of Theocritus, see Eichstädt, *Adumbratio Quæstionis de Carminum Theocriteorum ad Genera sua Revocatorum Indole ac Virtutibus*, 4to, Lipsiæ, 1793; and Reinhold, *De Theocriti Carminibus Genuinis et Suppositiis*, 8vo, Jena, 1819.)

THEODORE, or THEODORUS, of Mopsuestia, a learned bishop of the Oriental church. He was descended from a rich and distinguished family at Antioch, and was the brother of Polychronius, who became bishop of Apamea. He studied rhetoric, together with his friend John Chrysostom, under Libanius, who resided at Antioch from the year A.D. 354. His teacher of philosophy was Andragathus. After having finished his studies, he intended to marry a lady of Antioch (about 369); but his friend Chrysostom, who was then a monk, persuaded him to choose the monastic life. Theodore was for some time a priest at Antioch, and afterwards bishop of Mopsuestia, an ancient town of Cilicia (394). In the same year he was present at the council of Constantinople. He died in 429, at a very advanced age, and after he had discharged his episcopal functions during thirty-five years,

During fifty years he was known as one of the most distinguished writers of the Greek Church, especially by his works against the Nestorians, Pelagians, and other sectarians. His zeal however for the Catholic faith did not save him from the charge of being an adherent of the doctrines of the Nestorians, and he "was obliged to make a public apology." After his death the Nestorians continued to quote his works, and to call him the support of their faith; and this was the cause of his works, or perhaps only part of his works, being condemned by the fifth Council (553). Theodore of Mopsuestia is said to have written largely on divinity and morals. Few of his writings have come down to us: others exist in Syriac and Latin translations, and of the greater part there are only fragments. A treatise on the Magi of the Persians, and his commentaries on the Psalms, the Book of Job, and the Song of Solomon, are lost: his commentary on the twelve greater prophets is preserved in MS., according to Fabricius, under the title of Θεοδώρου Ἀντιοχέως ἑρμηνεία εἰς τοὺς Προφήτας. A catalogue of the works which contain fragments of him is given in Fabricius, and the Syriac translations are mentioned in Assemannus's 'Bibliotheca Orientalis.' Theodorus of Mopsuestia is still one of the first theological authorities among the Syrian Christians.

(Fabricius, *Bibl. Græca.*, x., p. 346-362; 346, note a; 347, note o; 352, note gg; 355, note kk; p. 748: Tillemont, *Memor. Eccles.*, vol. xii; Cave, *Script. Eccles.*, vol. ii)

THEODORE'TUS, or THEODORI'TUS, a theologian and church historian, was born about 393 A.D. He was brought up under the care of a pious mother, to whom he acknowledges his obligations in his writings; and he had instruction from Theodore of Mopsuestia and John Chrysostom in a monastery, to which he was sent to receive his education when not quite seven years old, and where he had for his fellow-pupils Nestorius and John, who were afterwards patriarchs of Constantinople and Antioch. Theodoret became a deacon in the church at Antioch, and in the year 423 he was chosen bishop of Cyrus, a city in Syria, near the Euphrates. His diocese abounded with Marcionites and persons who held heretical opinions concerning the Trinity. Against the opinions of these heretics he directed his efforts with so much success, that according to his own statement he baptised ten thousand Marcionites.

In the year 431 Nestorius was condemned by the council of Ephesus [NESTORIUS], whose decision gave great offence to many of the Oriental Christians, who, without being avowed followers of Nestorius, were supposed to be not unfavourable to his opinions. Among these was Theodoret, who was a personal friend of Nestorius: and he was one of those who assembled after the council of Ephesus had broken up, and condemned its proceedings. A reconciliation was however effected between Cyril, patriarch of Alexandria, the great enemy of Nestorius, and John, patriarch of Antioch, the leader of the Oriental party, who signed an agreement by which Cyril approved of John's statement of the controverted point of doctrine, while John gave his approval of the sentence passed on Nestorius. With this agreement Theodoret and others of the Oriental party were greatly dissatisfied. Theodoret approved on the whole of the doctrinal statements in the agreement, but he warmly protested against John's consent to the condemnation of Nestorius, as an act of unmitigated injustice. He expressed these feelings in a letter to Nestorius. But when John, armed with an imperial edict, proceeded to take measures against the more decided partisans of Nestorius, Theodoret considered himself bound to submit, both for the sake of the peace of the church, and because of his own approval of the doctrine which it was John's object to enforce. He therefore used every means in his power to induce the friends of Nestorius, namely, Meletius, bishop of Mopsuestia, Alexander of Hierapolis, and Helladius of Tarsus, to submit to John; and, upon their rejection of his advice, he offered no opposition to their being deposed. But when, in the year 435, new and severe edicts were issued against the Nestorians, Theodoret refused to carry his submission any further; and, by his firmness he incurred the hatred of Cyril, to whom he had already been opposed in this controversy, and between whom and Theodoret such a bitter feeling existed, that when Cyril died, in 444, Theodoret made no secret of his joy at the event.

If, as we are bound to conclude from the character of the man and from the Christian spirit with which he elsewhere speaks of Cyril's death, Theodoret's joy on this occasion sprung from a belief that the divisions which had been kept alive by Cyril would die with him, and peace be restored to the church, he was doomed to bitter disappointment. Cyril was succeeded by Dioscurus, a man as haughty and impetuous as himself, and quite as unscrupulous. The new bishop followed up his predecessor's plan of enforcing upon the whole Eastern church the doctrine of the coalescence of the Deity and humanity into one nature in the person of Christ; and perhaps he also kept in view the object of obtaining a kind of supremacy for the see of Alexandria. Determined to admit of no compromise, he made his first attack upon the moderate party in the Syrian churches, which was headed by Theodoret. Dioscurus was supported by a large party in Syria, chiefly consisting of monks, whose leader was an abbot named Barsumas; and at Constantinople many monks, the most remarkable of whom was the abbot Eutyches, were strongly in favour of the Cyrillian doctrine, on the ground that it alone was consistent with the simple letter of Scripture, "the Word became flesh," and other similar expressions. These Constantinopolitan monks were a most important party in the dispute, partly from their close connection with the anti-Nestorian monks of Syria, and still more from their great influence with the emperor Theodosius II., whom they had induced from the very first to espouse the party of Cyril. Theodoret was, as usual, slow to take up the controversy. He wrote to Dioscurus in the hope of effecting a reconciliation between the two parties. In this attempt he failed; and then, looking upon the doctrine of Dioscurus and his allies as the sure road to the various heresies which denied the true humanity of Christ, he wrote a book against them in the year 447, entitled 'The Beggar, or the Many-shaped' (ἐρανιστής, or πολύμορφος). By this title he meant to imply that the Eutychian doctrine (as the views held by Cyril, Dioscurus, Barsumas, Eutyches, and the monks, are generally named for the sake of brevity) was borrowed from a variety of ancient heresies. The work consists of three dialogues: in the first, entitled ἄτρεπτος, he treats of the impossibility of the divine essence undergoing a change; in the second, ἀσύγχυτος, of the impossibility of the two natures (the divine and human) being mingled into one; and in the third, ἀπαθής, of the impossibility of the divine nature suffering or dying. This work displayed great learning and power, together with a moderation which drew upon Theodoret the reproaches of the zealots of his own party. His opponents however saw in his doctrines nothing less than a revival of Nestorianism; and Dioscurus accused him before Domnus, the patriarch of Antioch, of dividing the one Lord Jesus Christ into two sons of God, and wrote also a severe letter to Theodoret, making the same charge. Theodoret replied with great mildness and moderation, conceding as much of the disputed doctrine as he could conscientiously, and praying Dioscurus to consult for the peace of the church rather than for the views of a party. This letter only the more incensed Dioscurus, who permitted monks publicly to anathematise Theodoret in the church, while he himself confirmed their anathemas. He also sent ambassadors to Constantinople to accuse the whole Eastern Church of Nestorianism before the emperor. Domnus also sent deputies to clear his church of this charge, and Theodoret wrote with the same object to some of the most powerful ecclesiastics and statesmen. No immediate decision of the dispute took place, but the emperor ordered Theodoret, as a troubler of the church, to confine himself within the limits of his own diocese. Theodoret bitterly complained of being thus condemned unheard.

In the meantime the two parties grew more violent, and the imperial court itself became the scene of their disputes. In the year 448 Eutyches, in his zeal against Nestorianism, incurred the charge of an opposite heresy, of which he was condemned by the synod held by Flavianus at Constantinople, but again acquitted by the second Council of Ephesus, under the presidency of Dioscurus (A.D. 449). [EUTYCHES.] In convening this council every care was taken to exclude the anti-Eutychian party. With respect to Theodoret, the emperor commanded that he should only be admitted in case his presence should seem good to the whole assembly. The hint was taken, and he was excluded. The emperor carried his dislike to Theodoret still further, and intimated to the council that such men as Theodoret should not only have no voice in it, but that they ought rather to be visited with its censures. Accordingly the council deposed Theodoret from his bishopric, and he was compelled, by an imperial edict, to retire into the monastery where he had been educated. As he had been peaceful and moderate in prosperity, so he was resigned and cheerful in adversity: indeed his amiable spirit, and his firmness in obeying the dictates of his conscience, form a most agreeable relief to the strife and ambition which mark the character of most of the ecclesiastics of the age.

The only check to the triumph of Dioscurus and the Eutychians was the influence of Leo the Great, the then bishop of Rome, who had been already appealed to by Eutyches, after his condemnation by the synod of Constantinople, and whose aid was now sought by the opposite party. Flavianus and Theodoret wrote letters to him, proposing to submit the whole controversy to an œcumenical council to be convened in Italy. To this arrangement the emperor (Theodosius II.) refused his consent, but his death in the following year (450) changed the state of affairs. In the next year (451) an œcumenical council was assembled, first at Nicæa, but very soon removed to Chalcedon, to which Theodoret was summoned, and in which he was received by his friends with the greatest enthusiasm. He petitioned the council for restoration to his bishopric; at the eighth sitting his petition came on for hearing; he rose to plead his cause, but the party of Dioscurus exclaimed that he must first condemn Nestorius. Theodoret had never been a Nestorian, but had all along held a middle course between the parties of Nestorius and of Cyril; but he hesitated to pronounce the required condemnation till some clear definition of Nestorianism should be given. The bishops of the opposite party interrupted him with the shout, "He is a heretic: he is a Nestorian: thrust the Nestorian out!" Upon this Theodoret exclaimed—"Anathema on Nestorius and on every one who denies Mary to be the mother of God, and who divides the only begotten Son into two sons. I have subscribed the confession of faith, and the letter of the bishop Leo; and this is my faith—Farewell!" He was pronounced to have established his orthodoxy, and the unanimous vote of the council restored him to his bishopric. In this transaction we perceive that Theodoret's firmness had at length given way before the furious zeal of the Eutychians; and his courage appears never to have revived, for in his latest

work, which was a history of heresies (Αἱρετικῆς κακομυθίας ἐπιτομή), he speaks of his former friend Nestorius in the harshest terms.

After the council of Chalcedon, Theodoret returned to his diocese, where he devoted the rest of his life to literary labours. He died in the year 457. Even after his death he was looked upon as a formidable enemy by the Monophysites and the Origenists, who procured the condemnation of his writings against Cyril by the council of Constantinople in 553.

His works were—1, 'A History of the Church,' in five books, from 325 to the death of Theodore of Mopsuestia in 429. Gennadius, a Latin writer, at the end of the 5th century, says that Theodoret's history consisted of ten books, and came down to the year 457, but no other writer mentions more than five books. It is a work of great learning and impartiality. 2, Φιλόθεος ἱστορία, an account of the lives of thirty celebrated hermits, ten of whom were his contemporaries and in some degree personally known to him. 3, The work against the Eutychians, already mentioned. 4, 'The History of Heresies,' also mentioned above. It is sometimes entitled, 'Against all Heresies, or a discrimination of falsehood and truth.' It consists of five books, and relates almost exclusively to the heresies respecting the person of Christ. 5, 'Ten Orations against the Heathen;' an 'Apology for Christianity;' besides 146 letters and commentaries on most of the books of the Old Testament and on all the epistles of Paul. The best edition of his works is that of Schulze, in 5 vols. 8vo, Halle, 1768-74.

(Mosheim, *Ecclesiastical History*, by Murdock and Soames, i., p. 413; Neander, *Geschichte der Christl. Relig. und Kirch.*, ii., passim; Schöll, *Geschichte der Griech. Litt.*, iii., 318.

THEODORIC or THEODERIC I., King of the Visigoths, was the elected successor, but not the son, of King Wallia, who died A.D. 419. During the latter years of the reign of the Emperor Theodosius II., Theodoric invaded Gaul, and in 425, just after the accession of Valentinian III., he laid siege to the city of Arles. Aëtius however relieved this town, and made peace with the Goths, who were obliged to come to terms because they were threatened by the Vandals, and they marched against the Vandals together with the Romans. After a peace of ten years a new war arose between the Romans and Theodoric, who in 436 besieged the city of Narbonne, which was only relieved in the following year, 437. The issue of this war proved unfortunate for the Romans, the inhabitants of their provinces in Gaul being reduced to despair by heavy taxes and other kinds of oppression, and the Goths being superior to the Romans in courage. Aëtius therefore enlisted several thousand Huns, in order to employ them against the Goths; but these auxiliaries were more destructive to the inhabitants than their enemies. A body of the Romans, together with these Huns, commanded by Litorius, the best of the generals of Aetius, having made some progress, laid siege to Toulouse in 439. Theodoric proposed to conclude a peace, but Litorius, remembering his former victories over the Armoricans, refused all terms. Upon this the Goths made a sally; the Romans were entirely beaten, and Litorius himself was made a prisoner, and carried in triumph through the streets of Toulouse.

The whole country as far as the Rhône was now open to the Goths, and the inhabitants being well disposed, Theodoric made fresh conquests. The remainder of the Roman army was disorganised and in the greatest consternation. Nevertheless Avitus, who was then Prefectus Prætorio in Gaul, found means to make peace, which was certainly favourable to the Goths, though the conditions are not known. In 450 Gaul was invaded by Attila with his Huns and a numerous body of Teutonic auxiliaries. Attila pretended that his object was only to attack the Visigoths, but the Romans also took arms, and the united forces of Aetius and Theodoric met the Huns at Châlons-sur-Marne (451). Theodoric commanded his army in person, and he was accompanied by his two sons, Thorismund and Theodoric. The battle was short, but bloody and disastrous for Attila, who fled on the following day, and thus escaped total destruction. King Theodoric was killed at the beginning of the battle. Prince Thorismund was proclaimed king in the camp of his father, whom he caused to be interred on the field of battle with great pomp. [ATTILA.]

(Mascov, *History of the Antient Germans*, ix., 11, 14, 27, 28.)

THEODORIC, or, more correctly, THEODERIK, surnamed 'the Great,' king of the Ostro-Goths, was the son of King Theodemir by his concubine Eralieva (Ehrlieb). He was born in 455, and he was seven years old when he was sent to Constantinople to the court of the emperor Leo Magnus (457-474) as a hostage, peace having just been concluded between this emperor and Theodemir, who had engaged to assist the Romans for an annual payment of two thousand pounds of gold. Theodoric received his education at Constantinople, and returned to his father in 472.

Without any orders from his father, he attacked and subjugated some Slavonian tribes on the Danube, and he afterwards accompanied Theodemir in his expedition to Thessaly, which was undertaken for the purpose of obtaining a larger territory for the Goths. This happened at the same time as the death of Leo (January 474); and Zeno Isauricus the elder, who became emperor in the month of February, hastily made peace with the Goths, and ceded to them the country of Pautalia, that is, the south part of Pannonia and the south-west part of Dacia (474). Theodemir died in 475, and Theodoric became king of the Ostro-Goths.

Zeno having been deposed by another Theodoric, the son of Triarius, a Gothic prince who had great influence in the Byzantine empire, King Theodoric marched to his assistance, and by his aid Zeno was again acknowledged as emperor (476-477). It seems that Zeno did not show himself so grateful as he ought, for serious differences broke out between him and the Goths. Theodoric, on the contrary, was loyal and generous, and he continued to be a faithful ally when the emperor had satisfied his just claims. He proved so serviceable, that Zeno created him Patricius and Magister Militiæ Præsentis in 483, and subsequently promoted him to the consulship in 484, a year which is still distinguished in the annals by his name. Jornandes affirms that Zeno adopted him as his son, and caused an equestrian statue to be erected in honour of him before the imperial palace. ('De Rebus Gothicis,' c. 57.)

Notwithstanding the honours which Zeno conferred upon the King of the Goths, Zeno showed his insincerity wherever he saw an opportunity. To avenge himself, Theodoric invaded Thrace in 488, dispersed the imperial troops, and besieged Zeno in Constantinople. It is said that Zeno saved himself by ceding to his adversary Italy, or his right to Italy, which was then in the hands of Odoacer, the chief of the Rugians. Perhaps he ceded only his claims on this country, hoping thus to get rid of a neighbour and friend whom he had changed by his own misconduct into a dangerous enemy. However this may be, the conditions of agreement are obscurely known. The Greeks afterwards pretended that Zeno had sent the Goths to Italy to re-annex that country to the empire: the Goths, on the contrary, affirmed that he surrendered Italy to their king. (Procopius, 'De Bello Gothico,' i. 1.) Theodoric had certainly formed the plan of conquering Italy, and he was bent on carrying it into execution. If therefore he found it advisable to use the name of Zeno, he probably did so for the purpose of gaining those among the Romans who, although they detested foreigners, would submit to any conqueror whom they could consider as a delegate of the ancient legitimate authority.

Theodoric assembled his nation (489), that is, that part of the Ostro-Goths which obeyed the kings of the house of the 'Amali,' of which Theodoric was a descendant. Some Gothic tribes only remained in Thrace and in the Tauric Chersonese. A whole nation, men, women, and children, carrying all their moveable property with them, left their homes and took the road to Italy, following the Danube as far as the tract which lies between that river and the Lake of Balaton in Western Hungary. Trapstila, the king of the Gepidæ, appeared with an army to prevent them from passing through his dominions; but he was routed by Theodoric on the river Ulca (the present Szala), which flows into the western corner of the Lake of Balaton. Enduring hardships of all kinds, and fighting their way through the armed inhabitants, the Goths traversed the western part of Pannonia, crossed the Julian Alps, and reached Isonzo, where they met with the army of Odoacer, who was beaten in three battles—on the Isonzo, at Verona, and on the Adda (490). Odoacer, who fled to Ravenna, was forsaken by his best general, Tufa, and Frederik, a prince of the Rugians, and Epiphanias, bishop of Pavia, also came to Milan to pay homage to the king of the Goths. Odoacer was blocked up in Ravenna by one part of the Goths, and Theodoric, with another part, took possession of the whole peninsula of Italy, leaving Sicily, Sardinia, and Corsica to the Vandals. The siege of Ravenna lasted three years; but at last Odoacer surrendered to Theodoric, who, notwithstanding his oath to spare the life of his prisoner, ordered him to be put to death in his own palace (493). Odoacer's son and his whole family shared the same fate.

Theodoric was now acknowledged as king of Italy by the Emperor Anastasius, the successor of Zeno, who gave him the furniture of the palace at Ravenna, which Odoacer had sent to Constantinople. Theodoric did not assume the imperial title although he adopted the name of Flavius. In 500 he went to Rome and celebrated a triumph; he convened the senate 'ad palmam auream,' confirmed the immunities of the Romans, and gained the affection of the lower classes by his liberality and by the exhibition of magnificent spectacles.

Theodoric had already confirmed his power by alliances with the neighbouring kings. Gundobald and Godegisel, the kings of the Burgundians, having made an invasion into Italy and carried away many of the inhabitants, Theodoric sent Epiphanias, bishop of Pavia, and Victor, bishop of Turin, as ambassadors to Burgundy. They succeeded in delivering the captives, and concluded an alliance between these kings and Theodoric, who gave his daughter Ostrogotha in marriage to Sigismund, the son of Gundobald. He likewise kept peace with the Vandals, and gave his sister Amalfrida, then the widow of a noble Goth, in marriage to their king Thrasimund. His eldest daughter, Theodichusa, was married to Alaric II., king of the Visigoths; and his niece, Amalaberga, became the wife of Hermanfrid, the last king of the Thuringians. Theodoric himself took for his second wife Andofleda, the sister of Clovis, king of the Franks.

In 504 Theodoric was at war with Trasaric, king of the Gepidæ, who, after many defeats, ceded his southern provinces as far as Sirmium, now Mitrowicz on the Save, near its junction with the Danube. The inhabitants of the eastern part of the Alemannian kingdom, which had been destroyed by Clovis, acknowledged Theodoric as their protector, who summoned Clovis to desist from any further

violence against the Alemanni. (His letter is contained in Cassiodorus, 'Variar.,' ii. 41.) Meanwhile a war had broken out between Clovis and Alaric II., king of the Visi-Goths. Alaric fell in the battle of Vouglé in 507, in consequence of which the greater part of the dominions of the Visi-Goths in Gaul came into the hands of the Franks. Alaric's only legitimate son was a child named Amalaric, whom he had by his wife Theodichusa. As there was danger of all Spain being invaded by the Franks, the Visi-Goths intrusted the guardianship of their young king to Theodoric, who thus became the ruler over the Ostro-Goths and the Visi-Goths, or over Spain, southern Gaul, Italy with the dependent province of Illyricum, and parts of Rhætia, Noricum, and Pannonia. Theodoric had previously sent an army into Gaul, commanded by Iba, who delivered Arles, which was besieged by the Franks (508); and the same general made a prisoner of Gesalic, the natural son of Alaric II., who was a dangerous rival of young Amalaric. Clovis was compelled to content himself with the northern and larger part of the Visi-Gothic dominions in Gaul. From this year, 511, is dated the regency of Theodoric in the kingdom of the Visi-Goths, who however styled himself king, and the councils which were held during his government are dated according to the years of his reign. He took possession of the cities of Provence, perhaps under the pretext of the expenses which he had been put to in saving the Visi-Gothic kingdom. He appointed Liberius his lieutenant in Gaul, and Theudis in Spain.

The relation between Theodoric and the emperors of Constantinople was maintained to the satisfaction of both parties, until Justin published a severe edict against all who were not of the Catholic Church (523), and soon after deprived the Arians of their churches. About the same time this emperor had engaged with some members of the Roman Senate in designs against the Gothic dominion in Italy. Boëthius, then one of the first men in Italy, was charged with being a principal conspirator. He was imprisoned in 522, and during his captivity he wrote his Treatise on the Consolation of Philosophy. The conspiracy proved abortive, Boëthius was put to death in 524, and Symmachus, his father-in-law, shared the same fate in the following year at Ravenna. With regard to religious affairs, Theodoric, who was an Arian, like all the Goths, ordered Pope John with several bishops to go to Constantinople and to obtain better conditions for the Arians in the Eastern empire. The pope reluctantly obeyed, but it seems that in Constantinople he spoke rather according to his conscience than in favour of the Arians; for he was imprisoned at his return, by order of Theodoric, and died not many days after, on the 18th of May 526. On Theodoric's recommendation, Felix was elected pope, and his election was confirmed by Athalaric, the successor of Theodoric. This fact proves the great influence which Theodoric had in the affairs of his time. Not having obtained favourable conditions for the Arians in the East, Theodoric was about to retaliate on the Catholics in his dominions, when he died suddenly on the 26th of August 526, in the 72nd year of his age. His contemporaries have invented many fables about the sudden death of this great king. Procopius ('De Bello Gothico,' i. 1) says that the head of a large fish being served up at table, he fancied it to be the head of Symmachus, whom he had put to death, and whose participation in the conspiracy against Theodoric had not been proved; it is added that he was so terrified by his imagination, that he fell into a fever and shortly afterwards died. Others pretend that his death was the consequence of a divine judgment, because he had deposed and imprisoned Pope John: this story savours of its origin. Others dreamt that the ghost of Pope John and Symmachus had cast the soul of Theodoric into the burning crater of a volcano. The ashes of Theodoric were deposited in a porphyry urn, which still exists in the wall of the castle of Ravenna, and under it is an inscription on marble, bearing the date 563, which states that the urn once contained his remains. Theodoric having left no male issue, Athalaric, the son of his daughter Amalaswinth, succeeded him on the throne of Italy, and Amalaric became king of the Visi-Goths.

Theodoric generally kept his court at Ravenna, as the Roman emperors had done after the time of Honorius, and thus Ravenna became a centre of the arts and sciences, of no less importance than Rome. Among the high officers of Theodoric there were several very distinguished men, such as Cassiodorus, who was his private secretary, and Ennodius, who has written a eulogy of his master, which however is far from containing all the truth. He was celebrated as a hero in the old Teutonic songs, and in the 'Niebelungen-Lied' he appears as Diederich of Bern, that is, Verona.

Theodoric was not only a conqueror; he was also a legislator. It is his greatest glory that he was a friend of peace, of toleration, and of justice; a glory however which is somewhat obscured by some acts of rashness and violence. Whenever a war between Teutonic kings was threatening, he tried to prevent it by mediation; a fact which is proved by his letters to the kings of the Franks, of the Visi-Goths, of the Thuringians, of the Burgundians, of the Heruli, and of the Warni. He always reminded them that they were of one common origin, and that they ought to maintain peace and friendly intercourse. Theodoric was especially vigilant in preventing Clovis from invading the states of his neighbours; he protected the Thuringians and the remnant of the Alemanni, and he saved the kingdom of the Visi-Goths from destruction.

(Ennodius, *Panegyricus Regis Theodorici*, ed. Chr. Cellarius, 8vo, 1703; and also in his *Opera*, ed. Jac. Sirmondus, Paris, 8vo, 1611; Jornandes, *De Rebus Gothicis*; Isidorus, *Chronicon Gothorum, &c.*; Procopius, *De Bello Gothico*; Cochlæus, *Vita Theodorici Reg. Ostrogoth.*, ed. Peringskjöld, Stockholm, 4to, 1699. Cochlæus has written without any just criticism; and Peringskjöld has shown no historical ability in his additions, which however contain very interesting matter relative to the language and the antiquities of the Goths. Manso's *Geschichte des Ost-Gothischen Reiches in Italien*, Breslau, 8vo, 1824, is a very valuable work.)

THEODORIC, a bishop and celebrated surgeon of the 13th century, was a pupil of Hugo of Lucca. He at first belonged to the order of the Preaching Friars (Frères Prêcheurs); afterwards he became chaplain to the Bishop of Valentia, and penitentiary to Pope Innocent IV.; and he was at last made bishop of Bitonti and Cervia successively. Towards the end of his life he settled at Bologna, where he died in 1298. He was especially distinguished from his contemporaries by not resting content with imitating his predecessors; on the contrary, he appears to have carefully studied the cases that presented themselves to his notice, and to have recorded in a great measure the results of his own observations. He also introduced several useful innovations in the practice of surgery, and was the first person who ventured to lay aside the cumbrous and frightful machines which had hitherto been used in the reduction of fractures and luxations. He left behind him a surgical work, entitled 'Chirurgia Secundum Medicationem Hugonis de Luca,' which was published at Venice in 1490 and 1519, in folio. (Haller, *Biblioth. Chirurg.*; Sprengel, *Hist. de la Méd.*; *Biographic Médicale*.)

THEODO'RUS (Θεόδωρος), a native of Cyrene, was a philosopher of the Cyrenaic school, who lived towards the end of the 4th century B.C. He was a pupil of Arete, the daughter of Aristippus, and afterwards became the successor of Anniceris. His philosophical system, which was a kind of medium between that of Aristippus and Anniceris, appeared so dangerous to his fellow-citizens, among whom he had been held in very high esteem, that they banished him from their city. Theodorus went to Athens, where he would have experienced worse treatment if Demetrius Phalereus had not interposed and saved him; for here too his doctrines soon came into disrepute, and a public accusation was brought against him of moral and religious indifference. After the fall of Demetrius Phalereus, Theodorus thought it advisable to withdraw from Athens, and he went to Egypt, where he soon gained the confidence of Ptolemæus Soter, who, on one occasion, sent him as his ambassador to Lysimachus. On this mission Theodorus is said to have shown much courage and a strong feeling of independence towards Lysimachus, who taunted him for having been obliged to leave Athens. The time of his death is unknown.

We do not possess a complete view of the philosophical system of Theodorus, but he appears to have been one of the forerunners of Epicurus. His ideas of the deity were explained in a book which he wrote on the gods (περὶ θεῶν), and which earned him the name of atheist, though it is doubtful whether this opprobrious name was given him because he really denied the existence of gods, or merely because he was above the common prejudices of his countrymen. The following doctrines are especially mentioned as characterising his views of human affairs:—wisdom and justice are desirable, because they procure us the enjoyment of pleasure: friendship, on the other hand, has no real existence; for, in a person who is not wise, it ceases as soon as he ceases to feel the want of it, and a wise man is in want of nothing beyond himself. Patriotism is not a duty, because it would be absurd to make it incumbent upon a wise man to sacrifice himself for the ignorant, who form by far the majority of a state. His followers, who constituted one of the three branches into which the Cyrenaic school was divided, were called Theodorians.

(Diogenes Laert., ii. 86; vi. 97; Cicero, *Tusculan.*, i. 43; v. 40; *De Natura Deorum*, i. 1, 23, 43; Suidas, s. v. Θεόδωρος.)

From the philosopher Theodorus of Cyrene we must distinguish Theodorus the mathematician, who was a native of the same place, and is mentioned among the teachers of Plato. (Xenophon, *Memorab.*, iv. 2, 10; Maximus Tyrius, *Dissertat.*, 22.)

THEODO'RUS PRISCIA'NUS, the author of a Latin medical work, which is still extant, and which sometimes goes under the name of 'Octavius Horatianus.' He was a pupil of Vindicianus, and is supposed to have lived at the court of the emperors of Constantinople in the fourth century after Christ. He belonged to the sect of the Empirici, but appears to have also mixed up some opinions of the Methodici, and even of the Dogmatici. His work, which is not of much value, is entitled 'Rerum Medicarum Libri Quatuor,' and is written in a barbarous Latin style. The first book treats of external disorders, the second of internal, the third of female diseases, and the fourth of physiology, &c. It was first published in 1532, fol., at Strasburg, and also in the same year at Basel, 4to; of these two editions, the former is the more complete, the latter the more correctly printed. A new edition was undertaken by J. M. Bernhold, of which the first volume was published in 8vo, without place or date, at Ansbach in 1791; but which, in consequence of the editor's death, has never been completed. Another work, entitled 'Diaeta, seu de Salutaribus Rebus Liber,' has been attributed to Theodorus Priscianus, but (as Choulant thinks) incorrectly. It was first published together with 'Hildegardis

Physica,' fol., Argentor., 1533. It first appeared in a separate form at Halle, 1632, 8vo, edited by G. E. Schreiner, and was afterwards inserted in Rivinus's collection of ancient physicians, 8vo, Leipzig, 1654. (Haller, *Biblioth. Medic. Pract.*; Sprengel, *Hist. de la Méd.*; Choulant, *Handbuch der Bücherkunde für die Aeltere Medicin.*)

THEODO'RUS, or DIODO'RUS, OF TARSUS, of a noble and very distinguished family, lived in the fourth century of our era, and was most probably born at Antioch. He studied under Sylvanus Tarsensis; and after having taken orders, he first became priest, and then Archimandrita at Antioch. The Catholic churches of this town having been shut up by order of the Emperor Valens (A.D. 364-378), who was an adherent of Arianism, Theodorus preached in the fields round the town, and he was always surrounded by a numerous congregation of Catholics. He also defended the orthodox faith with great intrepidity against the attacks of the Arians and the tyranny of Valens. Immediately after the death of Valens, he was appointed bishop of Tarsus (A.D. 378), Gratianus, the successor of Valens, being a zealous Catholic. In A.D. 381 Theodorus was at the Council of Constantinople. The year of his death is not known, but as Phalerius was chosen bishop of Tarsus in A.D. 394, it is probable that he died in this year. Theodorus was much esteemed by his contemporaries for his plain and lucid eloquence, but though he was known as the most zealous defender of the Catholic faith, he was accused of having shown himself favourable to the heretical doctrines of Nestorius. The same charge was made against his contemporary Theodorus of Mopsuestia. Theodorus of Tarsus wrote numerous works on theology and morals, none of which have come down to us. It is said however that one of his works on Politics, which Fabricius believes to be identical with another work on Providence, exists in a Syriac translation.

(Cave, *Script. Eccles. Historia Literaria*, vol. ii., p. 266, 267; Fabricius, *Bibl. Græca*, p. 380, 381.)

THEODORUS I., a native of Greece, and son of Theodorus, patriarch of Jerusalem, was elected bishop of Rome after the death of John IV., A.D. 641. Constans II. was then emperor of Constantinople, and Rotaris was king of the Longobards in Italy. The heresy of the Monothelites was disturbing the church, and it was supported by the Emperor Constans, and by Paulus, patriarch of Constantinople. Theodorus held a council at Rome in A.D. 648, in which Paulus was excommunicated. It does not seem proved however that Theodorus condemned, as some have asserted, the typus or edict of the Emperor Constans, in which he forbade all his clergy from disputing on the subject of the two wills in Christ, the Monothelites asserting that there was only one will in him. [EUTYCHES.] Theodorus built several churches at Rome. He died A.D. 649, and was succeeded by Martin I. (Muratori, *Annali d'Italia*; Panvinio, *Vite dei Pontefici.*)

THEODORUS II., a native of Rome, was elected pope after the death of Romanus, in August 897, and died three weeks after his election, and was succeeded by John IX.

THEODO'RUS LA'SCARIS, emperor of Nicæa, was descended from an ancient and noble Byzantine family, the early history of which is unknown. In 1198 he married Anna Angela-Comnena, the widow of Isaac Comnenus Sebastocrator, and the second daughter of the emperor Alexis III., Angelus-Comnenus, who usurped the throne of Constantinople, after having blinded and thrown into prison the emperor Isaac Angelus (1195). Alexis, the son of Isaac, fled to Italy and implored the protection of the Western princes, who, in 1203, were assembled at Venice for the purpose of a new crusade. They promised him assistance, and sailed to Constantinople with a powerful fleet, commanded by Dandolo, the doge of Venice. They laid siege to Constantinople, but although Theodore Lascaris prepared a vigorous resistance, Alexis III., who was of a mean and cowardly character, secretly left his capital and fled to Conrad, Marquis of Montferrato, in Italy, who had married his sister Theodora. Assailed by bold and experienced troops, and abandoned by their emperor, the Greeks were struck with alarm; they surrendered their capital, and did homage to the blind Isaac and his son Alexis IV. (19th of July and 1st of August 1203), who reigned together under the protection of the Latin princes. However, Alexis Ducas Murzuphlus had made a party among the Greeks, who were enraged at the haughtiness of their foreign protectors. He murdered Alexis IV., Isaac died of grief, and Murzuphlus was proclaimed emperor under the name of Alexis V. (28th of January and 8th of February 1204). The Latins immediately laid siege to Constantinople, to avenge the murder of their ally and friend; and although the new emperor, assisted by Theodore Lascaris, defended the capital with skill and energy, the fall of this city became imminent. Suddenly Alexis V. fled with his treasures (April 1204), and the consternation which had reigned after the flight of Alexis III. once more discouraged the Greeks, and led to anarchy. During a period of six months, four, or as Isaac reigned twice, five emperors successively occupied the throne; and such was the passion for ruling among the Greek nobles, that in this critical moment, when the very existence of the empire was at stake, two candidates presented themselves to the people for the purpose of obtaining the crown.

Those candidates were Theodore Lascaris and Theodore Ducas, who was of Imperial descent. Lascaris was proclaimed emperor, but fearing some sudden opposition from the adherents of the fugitive emperors, he declined the Imperial title, and declared he would content himself with that of 'despote' until he had re-established tranquillity. However, while he encouraged the people to resist the besiegers, the Latins made an assault and succeeded in taking the town, the Greeks having in a cowardly manner abandoned their posts. During the confusion of plunder and violence, Theodore Lascaris escaped with his wife Anna, and fled to the opposite shore of Asia. The Latins chose Baldwin, Count of Flanders, Emperor of Constantinople, and gave him the capital and one-fourth of the empire; the remaining three-fourths were divided between Venice and the Frankish barons.

Meanwhile Theodore succeeded in raising troops in Asia, and, assisted by the Turks of Koniah, or Iconium, he made himself master of the important town of Nicæa and the greater part of Bithynia, proclaiming that he acted only as despote, and in the name of his father-in-law, the fugitive emperor Alexis III. (Autumn 1204). His conquests were soon taken from him by Louis, Count of Blois, who, in the division of the empire, had received Bithynia, and who defeated Theodore at Pæmanene, on the frontiers of Mysia and Bithynia (6th of December 1204). Theodore retired to Brusa, one of the few towns which had not fallen into the hands of the Count of Blois; but he was pursued and obliged to fight with Henry, Count of Flanders, the brother of the Emperor Baldwin, who defeated him.

Theodore would have been ruined but for the victories of the King of the Bulgarians and the revolted Greeks over the troops of the emperor, who was obliged to call for the assistance of the Count of Blois and the Latin troops in Bithynia. Theodore again became master of this country, and his father-in-law, Alexis III., being then kept a prisoner by the Marquis of Monteferrato, he himself assumed the title of emperor. He styled himself Βασιλεὺς καὶ Αὐτοκράτωρ Ῥωμαίων, which was the title of the Emperors of Constantinople, and he thus showed that he considered himself as the only legitimate emperor of the East, having a right to the crown by his wife Anna, the daughter of Alexis III., who was prevented from ruling on account of his captivity, and all the other emperors of Greek extraction being then dead. In order to solemnise his accession to the Imperial throne, Theodore convoked a general assembly of the Greek bishops, who met at Nicæa. The president was the new patriarch, Michael Autorianus, who had been chosen patriarch for the special purpose of crowning Theodore, the patriarch Didymoticus having resigned.

Meanwhile several Greek nobles, profiting by the deep hatred of the Greeks against the Latin conquerors, had made themselves independent in Asia. Theodore, called Morotheodorus, reigned at Philadelphia, and Manuel Maurozomus, supported by Ghaiyáth-ed-dín, sultan of Koniah, became powerful in Phrygia; but they were both defeated by the Emperor of Nicæa, as Theodore Lascaris is generally called. A third and more dangerous adversary was Alexis Comnenus, who had reigned as emperor at Trebizond from the year 1204, and whose brother David overran Asia Minor as far as the Propontis and the Ionian Sea. Theodore and David were equal in military skill, in activity, and in perseverance: neither of them was discouraged by defeats, nor made less vigilant by sudden success. After their first encounter, David, appreciating the character of his adversary, concluded an alliance with Henry of Flanders, emperor of Constantinople, who had succeeded his brother Baldwin. Theodore however defeated them both, and some time afterwards David was again completely beaten by Guido Andronicus, the general of the Emperor of Nicæa. After the truce between Theodore and Henry in 1210, David, who had hitherto carried on the war with various results, was compelled to give up all hope of keeping the field any longer. He lost all his conquests, and his brother Alexis was obliged to cede them to Theodore (1214), who thus became master of the greater part of Paphlagonia.

The truce between Theodore and Henry was the consequence of various victories obtained by Theodore over the troops of Henry. In 1207 the Emperor of Nicæa was besieged by the Franks in Nicomedia, but in a sally he made prisoner Count Thierry de Los, or more correctly Diedrik van Looz, a powerful baron from the Low Countries, and a descendant of the first Dukes of Lower Lorraine. Henry ransomed the count by surrendering several fortified towns to the Emperor of Nicæa, and arrangements were made which led to the truce of 1210. In this year the old Emperor Alexis III., who had escaped from the Marquis of Monteferrato, fled to Asia, to the court of Sultan Ghaiyáth-ed-dín, and persuaded him to support his claims to the throne of Nicæa, or of any other part of the Eastern empire. The Sultan summoned Theodore to restore his father-in-law to the throne, and left Koniah at the head of 20,000 men. He was attacked in the neighbourhood of Antioch by Theodore, who had only 2000 men, but who charged the Turks with such impetuosity that their lines were broken, and they were entirely defeated. Ghaïyáth-ed-dín himself was killed by Theodore, and old Alexis was made a prisoner (1210). He was confined to a monastery at Nicæa, where he died some years afterwards. Although Theodore had acted in his father-in-law's name while he was only despote, he had ascended the throne in his own name and at his own risk. Theodore's wife, Anna, the daughter of Alexis, was then dead.

It is said that in 1214 Theodore fell into the hands of Az-ed-dín Key-kaus, the successor of Ghaïyáth-ed-dín: but this is an error, and Falmerayer, in his work cited below, has shown that it was Alexis of Trebizond who was made prisoner by the Sultan. Except one short campaign against Henry in 1213, which was followed by a truce in

1214, Theodore reigned the last ten years of his life in peace, beloved by his friends and respected by his enemies. After the death of Anna he married Philippa, an Armenian princess, whom he repudiated after she had borne him a son; and he then chose for his third wife Maria, the daughter of Peter of Courtenai (Kortryk), Emperor of Constantinople after Henry, who was sister to Robert, the son and successor of Peter. Theodore wished to give his daughter Eudoxia in marriage to Robert, who was of a mild and amiable character, but this marriage was strongly opposed by the Greek patriarch Manuel, because the two emperors were brothers-in-law, and it was not carried into effect.

Theodore died in 1222, between forty-five and fifty years old, in the same year with Alexis I. of Trebizond. Although he left a son, his successor was his brother-in-law John Vatatzes. One of Theodore's daughters, Maria, was married to Andreas, King of Hungary.

(Nicetas, *Alex. Comn.*, and *Balduinus;* Acropolita, especially cap. vi.; *Historia Franco-Byzant.*, lib. iii.; Gibbon, *Decline and Fall;* Le Beau, *Histoire du Bas Empire;* Falmerayer, *Geschichte des Kaiserthums Trapezunt*).

THEODO'SIUS of Bithynia or of Tripolis in Lydia, for it appears that both these descriptions are applied to him (though there is another Theodosius of Tripolis, the author of an obscure poem), was a mathematician, of whom there is some question whether he lived about fifty years before Christ, or some centuries after. Strabo and Vitruvius both mention a Theodosius: the latter speaks of him as the inventor of a dial for every climate (or latitude): if this be the subject of our article, he must have lived before Christ. But on the other hand, Ptolemy does not mention him (though this tells little either way); and Suidas, enumerating under the head of Theodosius the works we shall presently mention, adds that he was also a commentator on some parts of Theudas: if this be the case, he must have lived after Christ. The balance of authorities seems to be in favour of the former supposition · if the writings only were looked at, there would be little reason to doubt that they were composed before the time of Ptolemy.

We have left of Theodosius—1, Σφαιρικὰ, Spherics, in three books; 2, περὶ νυκτῶν καὶ ἡμερῶν, in two books; 3, περὶ οἰκήσεων. The first is a profound and accurate work on what we should now called spherical geometry; the second and third simply describe astronomical phenomena as they appear in different parts of the world. It is hardly a matter of certainty that the three works have the same author: the second and third add nothing to the fame of the author of the first.

The Spherics were translated by the Arabs, and from their version a Latin one (of little worth) was made at Venice in 1518, but whether it was published is not stated (Heilbronner). Another Latin version, probably also from the Arabic, was published by Vogelinus at Vienna, 1529, with scholia. John Pena gave the first Greek text, with Latin, Paris, 1557; and Barrow gave a Latin edition in 1675. But the best edition is the Oxford one, Greek and Latin, 8vo, 1707. The other works were published by Dasypodius, in Latin, 8vo, Strasburg, 1572. Joseph Auria published the third work in Latin, Rome, 1587; and ('Biogr. Univ.') the second, also in Latin, Rome 1591 (1587 according to Fabricius); but Heilbronner does not mention this last. (Weidler; Heilbronner; Delambre.)

THEODO'SIUS I., FLA'VIUS, surnamed the Great, was the son of the general Theodosius who had signalised himself greatly during the reign of Valens and Valentinian in Britain and Africa, but was put to death in A.D. 376 at Carthage through the envy of the courtiers. The Theodosii were an illustrious family of Spain, of the town of Italica, near the modern Seville. The great Theodosius was born in 345, and was educated by the ablest men of the time, while his father, himself one of the greatest generals, instructed his son in the art of war, and accustomed him to the strictest and severest discipline. He took him with him in his campaigns in Britain, Germany, and Africa, and made him acquainted with all kinds of warfare, so that the boy became early accustomed to the endurance of hardship. The various occasions on which he distinguished himself were not overlooked, and he was raised to the rank of duke of Moesia, with an independent command. Here again he distinguished himself above all the other military commanders. He vanquished the Sarmatians, and it was only owing to his intrepid character that the province was not lost altogether. (Ammianus Marcel., xxix. 6; Zosimus, iv. p. 219, &c.) After the death of his father, in 376, he obtained permission to withdraw from public affairs, and retired to Cauca in Spain, where he devoted himself to agricultural occupations on his extensive estates, and won the affection and esteem of all who came in contact with him, for he possessed no less the virtues of social and domestic life than the talents of a general. But he did not remain long in the enjoyment of his quiet happiness: his virtues and talents had made too deep an impression to be forgotten in the hour of need; and on the 16th of January, 379, the emperor Gratian raised Theodosius at Sirmium to the dignity of Augustus, with the command over Illyricum and all the eastern provinces of the empire. The immediate object of this elevation was the hope that he would save the empire from the Goths, who in the preceding year had totally defeated the Roman army near Adrianople, and were now ravaging the country. Theodosius established his head-quarters at Thessalonica in Macedonia, strengthened the garrisons in those parts of the empire, and restored discipline among the troops: but he only ventured upon partial engagements with the enemy, and only on such occasions when he was sure of success. He thus convinced his soldiers that the barbarians were not invincible, and revived their courage and their confidence. The Visi-Goths were thus gradually and without any great battle driven out of Thrace. While at Thessalonica, Theodosius was seized with a severe illness. He was of a Christian family, but he had not yet been baptised, and he now celebrated this solemnity by the advice of his friends, in the hope that it would contribute to his recovery. When his illness had disappeared, he went to Constantinople, and the first acts of his administration were to expel all the Arians from the capital, to assign the churches they had occupied to the orthodox Christians, and to appoint Gregorius Nazianzenus archbishop of Constantinople (380). His persecution of the Arian sect was conducted with such zeal, that orthodoxy was soon restored throughout his dominions. He then held a council at Constantinople of 150 bishops to complete the system, the foundation of which had been laid at the council of Nicaea, and a number of edicts were successively issued, inflicting the severest punishments upon all kinds of heretics. The example of these rigid persecutions was imitated in the west by Gratian, and subsequently in the north also by the usurper Maximus.

As regards his Gothic enemies, Theodosius was indebted as much to his good fortune as his military talents; for after the death of Fritigern dissensions and hostilities broke out among the Gothic tribes themselves, and he succeeded even in engaging some of their chiefs in the service of the empire. The greater part however of the subjects of Fritigern, tired of their state of anarchy, made Athanaric their king, who concluded a treaty with Theodosius at Constantinople (381.) Athanaric indeed did not long survive the conclusion of this peace, but his subjects, who were pleased with the kind treatment they had received from Theodosius, willingly submitted to him, and numbers of them enlisted under the Roman standard. The treaty of the king and the submission of his army was followed by successive separate treaties of the Visi-Gothic chiefs, who promised to become the faithful allies of the Romans. Lands were then assigned to the Visi-Goths in Thrace and Lower Moesia (382). The Ostro-Goths on the banks of the Danube were conquered several years later (386), and received settlements in Phrygia and Lydia. The conditions on which the Goths became subjects of the Roman empire are imperfectly known · thus much only is certain, that they acknowledged the sovereignty of Rome without submitting to her laws or the jurisdiction of her magistrates; their chiefs also still continued to have the command of their respective tribes in peace and war, and an army of 4000 Goths was maintained for the perpetual service of the empire. Theodosius, although he had felt obliged, for the safety of his dominions, to make several concessions, yet succeeded in persuading the Goths that all were the voluntary acts of his own sincere friendship towards them. The conduct of the emperor, certainly the wisest that he could adopt under existing circumstances, was praised by some and blamed by others. There was certainly every reason for placing little confidence in the professions of the barbarians, although they called themselves the confederates of the Romans. Their whole nation soon became divided into two parties: the one, faithful to the empire, was headed by Fravitta; the other, which was only waiting in secret for an opportunity to revolt, was headed by Priulf, who, after he had disclosed his secret in the presence of Fravitta, was slain by him. Had it not been for the firm but temperate character of the emperor himself, the indomitable spirit of the barbarians could not have been restrained. On him alone the public safety depended.

In the year 383 Theodosius raised his son Arcadius to the rank of Augustus: in the same year his benefactor Gratian was murdered in a rebellion. Maximus, supported by the troops in Britain, had set himself up as emperor, and had conquered Gaul. Theodosius, who for the present was unable to carry on a war, concluded a peace with him, and left him in possession of the countries which he was occupying north of the Alps, on condition that he should not disturb Valentinian, the brother of Gratian, in his rule over Italy, Africa, and western Illyricum. The empire was thus divided among three emperors. But Maximus had no intention to keep the peace, and his ambition stimulated him to make himself master of Italy also. In 387 he broke in upon Italy, and took Milan, the residence of Valentinian, by surprise. The young emperor, his mother Justina, and his sister Galla, fled to Thessalonica, to implore the protection of Theodosius. The emperor of the East received the fugitives kindly, and as his own wife Flaccilla had died, he married Valentinian's sister Galla, and thus established a direct interest for himself in protecting the exiled family. The opportunity of chastising the faithless Maximus was very welcome to him, and preparations for war were made throughout the whole extent of his dominions. In order to secure his empire on its south-eastern frontier, a treaty was concluded with Persia. A large fleet assembled in the ports of Epirus and Greece, and Theodosius placed himself at the head of a well-disciplined army, with which he marched into Pannonia to meet the enemy, who had pitched his camp in the neighbourhood of Siscia, on the Drave. A battle was fought, in which the Huns, Alani, and Goths, who served in the army of Theodosius, greatly distinguished themselves. Maximus was defeated and put to flight. Theodosius, determined to get possession of his enemy either alive or dead, pursued him as far as Aquileia, in which town Maximus shut himself up. The usurper,

who had no hold on the affections of the people, was dragged forth from his palace into the hands of the conqueror, who gave him up as a victim to the rage of the soldiers. Victor, the son of Maximus, was killed in Gaul by the hand or at the command of Arbogastes, the Frank, who made himself master of Gaul (A.D. 388).

After having thus easily and quickly terminated a war which had threatened the empire with long and serious calamities, Theodosius stayed for three years in Italy to regulate the state of the western provinces, and it was in this period that he showed his great and amiable character in the most brilliant light. He not only spared the lives of the friends and relatives of Maximus, but afforded them every support in their misfortunes, while, on the other hand, he restored to the oppressed people of the west their lands, and gave them compensation in money for the losses they had sustained. In the year 389 he entered Rome in triumph, together with his son Honorius and Valentinian.

During the period of his stay in Italy an insurrection broke out at Antioch, in which the people demanded redress of several grievances, especially a diminution of their heavy taxes. When these demands were haughtily refused by the imperial officers, the populace destroyed the statues of Theodosius, his wife Flacilla, and of his sons Arcadius and Honorius. The insurrection however was soon put down, and when Theodosius was informed of the occurrences, he sent Hellebricus and Cæsarius to inflict the most severe punishment upon the city. But when messengers came soliciting a milder treatment, and assuring the emperor that the people sincerely repented of their crime, he granted them a general pardon. But this generous act was followed by another which was as rash as it was cruel. In 390 another insurrection broke out at Thessalonica, in which Botheric, the commander of the garrison, and several other officers, were cruelly murdered by the people, because they refused to give up a handsome boy to the unnatural lust of some dissolute favourite of the people. Theodosius was at first uncertain whether he should take vengeance upon the city or exercise clemency as he had done towards Antioch. Rufinus induced him to do the former, and commissioners were accordingly sent to punish the criminal inhabitants. Theodosius however soon regretted his step, and countermanded his orders; but it was too late: a general and indiscriminate massacre took place in the devoted city, in which no less than 7000 lives were sacrificed to the manes of Botheric. When Ambrose, the archbishop of Milan, was informed of this cruel massacre, he was seized with indignation and grief; and eight months later, when the emperor, on Christmas-day, wanted to attend the service in the great church of Milan, he was stopped in the porch by Ambrose, and was not admitted until he had promised to do public penance for this monstrous cruelty. [AMBROSIUS, ST.] It was not till after the lapse of eight months from that day that the emperor, who had performed all the acts of public penance which the archbishop had imposed upon him, was restored to the communion of the faithful. An edict was at the same time issued that no capital punishment should henceforth be inflicted on any one till thirty days after it had been pronounced. During his stay in Italy Theodosius acted as a kind of guardian of the young emperor Valentinian, whom he might have deprived of his empire with the greatest facility and perfect impunity if he had been less magnanimous. When he left Italy for Constantinople in 391, he left Valentinian in the apparently secure possession of the western part of the empire. It was one of the characteristic features of Theodosius to carry into effect his great plans with the utmost vigour and energy, but when the object was attained he sank into a state of indolence, and gave himself up to the enjoyment of pleasures which, although harmless in themselves, in many cases prevented him from deriving all the advantages from his successful undertakings that he might have done. This was also the case after his return to Constantinople. The most important occurrence in the year of his arrival there was the final and total abolition of paganism throughout the Roman empire. In the following year (392) Valentinian was murdered at Vienna, in Gaul, by Arbogastes, who raised Eugenius, a rhetorician, to the imperial throne, in whose name he himself hoped to wield the sceptre. Theodosius, who had allowed himself to be deceived by the professed faithfulness of Arbogastes, was deeply moved when he heard of the fate of his brother-in-law and of the elevation of Eugenius. But he was at that moment not prepared for a civil war, and the ambassadors of Eugenius were consequently received with apparent favour, and dismissed in a friendly manner. Preparations for war however, which lasted for almost two years, were immediately commenced, and Stilicho and Timasius were charged with recruiting and disciplining the forces. In the spring of the year 394 Theodosius set out from Constantinople against Eugenius. The armies met in Pannonia, and, after a long and dubious contest, Eugenius was defeated on the banks of the Cold River, near Aquileia. Eugenius was put to death, and Arbogastes in despair put an end to his own life. Theodosius was now sole emperor of the Roman world, and was cheerfully acknowledged by all the provinces, even by those who had recently paid homage to Eugenius. The empire might now look forward to a period of peace and happiness under the administration of Theodosius. But he was suffering from dropsy, and his health was rapidly declining. He died on the 17th of January, 395, at Milan, whence his body was conveyed to Constantinople and buried there. His two sons Arcadius and Honorius had been raised to the rank of Augustus, and the father had shortly before his death given to Honorius the empire of the West, while Arcadius was to occupy the throne of the East. The Roman empire henceforth remained divided into the Western and the Eastern empire.

(S. Aurelius Victor, *Epitome*, c. 48; Orosius, vii, 34, 35; Sozomen, vii. 2; Paulus Diacon., ii.; Compare Gibbon, *Hist. of the Decline and Fall*, c. 26, 27, and 28.)

THEODO'SIUS II., or the Younger, was the son of Arcadius, and grandson of Theodosius the Great. He was born on the 10th of April, A.D. 401. His father died in A.D. 408 at Constantinople, and left his son, then a child seven years old, at the head of the Eastern empire. There is a statement that Arcadius in his will made Jezdegerd, king of Persia, the guardian of his son and regent of the empire during his minority. (Jornandes 'De Bell. Pers.,' i. 2.) This isolated account however scarcely deserves credit, and it is a fact that Anthemius, the præfectus prætorio, from the very first assumed the government of the Eastern empire in the name of the young prince, and carried it on in a praiseworthy manner down to the year A.D. 414, when he voluntarily resigned it to Pulcheria, the sister of Theodosius, who was only two years older than her brother, and had shortly before received the title of Augusta. This woman continued to exercise the sovereignty in the name of her brother, not only after he had grown up to manhood and down to his death, but even three years later, until she herself died. During the early part of Theodosius's life Pulcheria herself conducted and superintended his education; but the prince seemed to possess no ambition, and not to aspire to the glory of a monarch: he passed his whole life in a perpetual infancy, surrounded by women and eunuchs, and he idled away his time in hunting, painting, carving, and making elegant transcripts of sacred books. The whole government was carried on in his name; but whether its acts deserve praise or blame, he can have no share in either, as he blindly acquiesced in all that his sister did. She also persuaded him, in A.D. 421, to marry Eudocia (before her baptism her name was Athenais), the daughter of Leontius, an Athenian sophist. This woman, who was no less distinguished for her beauty than for intellectual powers, soon gave birth to a daughter, Eudoxia, after which she was raised to the rank of Augusta. She lived with her husband till the year A.D. 444, when, after having drawn upon herself suspicion of some improper conduct, she was obliged to quit the court, and withdrew to Jerusalem.

In A.D. 421 a war broke out with Varanes, king of Persia, which was successfully concluded by Ardaburius, a general of Theodosius, and a peace was concluded for a hundred years, which lasted at least for thirty. With this exception the long reign of Theodosius was one of almost undisturbed peace. It was only during the last years of his life that the European parts of the empire were harassed by Attila and his Huns. [ATTILA.] The Asiatic provinces, by far the most extensive, continued to enjoy a profound and permanent repose. Theodosius died on the 28th July, A.D. 450.

(Paulus Diacon., iv.; Socrates, *Histor. Eccles.*, vii. 1, &c. Compare Gibbon, *History of the Decline and Fall*, c. 32, 33, 34.)

The reign of Theodosius II. is memorable in the history of jurisprudence through the collection of laws that was made in it, and bears the name of Codex Theodosianus. This code was completed and promulgated as law in the Eastern empire in the year 438.

THEODO'SIUS III., surnamed Adramytenus, emperor of Constantinople. He succeeded Anastasius II. in the year A.D. 715, being proclaimed emperor in the fleet of his predecessor near Adramyttium in Troas. He was a man of obscure birth, and accepted the throne with reluctance. He is praised for his unblemished conduct, and for the protection he afforded to the orthodox faith. He had not enjoyed his elevation much more than one year, when Leo III., a man of superior abilities, was proclaimed emperor. Theodosius willingly withdrew, and spent the remainder of his life, together with his sons, in a monastery. (Theophanes, *Chronographia*; Georgius Cedrenus, *Compendium Historiarum*; Zonaras.)

THEODO'TION, of Ephesus, the author of a Greek version of the Old Testament, was an Ebionite, and lived in the former part of the 2nd century after Christ. He is quoted by Justin Martyr, in his dialogue with Tryphon (A.D. 160), and by Irenæus (A.D.) 177. His version appears to have been undertaken for the purpose of furnishing the Ebionites with a more exact translation of the Hebrew text than that of the Septuagint, and one therefore which would render them more service than the Septuagint in their disputes with the Jews. It agrees almost exactly with the Septuagint, except that it supplies the deficiencies of that version, and omits those parts of it which are not in the Hebrew text. Theodotion had not a competent knowledge of Hebrew. He has retained certain Hebrew words which appear to have been in use among the Ebionites. Theodotion's version of Daniel was substituted by the ancient church for the Septuagint version of that book. This version occupied one column of Origen's 'Hexapla.' [ORIGENES.]

THEOGNIS, an elegiac poet of Megara, the capital of the small state of Megaris, was living at the close of the 6th century B.C.; and it appears from his own writings that he lived to the date of the battle of Salamis, B.C. 480. In one of those revolutions which frequently occurred in the small Grecian states, the democratic body at Megara overpowered the aristocratic, to which Theognis belonged. Theognis

who was then absent from his country, lost his landed property in this revolution, which, with the rest of the Megarian territory, was partitioned among the successful party. It appears that he lived in exile at Thebes. The fragments of Theognis abound in allusions to the revolution by which he had suffered, and he expresses in bitter language his complaints against that base class which had usurped the station and property of the body to which he belonged. He had also the mortification of seeing a rich rival of mean birth preferred to him by the parents of a girl whom he courted, though he was in some measure indemnified for his loss by retaining the affections of the girl after she had married his ignoble rival.

It appears from his verses that he had been in Sicily, Eubœa, and Sparta; and it was in Sicily that he wrote one of his elegies which was addressed to the Sicilian Megarians, who were a colony from his native state. There seems no reason to doubt that his elegies were composed on various occasions and on particular subjects, and that so far they resembled the elegies of Tyrtæus, Archilochus, and Solon. But as these elegies contained numerous general maxims or lessons for conduct, it is conjectured that in the course of time nearly everything was omitted from them which had a particular application, and thus the elegies of Theognis were formed into that general collection of gnomae such as we now have it, consisting of above fourteen hundred hexameter and pentameter verses. It is observed that nearly all the passages in this collection which have a political reference are addressed to a person named Cyrnus, the son of Polypas. Cyrnus appears to be a youth of noble family for whom Theognis has a tender regard, and whom he exhorts to the practice of virtue, to prudence in conduct, and to the enjoyment of life.

The verses of Theognis contain many allusions to the symposia, or entertainments, of the Greeks, in which it was usual, after the libation had been duly performed, for some of the guests to sing a poem, accompanied by the flute. This poem, or elegy, was addressed either to all the company, or, as appears to have been always the case with the elegies of Theognis, it was addressed to a single person.

The fragments of Theognis have been often printed. They were first printed in the Collection of Gnomic poets by Aldus, Venice, 1495; and they are contained in Gaisford's 'Poetæ Minores Græci,' Oxford, 1814-20; and in Schneidewin's 'Delectus Poesis Græcorum,' Gottingen, 1838. One of the best editions is by F. T. Welcker, Frankfurt-on-the-Main, 1826; and there is an edition by J. C. Orellius, 4to, Turic., 1840. They were translated into German verse, with short notes, by G. Thudichum (1828); and also by W. E. Weber (1834).

(Müller, *History of the Literature of Antient Greece*, vol. i.; Hoffmann, *Lexic. Bibliograph.*; Fabricius, *Bibliotheca Græca*, vol. i.; Schneidewin, *Prooemium*, in his *Delectus Græc.*)

THEON, an eminent Greek painter, who was a native of Samos, and appears to have lived in the time of Philip and Alexander of Macedonia. He was reckoned one of the first masters of his age, on account of his powers of invention and the gracefulness of his execution. (Quinctilian, xii. 10, 6.) We know the subjects of only a few of his works, but the execution is spoken of in such a manner that the excellence of the artist cannot be doubted. Pliny, 'Hist. Nat.' xxxv. 40, § 40, mentions two of them, the one representing Orestes in the act of killing his mother (compare Plutarch, 'De Audiendis Poet.,' p. 18, ed. Frankf.), and the other Thamyris playing the cithara. A description of a splendid painting by Theon representing a youthful warrior, who, animated by a martial spirit and eager to fight, is hastening to meet the enemy, is given by Aelian ('Var. Hist.,' ii. 44).

THEON, ÆLIUS, a rhetorician and grammarian of Alexandria, who, according to some critics, lived about A.D. 500, but, according to a more probable opinion, about A.D. 315. According to Suidas he wrote a commentary on Xenophon, on the orations of Demosthenes and Isocrates, a work on rhetoric, one on the structure of language, 'Progymnasmata,' and several other books. With the exception of the 'Progymnasmata' (Προγυμνάσματα), or practical rules on rhetoric, derived from the examples of the best Greek orators, there is no work extant that can be ascribed to him with certainty. Theon's 'Progymnasmata' excel those of Aphthonius in elegance, precision, and clearness, and were, like those of Aphthonius, long used as a text-book in schools. The first edition appeared at Rome, 4to, 1520; that of D. Heinsius at Leyden, 8vo, 1626. Scheffer's edition (Upsala, 1670 and 1680), is incorrect. The best edition of the text, accompanied by Greek scholia, is in Walz's 'Rhetores Græci,' vol. i., pp. 145-262.

Kuster (on Suidas, ii., p. 182) ascribes to Theon also the still extant scholia on Aratus, Apollonius Rhodius, Lycophron, and Theocritus. The ἐπιστολικοὶ τύποι which are contained in Aldus's and Cujacius's collections of epistles, are likewise attributed by some writers to Theon, while others assign them to Libanius or Proclus. A separate edition of them appeared at Leyden in 1614, 12mo.

(A. Westermann, *Geschichte der Griech. Beredtsamkeit*, p. 230, &c.)

THEON. Theon, the Elder, of Smyrna, was the contemporary of Ptolemy (who cites one of his observations), but a little older. Theon, the Younger, of Alexandria, the commentator on Ptolemy, and father of Hypatia, lived in the latter half of the 4th century.

Of THEON THE ELDER, or Theon of Smyrna, we know nothing but that he was a follower of Plato, and has left a work entitled Τῶν κατὰ μαθεματικὴν χρησίμων εἰς τὴν τοῦ Πλάτωνος ἀνάγνωσιν, or on the parts of mathematics which are useful towards a knowledge of Plato. Other works have been mentioned written by some Theon (there are many of this name), but they are lost. This work consisted of four parts, treating on arithmetic, music, astronomy, and the harmony of the universe (περὶ τῆς ἐν κόσμῳ ἁρμονίας). Bouillaud (Gr. Lat., 4to, Paris, 1644), published the first two of these parts, or what he found of them, from a manuscript which came from De Thou's library, together with what he supposed to be a fragment of the third, from the king's library. Isaac Vossius assured Bouillaud that the third part was to be found in the Ambrosian library at Milan, but it has never appeared. Professor de Gelder, of Leyden, has recently (Gr. Lat., 8vo, Leyden, 1827) published the arithmetic, with ample notes and dissertations.

Of the private life of THEON THE YOUNGER (who was also a Platonist) we know nothing, except that he professed the ancient heathen doctrines, which led to the memorable fate of his daughter Hypatia (A.D. 415), a crime which will excite disgust and indignation to the end of time. [HYPATIA.] Theon of Alexandria is known as the commentator of Ptolemy and the editor of Euclid. There is a commentary on Aratus which is said to have been his, but Grotius is of opinion that it is the work of several hands, for which he gives good reasons. The whole of the commentary on the Syntaxis is preserved, except one or two books. A full account of it is given in Delambre's 'History of Ancient Astronomy,' who observes that it helps but little in the understanding of the Syntaxis, and gives none of that additional information which is usually expected from a commentator. This commentary was first printed in Greek in the Basel edition of Ptolemy (1538). J. Baptist Porta published two books only (Latin, Naples, first book 1588, first and second 1605), and Halma gave an edition of these same books (Greek and French, 2 vols. 4to, Paris, 1821). Besides the commentary, we have the κανόνες πρόχειροι, or manual tables, described by Delambre from the manuscript, and since published by Halma (Greek and French, 2 vols. 4to, Paris, 1822-23). They contain a description of the modes of astronomical calculation in use at the time.

It only remains to speak of Theon as a commentator on Euclid, a character which some still persist in giving him. The fact is, that Theon, as he himself informs us in the commentary on Ptolemy, gave an edition of Euclid, with here and there an additional proposition. Some manuscripts of Euclid call this a commentary, and our fathers of the middle ages got the notion that *all the demonstrations* were commentaries supplied by Theon, only the enunciations of the propositions being Euclid's. For instance, in the folio of 1516 (Stephens), in which the propositions are given twice, namely, Adelard's translation (called Campanus's) from the Arabic, and Zamberti's, from the Greek, in this work the enunciations are headed *Euclides ex Campano* and *Euclides ex Zamberto*, but the demonstrations are headed *Campanus* and *Theon ex Zamberto*. Again, in 'I quindici Libri degli Elementi di Euclide, di Greco tradotti in Lingua Thoscana,' Rome, 1545, we find nothing but the enunciations of the propositions. The editor has kept his word, and given all he believed to be Euclid's: had he meant to give demonstrations, his title would have been 'Euclid, with Theon's Commentary.' Many editions professing to give Euclid in Greek and Latin, have the enunciations only in Greek, a necessary warning to a person who wishes to buy Euclid in the original. Hence arises the pertinacious continuance of the assertion that Theon commented Euclid: so late as the article 'Theon' in the 'Biographie Universelle' we find this statement made; and even more, namely, that the commentary by Theon was published at the end of the Basel edition of 1533, in Greek, that it was translated into Latin by Commandine, and has been often republished. Any one who looks into the Basel edition will see that the commentary at the end is by Proclus, not by Theon.

Robert Simson, and other editors who alter according to their own ideas of perfection, and then declare that they have restored Euclid, always lay the blame of the supposed alterations upon Theon; Simson's phrase is, "Theon, or some unskilful commentator." There is no reason to suppose that Theon altered Euclid: all that is known is that he added occasionally, and, if we look at those additions which it is certain he made, judiciously.

THEO'PHANES, a native of Mitylene, was a contemporary and friend of Pompey the Great. During the war between Rome and Mithridates, when the Mitylenæans supported the king and delivered up to him the Roman general Manius Aquilius, Theophanes, who refused to take any part in the revolt, was expelled, and went to the camp of Sulla. (Velleius Pat., ii. 18.) In Italy Theophanes became acquainted with Pompey, formed an intimate friendship with him, and henceforth accompanied him in all his expeditions. After the termination of the war against Mithridates, Theophanes endeavoured to perpetuate the exploits of his friend. His history, which is now lost, appears to have been a work of no mean order, for Strabo calls Theophanes the most distinguished Greek of his age. Although he is not charged with having sacrificed the truth, yet he was undoubtedly anxious to wipe off any stain that was attached to the family of his friend. Pompey is said to have been so delighted with the performance, that he procured Theophanes the rights of a Roman citizen. (Cicero, 'Pro Archia,' 10.) Although Theophanes had been exiled from Mitylene, he bore no grudge against his country, and on the return of Pompey from Asia he availed himself of his influence with the conqueror, and induced him to restore to the Lesbians their

liberty and the privileges of which they had been deprived for having supported the king of Pontus. In B.C. 59 Theophanes was sent by the senate of Rome as ambassador to Ptolemæus Aulotes of Egypt, to carry to him the decree of the senate, which guaranteed him the sovereignty of the country. His conduct on this mission is blamed, because he is said to have endeavoured to direct events according to the secret wishes of Pompey. During the civil war Theophanes continued faithful to his friend, and supported him with his advice, and it was on his well-meant suggestion that after the battle of Pharsalus Pompey fled to Egypt, where he was murdered. After this event Theophanes returned to Rome, where he appears to have spent the last years of his life in retirement. After his death the Lesbians paid divine honours to his memory for the benefits which he had conferred upon them. His son, M. Pompeius Macer, held the office of prætor in the time of Augustus, and was afterwards appointed governor of Asia; but in the reign of Tiberius he and his daughter put an end to their own lives, in order to avoid the punishment of exile to which they had been condemned.

Theophanes was the author of several works, both in prose and in verse, but very little of them has come down to us. Plutarch's Life of Pompey is chiefly based on the historical work of Theophanes, and we may thus possess more of it than we are aware; but besides this we have four or five fragments of it in Strabo, Plutarch, and Stobæus. The 'Anthologia Græca' (xv., n. 14 and 35) contains two epigrams of Theophanes, and Diogenes Laertius (ii. 104) mentions a work by Theophanes on painting, but of its nature and contents nothing is known, and it is probable that the writer was a different Theophanes to the friend of Pompey.

(Sevin, in the *Mémoires de l'Académie des Inscriptions et Belles-Lettres*, vol. xiv., p. 143, &c.)

THEO'PHANES NONNUS. [NONNUS.]

THEO'PHILUS, a Constantinopolitan jurist, who lived in the reign of the emperor Justinian (A.D. 527-565). He was a distinguished teacher of jurisprudence at Constantinople (antecessor), and, at the command of the emperor, he was employed among those who compiled the 'Digest;' and afterwards he undertook, along with Dorotheus and Tribonian, to compose the 'Institutes,' that is, the elementary treatise on jurisprudence, which was part of Justinian's plan. This Theophilus is generally supposed to be the author of the Greek paraphrase of the 'Institutes,' though it is maintained that the paraphrase is not the work of Theophilus himself, but was taken down from his lectures by some pupils. It was discovered in the beginning of the 16th century by Viglius ab Aytta Zuichemius at Louvain, who published and dedicated it to the Emperor Charles V. (fol., Basel, 1534). The work was frequently reprinted during the same century, but the last and best edition is that of W. O. Reitz, in 2 vols. 4to, Hagæ, 1751. It contains a Latin translation and the notes of previous editors, together with those of Reitz; and also a very interesting dissertation on the obscure and much disputed history of Theophilus. Theophilus also wrote a commentary on the first three parts of the 'Digest,' which however is now lost, with the exception of a few fragments which are incorporated in Reitz's edition of the 'Paraphrase of the Institutes.' The value of the paraphrase of Theophilus in establishing the text of the 'Institutes' may be estimated by an examination of the edition of the 'Institutes' of Gaius and Justinian by Klenze and Bocking, Berlin, 1829.

(*Institutionum D. Justiniani Sacrat. Princip. Procemium;* P. B. Degen, *Bemerkungen über das Zeitaltur des Theophilus*, 8vo, Luneburg, 1808; Zimmern, *Geschichte des Röm. Privatrechts*.)

THEO'PHILUS PROTOSPATHA'RIUS, the author of several Greek medical works, which are still extant, and some of which go under the name of 'Philotheus' and 'Philaretus.' Everything connected with his name, his titles, the events of his life, and the time when he lived, is uncertain. He is generally styled 'Protospatharius,' which seems to have been originally a military title given to the colonel of the body-guard of the emperor of Constantinople ('Spatharii,' or σωματοφύλακες). Afterwards however it became also a civil dignity, or at any rate it was associated with the government of provinces and the functions of a judge; they possessed great authority, and were reckoned among the Magnifici. In some manuscripts however he is called 'Philosophus' (Lambec., 'Biblioth. Vindob.,' lib. vii., p. 352, ed. Kollar.); in others, 'Monachus' (id., ibid., lib. vi., p. 244, 494); 'Archiater' (Codd. MSS. Theoph. 'De Puls.' ap. Ermerins, 'Anecd. Med. Gr.'); or 'Iatrosophista' (Ἰατροσοφιστοῦ περὶ Οὔρων, ed. Fed. Morell., 12mo. Paris, 1608.)

Of his personal history we are told nothing. If, as is generally done, we trust the titles of the manuscripts of his works, and so try to learn the events of his life, we may conjecture that he lived in the seventh century after Christ; that he was the tutor of Stephanus

that he arrived at high professional and political rank, and that at last he embraced the monastic life. It must however be confessed that all this is quite uncertain, for, in the first place, Freind, in his 'History of Physic' ('Opera,' pp. 448, 449, ed. Lond., 1733), after remarking how little credit is sometimes due to the titles prefixed to manuscripts, doubts whether Theophilus was ever tutor to Stephanus, and thinks, from the barbarous words that he makes use of (such as φιάλιον, στομομάνικον, 'De Corp. Hum. Fabr.,' p. 177, l. 1, 2; ed. Oxon.; ἐποχή, τράνα, 'Ibid.,' p. 181, l. 11, 12; ἀπακία, 'Ibid.,' p. 193, l. 11; χυμένη, ὠμόβραστος, 'De Urin.,' c. 6, p. 266, l. 34, ed. Ideler), that he probably lived later. And, secondly, even if Theophilus was the tutor of a person named Stephanus, still it seems probable that this was not the alchemist of that name. [STEPHANUS ATHENIENSIS.] His date is equally uncertain. Some persons ('Chronologia inconsulta,' as Fabricius says, 'Biblioth. Græca,' vol. xii., p. 648, n., ed. vet.) think he was the person mentioned by St. Luke; others place him as early as the second century after Christ, and others again as late as the twelfth. He is generally supposed to have lived in the time of the Emperor Heraclius, who reigned from A.D. 610 to A.D. 641; but this opinion rests only on the conjecture of his having been the tutor of Stephanus Atheniensis. The Oxford editor thinks, from the barbarous words quoted above, that he may possibly be the same person who is addressed by the title Protospatharius, by Photius ('Epist.,' 123, p. 164, ed. Montac., Lond., 1651), and who therefore must have lived in the 9th century. He was a Christian, and a man of great piety, as appears from almost all his writings; in his physiological works especially, he everywhere points out with admiration the wisdom, power, and goodness of God as displayed in the human body. (See 'De Corp. Hum. Fabr.,' pp. 1, 2, 25, 89, 127, 153, 185, 272; 'De Urin.,' Præf., p. 262; c. 10, p. 273; c. 23, p. 283; 'De Excrem.,' c. 19, p. 408; 'De Puls.,' in fine, p. 77.) He appears to have embraced in some degree the Peripatetic philosophy. ('De Corp. Hum. Fabr.,' pp. 2, 3, 4, 103, 105, 222, &c.; Mart. Rota, Pref. to Philothei 'Comment. in Hippocr. Aphor.')

Five of his works remain, of which the longest and most interesting is an anatomical and physiological treatise, in five books, entitled 'Περὶ τῆς τοῦ Ἀνθρώπου Κατασκευῆς,' 'De Corporis Humani Fabrica.' It contains very little original matter, as it is almost entirely abridged from Galen's great work, 'De Usu Partium Corporis Humani,' from whom however he now and then differs, and whom he sometimes appears to have misunderstood. In the fifth book he has inserted large extracts from Hippocrates, 'De Genitura,' and 'De Natura Pueri.' He recommends in several places the dissection of animals, but appears never to have examined a human body; in one passage he advises the student to dissect an ape, or else a bear, or, if neither of these animals can be procured, to take whatever he can get, "but by all means," adds he, "let him dissect something." The work was first translated into Latin by J. P. Crassus, and published at Venice, 8vo, 1536, together with Hippocrates, 'De Purgantibus Medicamentis.' This translation was frequently reprinted, and is inserted by H. Stephens in his 'Medicæ Artis Principes,' Paris, fol. 1567. The manuscript from which Crassus made his translation is probably lost; but, though defective, it was more complete than that which was used by Guil. Morell in editing the original text, which was published at Paris, 8vo, 1555, in a very beautiful type, but without preface or notes. This edition is now become scarce, and was reprinted, together with Crassus's translation, by Fabricius, in the twelfth volume of his 'Biblioth. Græca,' p. 783, sq., Hamb., 1724 and 1740. Two long passages which were missing in the fourth and fifth books were copied from a manuscript at Venice, and inserted by Andr. Mustoxydes and Demetr. Schinas in their collection entitled 'Συλλογὴ Ἀποσπασμάτων Ἀνεκδότων Ἑλληνικῶν μετὰ Σημειώσεων,' Venet., 8vo, 1817. The last and best edition of this work is that by Dr. Greenhill, which has lately been printed at the Oxford University press, Gr. and Lat., 8vo, 1842.

Another of the works of Theophilus is entitled 'Ὑπόμνημα εἰς τοὺς Ἱπποκράτους Ἀφορισμούς,' 'Commentarii in Hippocratis Aphorismos,' which also seems to be taken in a great measure from Galen's Commentary on the same work. It was first published in a Latin translation by Ludov. Coradus, at Venice, 8vo, 1549, under the name of 'Philotheus.' The Greek text appeared for the first time in the second volume of F. R. Dietz's 'Scholia in Hippocratem et Galenum,' Regim. Pruss., 8vo, 1834.

His treatise 'Περὶ Οὔρων,' 'De Urinis,' contains little or nothing that is original, but is a good compendium of what was known by the ancients on the subject, and was highly esteemed in the middle ages. It first appeared in a Latin translation by Pontius (or Ponticus) Virunius (or Virmius), in several early editions of the collection known by the name of the 'Articella.' It was first published in a separate form at Basel, 8vo, 1533, translated by Albanus Torinus, together with the treatise 'De Pulsibus;' and this version was reprinted at Strasburg, 8vo, 1535, and inserted by H. Stephens in his 'Medicæ Artis Principes.' The Greek text was published without the name of Theophilus, under the title 'Iatrosophistæ de Urinis Liber Singularis,' &c.. at Paris, 12mo, 1608, with a new Latin translation by Fed. Morell, which edition was inserted entire by Chartier in the eighth volume of his edition of the works of Hippocrates and Galen. The best edition is that by Thom. Guidot, Lugd. Bat., 8vo, 1703, Gr. and Lat.; and again with a new title-page, 1731. The text is much improved by adopting the readings of a manuscript in the Bodleian Library at Oxford; there is a new Latin version by the editor, and also copious and learned prolegomena and notes. The Greek text only, from Guidot's edition, is inserted by J. L. Ideler in his 'Physici et Medici Græci Minores,' Berol., 8vo, 1841.

A short treatise, 'Περὶ Διαχωρημάτων,' 'De Excrementis Alvinis,'

was first published by Guidot, in Greek, with a Latin translation by himself, at the end of the edition 'De Urinis' mentioned above: the Greek text alone is inserted by Ideler in his 'Physici et Medici Græci Minores.'

The last of the works of Theophilus that remains is a treatise, 'Περὶ Σφυγμῶν,' 'De Pulsibus,' which first appeared in a Latin translation, under the name of 'Philaretus,' in several of the old editions of the 'Articella.' It was first published in a separate form at Basel, 8vo, 1533; translated by Albanus Torinus, together with the treatise 'De Urinis' mentioned above. It was reprinted at Strasburg, 8vo, 1535, and inserted by H. Stephens in his 'Medicæ Artis Principes.' The Greek text was first published by F. Z. Ermerins in his 'Anecdota Medica Græca,' Lugd. Bat., 8vo, 1840, together with a new Latin translation. The text is taken from one manuscript at Leyden and four at Paris, and differs very considerably from the older Latin translation going under the name of Philaretus.

(Guidot's Notes to Theoph. *De Urinis*; Fabricius, *Biblioth. Græca*; Freind, *Hist. of Physic*; Haller, *Biblioth. Anat.* and *Biblioth. Medic. Pract.*; Sprengel, *Hist. de la Méd.*; Dietz's Preface to the second volume of his *Scholia in Hippocr. et Gal.*; Ermerin's Preface to his *Anecd. Med. Gr.*; Choulant, *Handbuch der Bucherkunde für die Aeltere Medicin*; Greenhill's Notes to Theoph. *De Corp. Hum. Fabr.*)

THEOPHRASTUS was born at Eresus, in the island of Lesbos, but the year of his birth is uncertain: some writers state it to be B.C. 371; others place it much earlier. According to Hieronymus ('Epist.,' 2, ad Nepotianum) he died in the year B.C. 285, and, as some say, at the age of eighty-five (Diogenes Laert., v. 40), or, according to others, at the age of 106 years. These different accounts of his age leave the date of his birth uncertain. When a youth his father Melantas sent him to Athens for the purpose of studying. Here he was first a pupil of Plato, and became an intimate friend of Aristotle, who, charmed with his talents and his beautiful pronunciation, is said to have given him the name of Theophrastus (one who speaks divinely): his real name was Tyrtamus. (Quinctilian, x. 1, 83; Cicero, 'Orator.,' 19.) After the death of Plato, when Speusippus had placed himself at the head of the Academy, Theophrastus, with a number of the former disciples of Plato, left the Academy. Plutarch has preserved a bare account of an event in the life of Theophrastus, which must perhaps be assigned to the time which he spent away from Athens after his withdrawal from the Academy. Plutarch says that he and Phidias delivered their country twice from the oppression of tyrants. After the battle of Chæronea, Theophrastus returned to Athens, from which he had been absent for many years; and as Aristotle had then just opened his school (the Lyceum), Theophrastus ranged himself among the hearers of his friend, and cultivated most zealously all the departments of philosophy and science of which Aristotle was then the great master. When Aristotle himself withdrew, Theophrastus became his successor in the Lyceum, and acquired great reputation in his new sphere, not because he created any new system of philosophy, but because he combined the knowledge and profundity of Aristotle with the fascinating eloquence of Plato. The number of his pupils on one occasion is said to have amounted to two thousand (Diogenes Laert., v. 37), who flocked around him from all parts of Greece. This popularity, and the influence which it gave him in the public affairs of Greece through the practical character of his philosophy, roused the indignation and envy of those who saw in him an obstacle to their designs. The consequence was that Agonides, who probably acted on behalf of many others, brought against him a charge of impiety. Theophrastus pleaded his own cause before the Areopagus with his usual eloquence, and convinced that court of his innocence. His accuser would have fallen a victim to his own calumny, if Theophrastus had not generously interfered and saved him. After this event he enjoyed undisturbed peace for several years, and he saw his school, which was visited by the most eminent men of the age, daily increase. The tranquillity which he enjoyed was however chiefly owing to the influence of Demetrius Phalereus, who had himself been a pupil of Theophrastus. After the fall of Demetrius the persecutions began afresh; and, in 305 B.C., Sophocles, son of Amphiclides, carried a law which forbade all philosophers, under pain of death, to give any public instruction without permission of the state. (Diogenes Laert., v. 38; Athenæus, xiii., p. 610; J. Pollux, ix. 5.) Theophrastus left Athens; but in the following year, the law being abolished, and the mover condemned to pay a fine of five talents, Theophrastus and several other philosophers returned to Athens, where he continued his labours without interruption until his death. The whole population of Athens is said to have followed his body to the grave. His will, in which he disposed of his literary and other property, is preserved in Diogenes Laertius. His library was very valuable, as it contained the works of Aristotle, which this philosopher had bequeathed to Theophrastus. Theophrastus bequeathed them, together with his other literary property, to Neleus of Scepsis.

Theophrastus, as already observed, did not develope a new system of philosophy, but he confined himself to explaining that of his master Aristotle. With this view he wrote numerous works on various branches of philosophy and on natural history. His philosophical works may be divided into works on philosophy, in the narrower sense of the word, works on historical subjects, and works on certain arts, such as oratory, poetry, and the like. It is to be lamented that most of his writings on these departments are now lost, and more especially those on politics (Πολιτικά), on legislators (περὶ νομοθετῶν), on laws, a work of which Cicero made great use, and his works on oratory, of which Theophrastus himself was so distinguished a master. A list of the lost books of Theophrastus is given in Fabricius ('Biblioth. Græca,' iii., p. 445, &c.). Andronicus of Rhodes, a Peripatetic philosopher of the time of Lucullus, made a list of all the works of Theophrastus, and arranged them in systematic order. The following philosophical works of Theophrastus are still extant:—

1. 'Characteres,' or ἠθικοὶ χαρακτῆρες, consisting of thirty, or, according to Schneider's arrangement, of thirty-one chapters. In this work the author gives thirty characteristic descriptions of vices, or rather, of the manner in which they show themselves in man. The descriptions however are mere sketches, and form a gallery of bad or ridiculous characters. Many modern critics have maintained that the work in its present form is not to be regarded as a production of Theophrastus, but that it is either an abridgment of a greater work of the philosopher, or a collection of descriptions of vicious characters, compiled either from the writings of Theophrastus, or from those of others. Neither of these opinions is incompatible with the statement of Diogenes Laertius, Suidas, and other late writers who mention ἠθικοὶ χαρακτῆρες among the works of Theophrastus; for the 'Characteres' which we now possess may have been compiled and published under the name of Theophrastus long before their time. Either of these hypotheses would also account for the fact that nearly all the definitions of the vices that occur in the book contain some error, which it must be presumed, would not have been the case if the work had been written by Theophrastus. Other critics, on the contrary, have vindicated the 'Characteres' as a genuine work of Theophrastus, and have attributed all its defects and inaccuracies to the bad manuscripts upon which the text is based. This opinion has received considerable support from the discovery of a Munich codex, part of which was published by Fr. Thiersch in 1832, in the 'Acta Philologorum Monascensium' (vol. iii., fasc. 3). This manuscript contains the titles of all the thirty chapters, but the text of only twenty-one. The first five chapters and the introduction, which were edited by Thiersch, are considerably shorter than the common text, the language is perfectly pure, and there is very little doubt that this is the genuine text of the work of Theophrastus, and that the common one is only a paraphrase, made perhaps by Maximus Planudes, who is known to have written a commentary on the 'Characteres' of Theophrastus. The editio princeps of the 'Characteres' is by Wilibald Pyrckheimer, 8vo, Nürnberg, 1527. This edition, which contains only fifteen chapters, was reprinted with a Latin translation by A. Politianus, 8vo, Basel, 1531, and fol, 1541. Chapters 16 to 23 were first added by Camotius, who published the works of Theophrastus in the sixth volume of his edition of Aristotle (Venice, 1551-52). These twenty-three chapters were increased by five new ones from a Heidelberg manuscript in the excellent edition of Casaubon, of 1599 (reprinted in 8vo, 1612 and 1617). The last two chapters were added in the edition which appeared at Parma, 4to, 1786. A still more perfect, and in fact the first complete edition is that of J. P. Siebenkees, which was edited by Goetz, 8vo, Nurnberg, 1798. In 1799 there appeared two new editions, the one by Coraes (8vo, Paris), and the other by Schneider (8vo, Jena). The last edition, which is very useful, is that of Fr. Ast, 8vo, Leipzig, 1816. The 'Characteres' have been translated into French by Jean de la Bruyère (12mo, Paris, 1696, often reprinted, and lastly edited by Schweighauser, Paris, 1802), and by Levesque (12mo, Paris, 1782). The best German translations are those of C. Rommel (12mo, Prenzlau, 1827), and of J. J. Hottinger (8vo, Munchen, 1821). There are English translations by F. Howell, 8vo, London, 1824; by Eustace Budgell, 8vo, London, 1713; and by Taylor. There is also a translation into modern Greek by Larbaris, 8vo, Vienna, 1815.

2. A fragment of a work on Metaphysics, which consists of one book entire (Τῶν μετὰ τὰ φυσικὰ ἀποσπασμάτιον ἢ βιβλίον ά). This book was not mentioned by Andronicus of Rhodes in his catalogue of the works of Theophrastus, but it is ascribed to him by Nicolaus Damascenus. It is printed in all the early editions of the works of Theophrastus in connection with those of Aristotle, as in those of Venice (1497), Basel (1541), Venice (1552), and in that of Sylburg (Frankfurt, 1587). The best edition is that of Ch. A. Brandis, who annexed it to his edition of Aristotle's 'Metaphysics,' 8vo, Berlin, 1823.

3. A Dissertation περὶ αἰσθήσεως, that is, on the Senses and the Imagination. There is a paraphrastic commentary on this work by Priscian, the Lydian, who lived in the 6th century of our era. It was first edited by Trincavelli (fol., Venice, 1536), with Priscian's paraphrase, and 'Quæstiones' by Alexander Aphrodisiensis. It is also printed in the above-mentioned collections of the works of Theophrastus, and in that published by Schneider, Leipzig, 1818-21.

The fragments of other philosophical works are too brief and numerous to be noticed here.

The 'History of Plants,' by Theophrastus, περὶ φυτῶν ἱστορίας, is one of the earliest works on botany that was written with anything like scientific precision. The work is divided into ten books, of the last of which only a fragment is preserved. The matter is arranged upon a system by which plants are classed according to their modes of generation, their localities, their size as trees or shrubs and herbs, and

according to their uses as furnishing juices, potherbs, and seeds which may be eaten. The first book treats of the organs or parts of plants; the second of the reproduction of plants, and the times and mode of sowing. Here he mentions the sexes of plants, and describes the mode of reproduction in palms, and compares it with the caprification of figs. The third, fourth, and fifth books are devoted to a consideration of trees, their various kinds, the places they come from, and the economical uses to which they may be applied. The sixth book treats of undershrubs and spiny plants; the seventh of potherbs; the eighth of plants yielding seeds used for food; and the ninth, of those plants that yield useful juices, gums, resins, or other exudations. In this work there is much original and valuable observation, but at the same time it is intermixed with many absurd statements with regard to the functions and properties of plants. It is probable that much of the valuable matter recorded in this work was the result of his own observation, as he is known to have travelled about Greece, and to have had a botanic garden of his own, whilst he was probably dependent on the statements of soldiers and others connected with the armies of Alexander for his information on Indian, Egyptian, and Arabian plants.

Theophrastus wrote also another work, 'On the Causes of Plants,' περὶ φυτῶν αἰτιῶν. This work was originally in eight books, six of which remain entire. It treats of the growth of plants; the causes which influence their fecundity; of the times at which they should be sown and reaped; the modes of preparing the soil, of manuring it, and of the instruments used in agriculture; of the odours, tastes, and properties of many kinds of plants. In this, as in the 'History of Plants,' the vegetable kingdom is considered more in reference to its economical than to its medical uses, although the latter are occasionally referred to. In both works there is much valuable matter that deserves the attention of the botanist, and a very little knowledge of botany will enable the reader to separate the chaff from the wheat. Both Haller and Adanson complain of the errors which translators and editors of these works have fallen into for want of botanical knowledge. Both works have gone through several editions: they were printed together by the sons of Aldus at Venice, 8vo, in 1552, and again by Heinsius, at Leipzig, in 1613. The 'History of Plants' has been published separately more frequently than the 'Causes.' The best of the old editions is that of Bodæus à Stapel, which was published by his father after his death. It contains a preface by Corvinus; the Greek text, with various readings; the commentaries and remarks of Constantinus and J. C. Scaliger; the Latin translation of Gaza; very careful commentaries by Stapel; a very copious index; and the whole is illustrated by wood-cuts. The cuts however are very inferior, and are copies of those in the works of Dodonæus, which seem to have been copied into nearly all the works published on botany at this period. It appeared at Amsterdam in 1644, folio. An edition of this work was published at Oxford, in 1813, by Stackhouse. This edition is accompanied with a Syllabus of the genera and species of the 500 plants described by Theophrastus, also a glossary, and notes, with a catalogue of the editions of the botanical works of Theophrastus. It has also been edited by Schneider; but the most complete edition is that of F. Wimmer, Vrat., 8vo, 1842. The 'History of Plants' was translated into German by Kurt Sprengel, and published at Altona, 8vo, in 1822.

Besides his botanical works, Theophrastus wrote many others on various subjects of natural history, which are enumerated with his philosophical works in Diogenes Laertius (v. 42, &c.). One of them, on Stones (περὶ λίθων), from which Pliny, in his account of stones, derived the greatest part of his information, is still extant. De Laet has prefixed it, with a Latin translation and notes, to his work 'De Gemmis et Lapidibus,' 8vo, Leyden, 1647. A separate edition, with an English translation, was published by Hill, 8vo, London, 1746; another, with a French translation, appeared at Paris, 8vo, 1754; and a third, with a German translation, by Baumgärtner, 8vo, Nürnberg, 1770.

Of his two books on Fire (περὶ πυρός), only one is now extant; of his other works on natural history, which are now lost, we possess a considerable number of fragments.

The editio princeps of all the works of Theophrastus is that of Aldus, printed, together with the works of Aristotle, in 5 vols. fol., Venice, 1495-98. Theodorus Gaza published a Latin translation, which was made from the same manuscript from which the Aldine text was taken. The first edition of this translation is without date or place; a second appeared at Tarvisium in 1483. The last and best edition is that of J. G. Schneider, 5 vols. 8vo, Leipzig, 1818-21.

(Haller, *Bibliotheca Botanica*, tom. i., p. 31; Schulte, *Geschichte der Botanik*; Adanson, *Familles des Plantes*; Bischoff, *Lehrbuch der Botanik*; Stackhouse, *Theoph. Hist. Plant.*; Fabricius, *Biblioth. Græc.*, iii., p. 408, &c.; Ritter, *History of Philosophy*; Krug, *Geschichte der Philosophie*, § 99.)

THEOPHYLACTUS SIMOCATTA, of Locri, an historian, sophist, and natural philosopher, who was living about A.D. 610–629. He wrote a 'Universal History' in eight books, from the death of the emperor Tiberius II., in 582, to the murder of Maurice and his children by Phocas, in 602. This work is known by the Latin title of 'Historiæ Rerum à Mauritio gestarum Libri VIII.' It was printed, with a Latin translation, by J. Pontanus, at Ingolstadt, 4to, 1604. An improved edition was published by Fabrotti, fol., Paris, 1648, reprinted 1729. It is also contained in Niebuhr's collection of the Byzantine writers.

He also wrote eighty-five short letters, 'Epistolæ Morales, Rusticæ, et Amatoriæ,' which were published in the collections of Aldus, Cujacius, and Henry Stephens; and a work entitled 'Problems in Natural History' (Ἀπορίαι φυσικαί, Quaestiones Physicae), which was published at Leyden, 1596, and at Leipzig, 1653. The two last-mentioned works have been edited by Boissonade, Paris, 1835.

(Fabricius, *Bibliotheca Graeca*; Schöll, *Geschichte der Griech. Litt.*)

THEOPHYLACTUS, a native of Constantinople, was Archbishop of Achris, the chief city of Bulgaria, about the year 1070 or 1077. He wrote a work on the 'Education of Princes' (Παιδεία βασιλική), for the perusal of Constantinus Porphyrogennetus, the son of Michael VII. and the empress Maria. This work forms a part of the collections of Byzantine writers.

Theophylactus is better known by his valuable commentaries on the twelve minor prophets and the greater part of the New Testament, which are chiefly compiled from the works of Chrysostom. He also wrote seventy-five epistles and several tracts. These works were printed in Greek and Latin, at Venice, 1754–63, 4 vols., fol.

(Fabricius, *Bibl. Graec.*, vii., p. 765; Lardner's *Credibility*, pt. ii., c. 163; Scholl, *Geschichte der Griech. Litt.*, iii. 286.)

THEOPOMPUS, an eminent Greek historian, was a native of the island of Chios, son of Damasistratus, and brother of Caucalus, the rhetorician. He was born about B.C. 380, and was instructed in rhetoric by Isocrates during his stay in Chios. (Plutarch, Vit. dec. Orat., p. 837 C.; Photius, Cod. 260, p. 793.) Photius in another passage states that Damasistratus and his son were obliged to quit their native island on account of their partiality towards Sparta: this seems to have occurred about B.C. 360, when Chios was distracted by two parties, the popular and the most powerful one being in favour of Thebes, while a small number of aristocrats supported the interest of Sparta. To the latter belonged Theopompus and his father. The influence of the instruction of Isocrates on Theopompus appears to have been very great, for although he did not apply his oratorical powers to politics or to speaking in the courts of justice, yet he wrote, like his master, a considerable number of orations, which were recited at rhetorical contests, and in which he is said to have even excelled his master. When he was obliged to leave Chios, he went with his father to Asia Minor, where he spent several years in travel and study, and acquired great celebrity for his eloquence. At the age of forty-five he obtained leave to return to his country through the interference of Alexander the Great. After this event he took an active part in the political affairs of his native island, and by his talents he became one of the principal supports of the aristocratic party. So long as Alexander the Great lived, his adversaries could not venture anything openly against him; but no sooner had the king died than the popular party again expelled Theopompus. He now took refuge in Egypt under the protection of Ptolemaeus, the son of Lagus, during whose reign he remained unmolested. But his successor Ptolemaeus Philadelphus was ill disposed towards him, and if Theopompus had not been advised by some friends to quit the country, he would have been put to death. Whither he now fled, what were his subsequent fortunes, and where he died, are questions to which no answer can be given, though it is highly probable that he died about or shortly after 308 B.C.

The loss of the works of Theopompus, of which we now only possess numerous fragments, is one of the greatest that ancient history has sustained. The following list contains the works he is known to have written:—

1. An abridgment of the work of Herodotus (Ἐπιτομὴ τῶν Ἡροδότου ἱστοριῶν). This epitome is mentioned by Suidas and several other grammarians. Modern critics think it highly improbable that Theopompus should have undertaken such a task, and that it was probably the work of some grammarian, who published it under the name of the historian. The reasons adduced for this opinion are not satisfactory, and it is not improbable that Theopompus may have made this abridgment as a first attempt at historical composition. A few fragments of it are still extant. 2. A more important work was a history of Greece (Ἑλληνικαὶ ἱστορίαι, or Σύνταξις Ἑλληνικῶν.) It took up the history of Greece where Thucydides breaks off, B.C. 411, and carried the events down to the battle of Cnidus, B.C. 394. The work consisted of twelve books, and many fragments are still preserved. 3. The history of Philip of Macedonia and his time (Φιλιππικά, or simply Ἱστορίαι). It contained in fifty-eight books the history of Greece from the accession of Philip, or more properly from the foundation of Philippi, down to his death. Five books of it were lost as early as the time of Diodorus Siculus (xvi. 3), and they were probably the same which Photius (Cod., 176, p. 390) mentions as being lost in his time, viz. books 6, 7, 9, 20, and 30. This voluminous work not only embraced the history of Greece in the widest sense of the word within the period mentioned, but also treated of those earlier parts of Greek history and of the history of such barbarous nations as he had occasion to mention. These things formed numerous and long digressions in the work, and of their extent we may judge from the fact that Philip III. of Macedonia, after cutting out these digressions, reduced the work from 58 to 16 books. (Photius, Cod., 176.) We still possess many fragments of the work, which the ancient writers refer to and quote.

Besides these historical works, Theopompus wrote many orations,

and we know that he also composed Panegyrics on Mausolus, Philip, and Alexander. As regards his character as an historian, the ancients praise him as a lover of truth, but they also state that he was extravagantly severe in his censure, and unbounded in his praise. His ardent and vehement temper did not allow him to preserve that calmness which becomes the historian. He is also charged with having been too fond of the marvellous, and with having for this reason dwelt too much upon the mythical stories of Greece wherever he had occasion to mention them.

The fragments of Theopompus have been collected by Wichers: 'Theopompi Chii Fragmenta, collegit, disposuit, et explicavit, ejusdemque de Vitâ et Scriptis Commentationem præmisit,' &c., Lugduni Batavorum, 1829, 8vo. They are also contained in C. and J. Muller's 'Fragmenta Historicorum Graecorum' (Paris, 1841), p. 278–333. Compare F. Koch, *Prolegomena ad Theopompum Chium*, Stettin, 1803, 4to.; A. J. E. Pflugk, *De Theopompi Chii Vitâ et Scriptis*, Berlin, 1827, 8vo.; Aschbach, *Dissertatio de Theopompo Chio Historico*, Frankfurt, 1823, 4to.

THEOTOCOPU'LI, DOMINICO, called El Greco, was painter, sculptor, and architect. He is said to have been the scholar of Titian. In 1577 he was residing in Toledo, where he appears to have settled, though from his name and his surname of El Greco, the Greek, he was doubtless a native of Greece. He painted many pictures in Toledo, and acquired a great reputation in Spain. El Greco made the marble decorations of the altar (retablo), and the altarpiece of the Parting of Christ's Raiment before the Crucifixion, for the sacristy of the cathedral of Toledo, on which he was occupied from 1577 until 1587, when he was paid for the whole work 319,600 maravedis, of which 119,000 were for the picture; about 100*l*. sterling altogether, but owing to the change in the value of Spanish money it is now perhaps impossible to calculate the sum accurately. He was however not engaged exclusively on this work all this time; he painted other works in the meanwhile, and for Philip II. an altarpiece of the martyrdom of St. Maurice for the Escorial, which however Philip was dissatisfied with. It is now in the chapel of the college; a picture by Romulo Cincinnato was substituted for it over the altar of the chapel of St. Maurice in the Escorial. The objections to this picture were a certain hardness of colour and extravagance of design which El Greco is said to have introduced to prevent the picture being mistaken for a work of Titian, which it seems had been the fate of some of his best pictures.

As an architect he designed the Casa del Ayuntamiento, or mansion-house, of Toledo, and the churches of La Caridad and of the convent of the bare-footed Franciscans at Illescas; and he executed also a great part of the paintings and sculptures of these churches. In 1590 he designed the church of the Augustines at Madrid, called the Donna Maria de Aragon, and painted the principal altarpiece of their college. He designed also several monuments, which are among his best works. He died at Toledo in 1625, according to Palomino, seventy-seven years of age; and was buried with great pomp in the church of St. Bartholomew.

El Greco's pictures were still very numerous at the end of the last century; Cean Bermudez enumerates a great many in Toledo, Illescas, Escalona, Bayona, in Segovia, La Guarda, Mistoles, Casarrubois, Siguenza, Medina Celi, Valencia, Leon, at the Escorial, and in Madrid. Many have probably since been removed. Mr. Ford, in his 'Handbook of Spain,' notices only three pictures by this painter—Christ bearing his Cross, and a Nativity, and an Adoration, in the Salon de la Sacristia al Toledo. The pictures of El Greco are greatly praised; his best works have been considered to be the Preparation for the Crucifixion and the Parting of Christ's Raiment in the cathedral of Toledo; and the Entombment of Don Gonzalo Ruiz, Count Orgaz, in the church of Santo Tomé at Toledo. The burial of Conde de Orgaz was painted in 1584 for the archbishop of Toledo, Cardinal Don Gaspar de Quiroga, for the great sum of 2000 ducats according to Cumberland. The Count Orgaz was the founder of the Augustine convent of San Estevan at Toledo, and this picture was painted in honour of the foundation—the Saints Augustine and Stephen are represented depositing the count in his tomb, and the picture contains the portraits of many distinguished persons of the time.

His son George Manuel Theotocopuli, was also a sculptor and architect of eminence. He was appointed sculptor and architect to the chapter of the cathedral of Toledo in 1625: he died at Toledo in 1631. He was the architect of the ochavo of the cathedral: it is an octagon decorated with precious marbles and a painted dome, and is used as the treasury-house of the Virgin, where her splendid dresses are kept, as well as many precious relics.

THERA'MENES was a native of Ceos, and the adopted son of Hagnon, or Agnon, an Athenian. He acted a very prominent part about the close and after the end of the Peloponnesian war. He first appears in the history of Greece as taking a part in public affairs in B.C. 409, when, in conjunction with Antiphon, Phrynichus, and Pisander, he endeavoured to upset the democratical constitution of Athens. In B.C. 410 he took part with Thrasybulus in the battle of Cyzicus, and, in B.C. 406, in the celebrated battle of Arginusae. On this occasion, on which the Athenians gained a glorious victory, many lives were lost in the wrecks of their ships, which it was thought might have been saved if proper care had been taken. Theramenes and Thrasybulus had been commissioned by the Athenian generals to take care of the wrecks and to save the men, but they were prevented by a storm from accomplishing this object. The generals in their despatch to Athens concealed the commission they had given to Theramenes and his colleague, as it was clear that the latter would be severely punished for their apparent neglect. After the first report, the generals themselves were summoned to return to Athens, and in self-defence they were compelled to give an accurate account of the occurrence, and the more so as they had reason to believe that Theramenes and Thrasybulus were instigating the people against them. That their suspicion was not unfounded became evident afterwards, for when six of the generals were actually brought to trial, Theramenes was base enough to appear foremost among their accusers. The generals defended themselves; and the late hour of the day rendering it impossible to take the votes of the assembly, the business was adjourned to another day. During the interval, Theramenes and the other enemies of the generals exerted themselves to excite the indignation of the people. On the day appointed for the next meeting a number of persons hired by Theramenes appeared in the assembly dressed in mourning, to rouse the sympathies of the people for the loss of their friends and exasperate them against the alleged authors of their misfortune. After various debates eight of the generals were condemned to death, and six of them who were present at Athens, were executed immediately. The blame of this act of cruelty falls mainly upon Theramenes, "who had taken advantage of the uncommon forbearance and candour of his victims, and of his own reputation, which had never before been stained by any atrocious crime, to effect their destruction."

Soon after the execution of the generals, the eyes of the Athenians were opened, it is said, by Thrasybulus, to their innocence, and it was decided that those who had misled the people should be proceeded against, and that they should give security for their appearance at the trial. Theramenes however, either by his skill or by accident, not only avoided the prosecution, but retained his place in the popular favour. In the following year (B.C. 405), shortly after the battle of Ægos Potami, when an Athenian embassy had been rejected by the Spartan ephori, Theramenes, who, though he belonged to the oligarchical party, yet kept up the appearance of a friend of the people, offered to go as ambassador to Lysander, who was blockading the city, while famine was raging within. Theramenes promised to procure favourable terms, if the people would trust him. The majority readily acceded to his proposal, and he went to the camp of Lysander. Here he stayed for upwards of three months, hoping that in the meantime the city would be reduced to such a state of weakness as to accept any terms, or that in the interval the oligarchical party would gain the ascendancy. There is moreover no doubt that he made Lysander acquainted with the plans of the oligarchs. When he returned to the city, he declared that he had been detained by Lysander, who himself had no power to decide upon the terms of peace with Athens, and that at last he had been directed by the Lacedæmonian general to apply to the government at Sparta. He was accordingly sent thither with nine colleagues, and invested with full power to negociate peace on any terms. Deputies of the Spartan allies met the ambassadors, and several of them insisted upon the total destruction of Athens; but the Spartans, with an air of generosity, declared themselves willing to grant peace on condition that the long walls and fortifications of Piræeus should be demolished, that all ships of war with the exception of twelve should be delivered up to them, and that Athens should join the Peloponnesian confederacy, and follow Sparta both by land and sea. (Xenophon, 'Hellen.,' ii. 2.) When Theramenes and his colleagues returned to Athens with these tidings, the famine had reached its height, but there were still some who refused to submit to the humiliating conditions. Theramenes and his party anxious to get rid of these few before the report was laid before the assembly, gained over a man of the name of Agoratus to bring accusations against them and get them all arrested. The plan succeeded, and the assembly was held in the theatre of Piræeus, where Theramenes urged the necessity of concluding peace on the terms proposed. Notwithstanding the opposition of some citizens to the treaty, and the taunts of others, who saw through the plans of Theramenes, peace was ratified, and Lysander entered Piræeus. [Lysander.]

After the withdrawal of the Spartan general from Athens, Theramenes, Critias, and their associates, who had assumed the supreme power, wishing to upset the democratical constitution, but to maintain some appearance of decency, invited Lysander to attend the assembly in which alterations in the Attic constitution were to be discussed. Theramenes undertook the management of the business, and proposed that the supreme authority should for the present be placed in thirty persons who should draw up a new code of laws. The presence of Lysander and the neighbourhood of the Peloponnesian troops overwhelmed all attempts of the friends of the people to maintain their constitution, and the proposal of Theramenes was adopted. Theramenes himself was one of the Thirty, and he nominated ten of the others. The outrages and atrocities committed by these Thirty spread general alarm in Attica, and the future was looked to with fearful apprehensions. Theramenes, perceiving the state of feeling at Athens, remonstrated with Critias, the most cruel among his colleagues. This was not from a feeling of humanity, but

simply because he saw that the measures of the Thirty would ruin them. Critias was unconcerned about all consequences, and Theramenes gave way. Repeated warnings on his part created some fear lest he should betray them and join the popular party, for he was notorious for his political inconstancy, from which he is said to have received the nickname of Cothurnus (the shoe which fits either foot). At the same time the Thirty became sensible of their dangerous position, and in order to strengthen themselves they made out a list of 3000 Athenians on whom a kind of franchise was conferred, while all the remaining Athenians were treated as outlaws. Theramenes again was dissatisfied with these proceedings, but the tyrants insisted upon disarming the Athenians, with the exception of the three thousand and the knights. The reckless cruelty and avarice of the Thirty grew worse every day, and it was determined that each of them should select out one rich alien who was to be put to death, and whose property should be taken by his murderer. Theramenes refused to have any share in this crime. This refusal increased the fears of his colleagues, and excited their hatred against him, and they resolved to get rid of him before he could become a dangerous enemy. An accusation was brought against him in the name of the Thirty by Critias before the council. He was charged with being hostile to the existing government, and with betraying its interests. Theramenes defended himself, and made such an impression upon the council, that it appeared willing to acquit him. Critias perceiving this, called into the council-chamber an armed band of his followers, whom he had kept in readiness outside, and conversed for a few moments with his colleagues. Hereupon he declared that with the consent of his friends he erased Theramenes from the list of the Thirty and of the three thousand, and that he might now be condemned to death without trial. Theramenes rushed to the Hestia (the altar of Vesta), and conjured the members of the council to protect him, and not to allow Critias to dispose of the lives of citizens; but the herald of the Thirty called in the Eleven (the executioners), who apprehended Theramenes and led him away to punishment. The council was struck with amazement at this bold movement, and Theramenes was hurried across the Agora by Statyrus and the Eleven to prison. When he had drunk the poison which was administered to him, he dashed the cup with the last few drops to the ground, and said, 'This is to the health of my dear Critias.' This happened in B.C. 404.

The manner in which Theramenes died has been admired by ancient and modern writers. But his fortitude was not based on the consciousness of a virtuous life, and he no more deserves admiration than a criminal to whom death is a matter of indifference. Thucydides (vii. 68) says of him that he was not wanting in eloquence and ability. Whether he wrote any orations is uncertain. (Cicero, 'De Orat.,' ii. 22; 'Brut.' 7.) He is said to have instructed Isocrates (Dionysius Hal., 'Isocrat.,' i.), and to have written on rhetoric. It may be true therefore, as Suidas says, that he wrote declamations; but it is much more probable that Suidas confounds him with a late sophist, Theramenes of Ceos. (Eudocia, 231; Fabricius, 'Biblioth. Græc.,' ii. 748; Ruhnken, 'Hist. Crit. Orat. Græc.,' p. 40, &c.)

(Xenophon, *Hellen.*, ii. 3; Plutarch, *Nicias*, 2; Scholiast on Aristoph., *Nub.*, 360; *Ranae*, 47, 546; Diodorus Sic., xiii. 38, &c.; Thirlwall; Grote; E. Ph. Hinrichs, *De Theramenis, Critiae, et Thrasybuli Rebus et Ingenio*, 4to, Hamburg, 1820.)

THESEUS (Θησεύς), the great national hero of Athens, is said to have been born at Trœzen, where his father Ægeus, king of Athens, slept one night with Æthra, the daughter of Pittheus, king of the place. Ægeus, on his departure, hid his sword and shoes under a large stone, and charged Æthra if she brought forth a son, to send him to Athens with these tokens, as soon as he was able to roll away the stone. She brought forth a son, to whom she gave the name of Theseus, and when he was grown up, informed him of his origin and told him to take up the tokens and sail to Athens, for the roads were infested by robbers and monsters. But Theseus, who was desirous of emulating the glory of Hercules, refused to go by sea, and after destroying various monsters who had been the terror of the country, arrived in safety at Athens. Here he was joyfully recognised by Ægeus, but with difficulty escaped destruction from Medea and the Pallantids, the sons and grandsons of Pallas, the brother of Ægeus. These dangers however he finally surmounted, and slew the Pallantids in battle.

His next exploit was the destruction of the great Marathonian bull, which ravaged the neighbouring country; and shortly after he resolved to deliver the Athenians from the tribute that they were obliged to pay to Minos, king of Crete. Every ninth year the Athenians had to send seven young men and as many virgins to Crete to be devoured by the Minotaur in the Labyrinth. Theseus volunteered to go as one of the victims, and through the assistance of Ariadne, the daughter of Minos who became enamoured of him, he slew the Minotaur and escaped from the Labyrinth. He then sailed away with Ariadne, whom he deserted in the island of Dia or Naxos, an event which frequently forms the subject of ancient works of art. The sails of the ship in which Theseus left Athens were black, but he promised his father, if he returned in safety, to hoist white sails. This however he neglected to do, and Ægeus seeing the ship draw near with black sails, supposed that his son had perished, and threw himself from a rock.

Theseus now ascended the throne of Athens. But his adventures were by no means concluded. He marched into the country of the Amazons, who dwelt on the Thermodon, according to some accounts in the company of Hercules, and carried away their Queen Antiope. The Amazons in revenge invaded Attica, and were with difficulty defeated by the Athenians. This battle was one of the most favourite subjects of the ancient artists, and is commemorated in several works of art that are still extant. Theseus also took part in the Argonautic expedition and the Calydonian hunt. He assisted his friend Pirithous and the Lapithæ in their contest with the Centaurs, and also accompanied the former in his descent to the lower world to carry off Proserpine, the wife of Pluto. When Theseus was fifty years old, according to tradition, he carried off Helen, the daughter of Leda, who was then only nine years of age. But his territory was invaded in consequence by Castor and Pollux, the brothers of Leda; his own people rose against him; and at last, finding his affairs desperate, he withdrew to the island of Scyros, and there perished either by a fall from the cliffs or through the treachery of Lycomedes, the king of the island. For a long time his memory was forgotten by the Athenians, but he was subsequently honoured by them as the greatest of their heroes. At the battle of Marathon they thought they saw him armed and bearing down upon the barbarians; and after the conclusion of the Persian war, his bones were discovered at Scyros by Cimon, who conveyed them to Athens, where they were received with great pomp, and deposited in a temple built to his honour. A festival also was instituted, which was celebrated on the eighth day of every month, but more especially on the eighth of Pyanepsion.

The above is a brief account of the legends prevailing respecting Theseus. But he is moreover represented by ancient writers as the founder of the Attic commonwealth, and even of its democratical institutions. It would be waste of time to inquire whether there was an historical personage of this name who actually introduced the political changes ascribed to him: it will be convenient to adhere to the ancient account in describing them as the work of Theseus.

Before this time Attica contained many independent townships, which were only nominally united. Theseus incorporated the people into one state, removed the principal courts for the administration of justice to Athens, and greatly enlarged the city, which had hitherto covered little more than the rock which afterwards formed the citadel. To cement their union he instituted several festivals, and especially changed the Athenæa into the Panathenæa, or the festivals of all the Atticans. He encouraged the nobles to reside at Athens, and surrendered a part of his kingly prerogatives to them, for which reason he is perhaps represented as the founder of the Athenian democracy, although the government which he established was, and continued to be long after him, strictly aristocratical. For he divided the people into the tribes or classes of Eupatridæ, Geomori, and Demiurgi, of whom the first were nobles, the second agriculturists, the third artisans. All the offices of state and those connected with religion were exclusively in the hands of the first class. Each tribe was divided, either in his time or shortly afterwards, into three phratriæ, and each phratria into thirty gentes (γένη). The members of the separate phratriæ and gentes had religious rites and festivals peculiar to themselves, which were preserved long after these communities had lost their political importance by the democratical changes of Cleisthenes. [CLEISTHENES.]

(Plutarch, *Life of Theseus*; Meursius, *Theseus, sive de ejus Vitâ Rebusque Gestis Liber Postumus*, Ultraject., 1684, where all the authorities are quoted: Thirlwall, Grote, &c.)

*THESIGER, SIR FREDERICK, M.P., D.C.L., is the youngest and only surviving son of Charles Thesiger, Esq., Collector of Customs in the island of St. Vincent, and nephew of Sir Frederick Thesiger who was aide-de-camp to Lord Nelson at the battle of Copenhagen. He was born in London in July 1794, and entered the navy in 1803 as midshipman of the Cambrian frigate. His elder brother however dying while he was still a boy, and his father's West India property having been destroyed by the eruption of a volcano, he abandoned the navy for the legal profession, and after keeping the necessary terms was called to the bar at Gray's Inn in 1818. For many years he went the Home Circuit, of which he became the undisputed leader. His principal practice was in Westminster Hall and the Surrey Sessions, where he was regularly retained by the parish of Christ Church. He greatly distinguished himself before the committee on the Dublin Election in 1835, which sat daily for several months. On this occasion he was counsel for Mr. O'Connell, and though unsuccessful in the issue, he conducted a hopeless case with a degree of perseverance and quiet confidence, and a readiness of resource which were the object of general admiration. In 1834 he became a King's counsel—and in March 1840 entered parliament as M.P. for Woodstock, which he represented until 1844. In this year, he was elected for Abingdon, on being appointed Solicitor-General under the administration of Sir Robert Peel, and in the following year succeeded the late Sir W. W. Follett as Attorney-General, but resigned on the retirement of his party in 1846. He continued to represent Abingdon down to the dissolution in 1852, when he was returned for Stamford, a borough in which the influence of the Marquis of Exeter greatly preponderates. He was re-appointed Attorney-General in 1852 under the Earl of Derby, of whose political opinions he is a leading supporter. The

most effective of his parliamentary speeches was that which he delivered on the Chinese war soon after entering St. Stephen's. His success as an advocate is thought to have depended less on his deep acquaintance with the principles of jurisprudence than on his singularly persuasive eloquence, joined with great earnestness on behalf of his client.

THESPIS, a native of Icaria in Attica, who lived in the time of Solon and Pisistratus, about 535 B.C. The ancient traditions unanimously represent him as the inventor of tragedy. The manner in which this invention is said to have originated is stated differently. According to one account, which is also adopted by Horace, it arose from Thespis travelling during the festival of Dionysus through Attica upon a waggon, on which he performed comic plays. This tradition however is based upon a confusion of tragedy with comedy, the invention of which is not ascribed to Thespis by any ancient authority. The invention of Thespis consisted in nothing else than in introducing a person who at the Dionysiac festivals in the city of Athens entered into conversation with the chorus, or related a story to it. The designation of this actor was Hypocrites (ὑποκριτής), that is, the 'answerer,' because what he said or acted answered or corresponded with the songs of the chorus. By means of masks, the invention of which was likewise ascribed to Thespis, he was enabled to act different characters one after another. Some writers who considered the chorus itself as a second actor, speak of two actors in the time of Thespis, and consequently state that Æschylus introduced a third actor. (Themistius, 'Orat.,' xxvi., p. 382, edit. Dindorf.) Whether Thespis wrote his plays is not quite certain, although Donatus ('De Comœd. et Tragœd.,' in Gronovius' 'Thesaurus,' viii.; p. 1387) expressly says so, but the tragedies bearing the name of Thespis in the time of the Alexandrines cannot be considered as genuine. It is an historical fact that Heraclides Ponticus forged tragedies under the name of Thespis; and the few fragments of Thespis quoted by ancient writers are unquestionably passages of such supposititious works. The tragedies of Thespis must have fallen into oblivion and have perished at the time when the Attic drama reached its perfection: some of his choral songs however appear to have been known as late as the time of Aristophanes, as we may infer from the concluding scene of the 'Wasps.' We know the titles of four of his tragedies: 'Pentheus,' 'The Funeral Games of Pelias or Phorbas,' 'The Priests,' and 'The Youths;' but of their construction nothing is known, except that each seems to have commenced with a prologue. (Themist., 'Orat.,' p. 382.)

Respecting the history of Thespis very little is known. Solon was present at the performance of one of Thespis's plays, and highly disapproved of dramatic performances, as tending to lead men to falsehood and hypocrisy. Towards the end of the career of Thespis tragic contests were introduced at Athens, and Thespis probably contended for the prize with Choerilus and Phrynichus, who is called his disciple. Thespis is also said to have distinguished himself in orchestic, or the art of dancing (Athenæus, i., p 22), which however can only refer to his skill in instructing the chorus.

(Bode, *Geschichte der Dramat. Dichtkunst der Hellenen*, i., pp. 40-57; Müller, *Hist. of the Lit. of Greece*, i., p. 292, &c.)

THE'SSALUS, an ancient Greek physician, son of the celebrated Hippocrates, appears to have lived at the court of Archelaus, king of Macedonia, about 360 years before Christ. He was one of the founders of the sect of the Dogmatici, who also took the name of the 'Hippocratic' school, because they professed to follow the doctrines of that great man. However, both he and his brother Dracon, and his brother-in-law Polybus, are accused by Galen in several passages of not only mixing up with the opinions of Hippocrates the principles of later philosophers, but also of altering and interpolating his writings. Several of the works that go under the name of Hippocrates are by many critics supposed to have been written by Thessalus, viz. 'De Morbis,' the second, fifth, sixth, and seventh books 'De Morbis Vulgaribus,' and the second book of the 'Prædictiones,' or 'Prorrhetica;' but this conjecture is uncertain.

(Le Clerc, *Hist. de la Méd.*; Fabricius, *Biblioth. Græca*; Haller, *Biblioth. Medic. Pract.*; Sprengel, *Hist. de la Méd.*; Ackermann, *Hist. Literar. Hippocr.*; Choulant, *Handbuch der Bücherkunde fur die Ältere Medecin.*)

THE'SSALUS, one of the founders of the ancient medical sect of the Methodici, was born at Tralles in Lydia, and lived in the reign of the emperor Nero, in the first century after Christ. He was the son of a weaver, and followed the same trade himself during his youth, by which means he lost the opportunity of receiving a good education, and was never afterwards able to overcome this disadvantage. He appears however to have soon given up this employment, and applied himself to the study of medicine, by which he acquired a great reputation, and amassed a large fortune. His whole character however, both intellectual and moral, is everywhere represented by Galen in a very unfavourable light; but it must be confessed that Galen himself appears to very little advantage in these passages, and goes beyond all bounds in his abuse of him.

Thessalus adopted the principles of the Methodici, but modified and developed them so much that he attributed to himself the invention of them. In fact on all occasions he appears to have tried to exalt himself at the expense of his predecessors; lavishing upon the ancients the most insulting epithets; calling himself by the title ἰατρονίκης (conqueror of physicians), because he thought that he himself surpassed all his predecessors as much as medicine is superior to all other sciences; boasting that he could teach the art of healing in six months; and telling the emperor Nero, in the dedication of one of his works, that none of those who had been before him had contributed anything to the advancement of medical science. By his boasting he attracted a great number of pupils, whom he took with him for six months to visit his patients; but most of them are said to have been common artisans and persons of very low extraction. Galen accuses him of knowing nothing of the action of drugs, though he had written on the subject. He did not care for inquiring into the causes of diseases, and was satisfied with certain problematical analogies; nor did he admit the value of prognostic signs. A further account of his opinions may be found in Le Clerc, 'Hist. de la Méd.; Haller, 'Biblioth. Medic. Pract.;' Sprengel, 'Hist. de la Méd.'

THE'VENOT, MELCHISEDEC, is said by all his biographers to have died at the age of seventy-one; and as his death happened in 1692, this places his birth in the year 1621. An entry in the printed catalogue of Thévenot's library informs us that he was uncle of the traveller Jean Thévenot, but beyond this we know nothing of his family or his circumstances. It is probable however, from the respectable missions to which he was appointed at an early age, from the large library he collected, and from his being able to devote himself to literary pursuits while apparently in the receipt of no pension, that his family was wealthy and well-connected.

It is stated that in his youth he visited several countries of Europe, but the earliest incidents of his life concerning which we have positive and authentic accounts are those mentioned in the brief autobiographical sketch prefixed to the printed catalogue of his library. He tells us that on his return from travelling in 1647, he was nominated resident at Genoa, but that the troubles of the Fronde interfering to prevent his taking possession of the post, he continued to follow the court till 1652. He was then sent to Rome, where he continued nearly three years; and being there at the commencement of the conclave which elected Alexander VII., the royal instructions respecting the part France intended to take on that occasion were addressed to him till the time of M. de Lionne's arrival. Thévenot alludes in mysterious phrase to a delicate and dangerous commission with which he was entrusted after the termination of the conclave, which he says he discharged to the perfect satisfaction of Mazarin and the other ministers. He attended Mazarin during the campaign in Flanders, 1655.

On his return to Paris, Thévenot devoted himself entirely to study. Frenicle, a mathematician, and Stenon, a naturalist, resided with him; and in the house adjoining his own he entertained a person to conduct chemical experiments. The meetings of scientific men which had been held in the houses of Père Mersenne and Montmort were transferred to Thévenot's mansion. The expenses thus incurred proved too heavy for his means, and he proposed to Colbert the establishment of a public and permanent association of scientific men under the patronage of the king. The suggestion accorded with the minister's inclinations, and a grand academy was projected, intended to embrace every branch of knowledge. The king's library was to be the place of meeting: the historians were to assemble there on the Mondays and Thursdays of every week; the amateurs of the belles-lettres on the Tuesdays and Fridays; the mathematicians and natural philosophers on the Wednesdays and Saturdays; and general assemblies of all the three classes were to be held on the first Thursday of every month. The historical class was allowed to drop, it being feared that its inquiries might occasion dangerous discussions; the Académie Française, instituted by Richelieu, remonstrated against the foundation of another literary academy; and the only part of Colbert's plan that was realised was the 'Académie des Sciences,' which commenced operations in the month of June 1666. Thévenot did not become a member of the Academy till 1685.

He had in the mean time however been diligently prosecuting his favourite studies. "Each of our company,' he says, "had his task and occupation: mine was to collect and publish in French whatever useful arts were practised among other nations. About this time I invented an air-level, of which I caused the description to be printed, and it is now acknowledged to be the most accurate that has yet been tried. To render geography more perfect, I collected and published three large volumes of a collection of voyages, upon which I had been working for some time. I had the honour to present them to the king, who examined them for nearly half an hour, and, after asking several questions, commanded me to continue the work. M. Colbert informed me that he had his majesty's orders to furnish me with everything necessary to carry out the design." This distribution of tasks took place about 1659, before the Academy had received its definitive constitution. The first volume of Thévenot's Voyages was published at Paris, in 1662. The author's preface announces a translation of the Voyages and Travels published by Hakluyt and Purchas, with the addition of some translations from the Oriental languages. The second volume appeared in 1664: the preface intimates that for the use of the numerous trading companies that have of late been formed in the kingdom, he has added an account of the present state of the Indies, noting the principal commercial establishments

and places of resort of the Dutch and Portuguese; a report from one of the factors of the Dutch East India Company to the directors; and an extract of a letter from the governor-general of the East India Company of France. The third volume was published in 1666, and the fourth in 1672. In the preface to the fourth volume Thévenot informs the reader that the constant discovery of travels which had escaped his research has obliged him to abandon the attempt to classify the voyages inserted in his collection, so that all relating to one quarter of the world should appear together. These four volumes were in folio; and during the remainder of his life Thévenot published in the same form a number of separate accounts of voyages, which, together with some left half printed at his death, were bulky enough to form a fifth volume. The edition of his collection printed after his death at Paris, in 1696, professes to contain all these miscellanea, but a complete copy is rarely to be met with. In 1683 Thévenot published a small book in 12mo, entitled 'Recueil de Voyages de M. Thévenot.' It contains 'A Discourse on the Art of Navigation, with some Problems which may supply in part the deficiencies of this useful art.' Among these problems he has inserted an account of the level above alluded to. The same volume contains an account of the museum of Swammerdam, with some memoirs by that naturalist, said on the special title-page to be 'Extracted, together with the travels which precede it, from the Transactions of the Society which met at the house of M. Thevenot.' It will be advisable to conclude the narrative of Thévenot's life before attempting to pronounce judgment on the merits of his publications.

Colbert died in 1683, and Louvois succeeding to the office of superintendent of buildings, succeeded likewise to the management of the royal library, which was regarded as belonging to that minister's department. Louvois appointed his son, afterwards known as the Abbé Louvois, who was then only nine years of age, librarian. It was necessary to find a deputy for so juvenile an officer: the Abbé Varés was first appointed, but he dying in September, 1684, the office was conferred upon Thévenot, on the understanding that such of his books as were not already in the royal library were to be purchased for it. The zeal which Colbert had manifested at the outset of his ministerial career for the augmentation of the royal collection had abated for some years before his death: from 1673 till his death no important acquisitions had been made. Thévenot found the library extremely deficient in English, German, and Dutch works, and he obtained permission to make arrangements for procuring from those countries their histories, laws, and accounts of their customs; in short, everything calculated to convey information regarding their governments and transactions. The inquiry after Greek and Oriental MSS. in the Levant, begun by Colbert, was continued by Louvois; and Thévenot, by that minister's directions, prepared and transmitted instructions to Messrs. Girardin and Galland and the Père Besnier for the prosecution of the search. It was also at his suggestion that a native of China, who had brought some Chinese books to Rome, was induced to visit Paris, and his books acquired for the king's library. On the death of Louvois a new arrangement was made for the management of the king's library, and about the same time Thévenot resigned or was dismissed from his appointment. There is reason to doubt whether he had given satisfaction as librarian: the historical memoir in the first volume of the printed catalogue of the king's library, which does ample justice to other officials, merely notices his appointment and resignation; and the notice of his life found in his own writing among his papers after his death, has very much the appearance of a defensive statement of his merits.

Thévenot did not long survive the termination of his connection with the king's library: he died on the 29th of October 1692.

Thévenot, in addition to most European languages, was able to read Hebrew, Syriac, Arabic, Turkish, and Persian. He commenced a series of observations on the variation of the magnetic needle in 1663, and prosecuted them with great perseverance till 1681. He suggested in 1669 the measurement of several degrees of the meridian along the Gulf of Bothnia: he invented his air-level about 1660, and recommended its adoption to facilitate observations of the latitude at sea, and he endeavoured to discover a natural unit of linear measurement for all nations. He possessed however rather the taste than the talent for strict scientific observation and reasoning, and this peculiarity was the cause in the first place of his anxiety to have men of science for habitual visitors, and of his eagerness to collect books of travels, printed or in manuscript, such works being calculated to gratify a mind which, without a capacity for severe labour, was fond of acquiring knowledge. In books of travels he found information regarding statistics, history, commerce, natural history, and science; and he could relish all these branches of knowledge and appreciate their importance, though he could not task himself to master any one of them. He undertook to publish a systematic collection of voyages and travels, as the task best suited to his turn of mind; but even this required more continuous effort than he was capable of: in the fourth volume the systematic arrangement was abandoned, and only some fragments of the fifth part were published at long intervals. Thévenot was one of those who promote science by imparting a contagious spirit of activity to others more than by anything they accomplish themselves. His taste for collecting books has been the means of supplying the king's library at Paris with some of its not least valuable MSS., some of which have yet to be turned fully to account. His collection of voyages too has been the means of preserving some curious and valuable narratives. If he did not make a good practical librarian, he at least pointed out the way in which the library might be rendered more complete; and besides preserving materials for geographers to work upon, he directed attention to the means of rendering the science more perfect. Some of his suggestions mentioned above were not without their influence in promoting the application of mathematics and astronomy to geographical research; and he was the first, by directing attention to the line of communication between the Caspian and China, and to the literature of China, to commence that series of investigations which has been so brilliantly carried on by the Jesuits of the 17th, and by the Remusats and Klaproths of the past and present century.

Sources from which this sketch has been compiled:—

1. 'Mémoire sur la Collection des grands et petits Voyages, et sur la Collection des Voyages de Melchisedec Thévenot,' par A. G. Camus, Paris, 4to, 1802. Owing to the incomplete condition of most copies of Thévenot's collection, this work is necessary to enable the reader to know what he has published. 2. 'Bibliotheca Thevenotiana sive Catalogus Impressorum et Manuscriptorum Librorum Bibliothecæ viri clarissimi D. Melchisedecis Thévenot,' Lutetiæ Parisiorum, 12mo, 1694. This volume contains the autobiographical sketch above referred to: the catalogue of Thévenot's library throws light upon his studies. 3. 'Recueil de Voyages de M. Thévenot,' Paris 1681. This volume contains the discourse on navigation, in which there are some incidental notices of Thévenot's pursuits. 4. 'Relations de divers Voyages curieux qui n'ont point été publiées ou qui ont été traduites de Hakluyt,' &c., Paris, 1663-1672. The 'Avis' prefixed to the different volumes of this edition contain matter for the biography of Thévenot. 5. 'Histoire de l'Académie des Sciences.' Tome i. contains a corroboration of Thévenot's assertions regarding his share in the institution of the Académie des Sciences. 6. 'Catalogue des Livres Imprimez de la Bibliothèque du Roi: Théologie, première partie,' à Paris, 1739: supplies the dates of Thévenot's appointment as librarian, and of his demission of the office. 7. Le Long et Fontette: 'Bibliothèque Historique de la France,' iv. 66.

THÉVENOT, JEAN, nephew of the preceding, was born at Paris the 7th of June, 1633. In the dedication of the first volume of his travels to his mother, he attributes to her exclusively the great care bestowed upon his education; and from this circumstance it may be inferred that his father died while he was a child. Thévenot distinguished himself as a student at the college of Navarre. The author of the sketch of his life, prefixed to the second volume of his travels, states that his attainments in the languages, physics, geometry, astronomy, and all the mathematical sciences, were respectable, and that he had studied with particular attention the philosophy of Descartes. But it is doubtful whether all these are to be understood as having been his college studies.

He left the college of Navarre before he had completed his eighteenth year. Possessing an independent fortune, his attention was for some time afterwards engrossed by the manly exercises which were then deemed indispensable accomplishments in a gentleman; but having contracted a taste for reading books of travels, he caught the contagious spirit of adventure, and commenced travelling himself in 1652. He visited in succession England, Holland, Germany, and Italy: and, making a prolonged stay at Rome (1654-55), witnessed the solemnities of the installation of Alexander VII. He had taken the pains to prepare an account of his observations during this tour, but judiciously resisted all persuasions to publish it, partly on account of his youth and partly on account of the want of novelty in the subject.

At Rome he became acquainted with the celebrated Orientalist d'Herbelot, who, being a good many years his senior, and already distinguished for his learning, acquired considerable influence over him. D'Herbelot freely communicated to his young friend the information he had collected regarding the East and its inhabitants, and the result of their conversations was that Thévenot determined to devote himself to exploring Asia. D'Herbelot proposed at one time to accompany him, but being prevented by some family matters, Thévenot set out alone.

Thévenot began his first journey from Malta on the 1st of November, 1655: he arrived at Leghorn, on his return, on the 8th of April, 1659. Having reached Constantinople in the beginning of December, 1655, he remained there till the end of August, 1666. Travelling through Brusa and Smyrna, and visiting Chio, Samos, and Rhodes, he arrived at Alexandria on the 29th of December. He proceeded without loss of time to Cairo, which he made his head-quarters for two years, making in the course of that time two excursions, the first to Suez and Mount Sinai, the other to Jerusalem and some of the adjoining districts of Syria. During his stay at Constantinople and Cairo he made himself master of the Turkish and Arabic languages. On his way from Egypt to Italy he touched at Tunis.

From Leghorn Thévenot visited several parts of Italy which he had not previously seen, and in particular resided for a short time at the court of Savoy, before he returned to France. The first volume of his travels, he says, was prepared for the press to gratify his friends, and especially his mother; and these were not with him mere words

of course, for he was more intent upon travelling and observing than publishing. Before his book had passed through the press, and without giving his friends any warning of his intention, he left Paris to renew his researches in the East, and sailed from Marseille on the 6th of November, 1663.

This time his object was to visit Persia and the Indies. He arrived at Alexandria on the 4th of February 1664: from Alexandria he sailed in a few days to Sidon; and from Sidon he visited Damascus. After a stay of twenty-four days in that city he went to Aleppo, where he remained two months; and then, travelling by Bir and Orfa to Mosul, descended the Tigris to Baghdad. From Baghdad he travelled to Ispahan, by the way of Hamadan. Having remained five months at Ispahan, he left it, in company with Tavernier, for Schiraz and Gombroon, intending to sail for India from that port, but the jealousy of the Dutch agents obliged him to return to Schiraz. After examining the ruins of Tshelminar (Persepolis) he proceeded to Basrah, and embarked at that port for Surat, where he arrived on the 12th of January 1666. Surat continued his head-quarters till February 1667, during which time he made excursions to Guzerat, the court of the Mogul, and to the Deccan. On his return to Persia he spent five months at Ispahan. He had several attacks of illness in India, and having been wounded by the accidental discharge of one of his own pistols at Gombroon, his cure was tedious. His constitution was probably undermined; for, attacked by fever on his way from Ispahan to Tabriz, he died at Miana, on the 28th of November 1667. During this journey he had acquired a knowledge of the Persian language.

The narrative of Thévenot's first journey to the East was prepared for the press by himself, but was not published till after his departure from Persia. The account of his travels in Persia, and that of his travels in India, were published (the former in 1674, the latter in 1684) by an editor who is called, in the 'Privilége du Roi,' the Sieur Luisandre, and who states that he was Thévenot's executor, and employs expressions which would lead us to believe that he had married the traveller's mother. The editing of these two volumes has been respectably performed.

Thévenot possessed a natural talent for observation, and the power of expressing himself accurately and unaffectedly. Nothing of importance appears to have escaped his notice: his manner of telling his story impresses the reader with a confidence in his good faith, and his statements have been corroborated on many material points. His mastery of the Turkish, Arabic, and Persian languages gave him an advantage that scarcely any other Oriental traveller of his day possessed. His practice of residing for some time in the principal towns of the countries he visited familiarised him with the customs of the natives. His descriptions of external objects are distinct, and his routes accurate. He had collected a Hortus Siccus in India, and had laid beside each specimen an account of the habitat and characteristics of the plant, along with its name in the Portuguese, Persian, Malabar, and (what his biographer terms) the Indian and Banian languages. This collection came into the possession of Melchisedec Thévenot, and is mentioned in the printed catalogue of his library. Jean Thévenot had also made a collection of Persian and Arabic manuscripts, of which Tavernier says the cadi of Miana kept the best to himself. The matured judgment, and talent for observation and description, displayed in Thévenot's works, are astonishing in one who had been a wanderer from his twentieth year, and who died in his thirty-fourth. His travels, originally published in three volumes, in quarto, which appeared respectively in 1665, 1674, and 1684, were reprinted in Amsterdam, in five duodecimo volumes, in 1689, and at the same place, in the same form, in 1705, 1725, and 1727. A Dutch translation of them was published in 1681, an English translation in 1687, and a German translation in 1693.

This sketch has been compiled from the account of Thévenot's life prefixed to the second volume of his travels, from the travels themselves, and from some incidental notices in Tavernier.

THEW, ROBERT, was the son of an innkeeper at Patrington, in the East Riding of Yorkshire, where he was born, in 1758. His education was neglected, and at a suitable age he was bound apprentice to a cooper. After the expiration of his appenticeship Thew continued for a time to work at the business to which he was brought up; and Chalmers states that, during the American war of independence, he served as a private in the Northumberland militia. According to the 'Gentleman's Magazine,' his attention was first directed to engraving about the age of twenty-six; when, it is stated, he happened to see an engraver at work, and although he had never practised drawing, he procured a copper-plate, and engraved an old woman's head, from a picture by Gerard Douw, with such extraordinary skill that he was, on the recommendation of Charles Fox, the Duchess of Devonshire, and Lady Duncannon, appointed historical engraver to the Prince of Wales. Whatever foundation there may be for this story, it must be received with some allowance, because a considerable degree of mechanical dexterity is indispensable for the production of a good copper-plate engraving. A more probable account is that about 1783 he settled at Hull, and became an engraver of shop-bills, cards, &c. Chalmers states that he engraved and published a plan of Hull, which is dated May 6, 1784; and that shortly afterwards he solicited subscriptions for two views of the dock at that place. The latter are large aquatint prints, drawn and engraved by Thew, with the assistance of F. Jukes in the aquatinting department; and they were published in London by Thew himself, in May 1785. Copies of them are preserved in the collection of George III., now in the British Museum. In 1788 Thew was introduced to Alderman Boydell by the Marquis of Caermarthen (afterwards duke of Leeds), whose patronage he had obtained by the construction of a camera obscura on a new principle; and Boydell immediately commissioned him to engrave Northcote's picture of the interview between the young princes, from 'Richard III.,' act iii. sc. 1. This plate was published in 1791, at which time Thew held the appointment above alluded to, of engraver to the Prince of Wales. He subsequently engraved eighteen other plates for the Shakspere Gallery, and part of a nineteenth. Several of these are among the best in the collection, and display a high degree of mechanical skill, as well as an unusual amount of spirit and expression. That of Cardinal Wolsey entering Leicester Abbey ('Henry VIII.,' act iv., sc. 2), from a picture by Westall, is deservedly celebrated as a fine specimen of the style known among artists as stipple engraving; and in consequence of its superior beauty, proof-impressions of it were, according to the 'Gentleman's Magazine,' charged double the price of any other in the whole work. Thew died in July 1802, at Stevenage (or Roxley, according to the 'Gentleman's Magazine') in Hertfordshire. (*Gent. Mag.*, Oct. 1802, p. 971; Chalmers, *Biog. Dict.*)

THIBAUT, fifth count of Champagne, and first king of Navarre of that name, occupies a respectable rank among the Troubadours. It has been pretty satisfactorily shown by recent writers on the subject that the scandalous stories told of this king by Matthew of Paris and others rest upon no satisfactory evidence. They have however been more successful in disproving the tales of their predecessors than in substituting anything in their place. They have rendered Thibaut's biography in a great measure negative.

He was born about the beginning of the year 1201, and has been called Theobaldus Posthumus, on account of his father having died before his birth. His mother, Blanche, daughter of Sancho the Wise, king of Navarre, took charge of and governed his extensive territories as regent for twenty years. A taste for literature was hereditary in the family of Thibaut. His grandmother, Marie of France, held, about the middle of the 12th century, one of the most celebrated 'Courts of Love,' and some of her judgments have been preserved by André le Chapelain. His mother Blanche induced by her commands Aubein de Sezano to compose several songs, after he had solemnly renounced the practice of poetry. With such examples before him it was natural enough that the young Count of Champagne should contract a taste for rhyming.

An attempt was made in the year 1214 to wrest the territories of Champagne from the widow and her son. The father of Thibaut was a younger son: his elder brother Henry followed Philippe Auguste to the Holy Land, and, marrying there a sister of Baldwin IV., king of Cyprus and Jerusalem, had by her two daughters, Alice, queen of Cyprus, and Philippa, who married Airard de Brienne. The father of Thibaut V., after his brother's departure for Palestine, took possession of Champagne and Brie, which were held without challenge by him, and by his widow in name of her son, till 1214. Airard de Brienne then claimed them in right of his wife. Philippe Auguste decided in favour of Thibaut, and the sentence was confirmed by the peers of France, in July 1216, on the ground that Henry, when departing for the East, had ceded all his lands in France to his brother, in the event of his not returning. In November 1221, the seigneur of Brienne was persuaded to abandon his claims upon receiving a compensation.

In the same year Thibaut took upon himself the management of his domains, which rendered him, by their extent, and the title of count palatine, which they conferred upon their holder, the most powerful vassal of the crown. During the brief and troubled reign of Louis VIII. (July 1223, to November 1226), Thibaut distinguished himself by nothing but the pertinacity with which he insisted upon his feudal rights. At the siege of Rochelle he consented to remain till the town was taken, but exacted in return a declaration from the king that by so doing he did not render himself liable on any future occasion for more than the 40 days' service in arms due by the vassals of the crown. In the crusade against the Albigenses (induced probably by regard for the Count of Toulouse, who was his kinsman) he resisted every entreaty of the king to remain with the army after the 40 days had expired; and his departure from it was one of the foundations for the stories afterwards circulated to his disadvantage.

On the death of Louis VIII. a league was formed by a number of the most powerful French nobles to prevent the queen from acting as regent. Thibaut was at the outset a party to this confederacy. There are extant letters of Pierre, duke of Bretagne, and Hugues de Lusignan (dated March 1226, which, as the year is now made to commence, would be called 1227) authorising him to conclude in their name a truce with the king. The regent however found means to detach the Count of Champagne from his allies; for an attempt which they made soon after to obtain possession of her person and the king's was frustrated by the opportune arrival of Thibaut at the head of a strong body of horse. The Duke of Bretagne and his coadjutors were much incensed at the desertion of the Count of Champagne, and appear to have soon after formed the project of harassing him by supporting the claims of the Queen of Cyprus upon Cham-

pagne and Brie. He was however, on account of his wealth, too desirable an ally to be lost without an endeavour to regain him. Overtures of reconciliation were made, in consequence of which Count Thibaut engaged in 1231, to take to wife the daughter of Pierre of Bretagne. Thibaut had been twice married before; in his eighteenth year to Gertrude, daughter of the Count of Metz, from whom he was divorced, and afterwards to Agnes de Beaujeau, by whom he had a daughter. The regent, fearing the consequences of this reconciliation, interfered to break it off. The marriage-day had been fixed, and the bridegroom was already on his way to the place where it was to be celebrated, when letters from the king, forbidding him to conclude the engagement, were delivered to him. He obeyed the royal mandate.

This insult determined the confederates to carry into execution their original project. They sent for the queen of Cyprus, and invaded Champagne, avowedly for the purpose of putting her in possession of it. The king marched to the assistance of Thibaut, and under his auspices a compromise was arranged. Thibaut ceded to the queen of Cyprus lands to the value of 2000 livres yearly, and paid her in addition 20,000,000 of livres in money. This sum was advanced by the king, who received in return the estates of Sancerre and others which Thibaut's father had held before he acquired Champagne.

Here seems the proper place to notice the stories told by Matthew of Paris regarding the loves of Thibaut and Queen Blanche, and the poisoning of Louis VIII., laid to the charge of the former. Matthew only mentions the accusation as a rumour he had heard. No other historian of equal antiquity mentions them. Had Thibaut been suspected of being the murderer of the king, the charge would probably have been urged against him by one or other of the rival factions, with whom he played fast and loose immediately after. There is not a passage in his poems that can be interpreted into a declaration of attachment to Blanche, who was moreover thirteen years his senior. But it is easy to see how the rumour mentioned by Matthew of Paris arose. A rhymed chronicle, apparently of the age of Thibaut, represents him as going about (1230) in disguise to learn how men spoke of him, and discovering he had no friends. About this time there were violent disputes between the University of Paris and the papal legate, and, the queen supporting the legate, the wild students made and sang ribald songs attributing this report to a guilty passion for his person. In times of civil dissension it is generally found that parties otherwise totally unconnected catch up and spread each other's scandalous reports when it suits their purpose. The queen, the legate, and the Count of Champagne were all unpopular; the dissolute students had circulated imputations against the chastity of the two former; and the interference of the king to prevent the marriage of the last-mentioned with the daughter of the Duke of Bretagne would, under such circumstances, be easily interpreted into a plot of the queen-mother to keep him for herself. It was amongst the students that the first story was invented, and that is the quarter whence Matthew of Paris most probably obtained much of his information regarding French affairs.

In 1232 Thibaut married a daughter of Archambaud VIII. of Bourbon. In April 1234, he succeeded to the throne of Navarre, on the death of Sancho the Strong. In 1235 he quarrelled with Saint Louis about the territories he had ceded to the king at the time of the arrangement with the queen of Cyprus, representing them as merely transferred to the king in security for the money he advanced, while the latter asserted that they had been sold to him for that sum. It came to blows, and Thibaut was beaten. In 1239 Thibaut took the cross and set out at the head of an expedition to the Holy Land. He displayed none of the talents of a general. Unable to procure ships to transport his forces to the scene of action, he marched through Hungary and Thrace. Arrived in the neighbourhood of Byzantium, his treasure was so completely expended, that his followers had to support themselves by plunder. In an engagement near Cæsarea the division of the army under his immediate command was beaten, although the other was victorious. He got involved in the defiles of Taurus, and lost two-thirds of his men. Lastly, at the final defeat at Ascalon, he fled ingloriously before the battle was ended, leaving his followers to their fate. He returned to Pampeluna, which he had made his capital, in 1242, and died in 1253, having done nothing worthy of notice in the interim, leaving a widow and six children.

The poems attributed to Thibaut are in number sixty-six, and there appears no reason for questioning the authenticity of any of them. Thirty-eight are devoted to the expression of passionate complaints and ecstasies; three recount his amorous adventures with peasant-girls; twelve are what may be called rhymed law-cases in matters of love; the rest are exhortations to engage in the Crusade, or invectives against the immorality of the age. The passion of the amorous poems is not very intense: there scarcely needed the few lines appended to most of them, addressed to some brother-troubadour, to show that they are mere displays of the author's cleverness. The cases for the Court of Love are ingenious and insignificant, like all other compositions of that kind. The fifty-fourth song, an exhortation to join the Crusade, is spirited. The sixty-fifth, in which the God of Christians is compared to the pelican feeding its young with its blood, is characterised by a blended tone of toleration and enthusiasm. In the sixty-sixth he starts a theory that the law of God is ripe and wholesome fruit, and that Adam sinned by eating unripe fruit. Thibaut's versification is correct and sweet. There is a spirit of generosity about his poems that is creditable to himself: the neatness and finish of his verses are more attributable to the degree of perfection to which the art had been previously carried by others than to the author's own talents. Altogether his literary productions leave a more favourable impression of his character than the part he played as a warrior and politician.

(*Les Poësies du Roy de Navarre*, par Levesque de la Ravalière, 12mo, Paris, 1742; *Histoire de S. Loys, IX. du nom, Roy de France*, par Messire Jean, Sire de Joinville; par M. Claude Menard, 4to, à Paris, 1617; *De Bello Sacro Continuatæ Historiæ Libri VI.*, Basilio Johanne Herede authore, Basiliæ, fol. 1560; Baylo; Moreri; and *Biographie Universelle*, in voce 'Thibaut.')

THIBAUT, ANTON JUSTUS FRIEDRICH, a celebrated German jurist, was born on the 4th of January 1772, at Hameln in Hanover. In 1792 he went to Göttingen to study the law; he continued his studies at Königsberg; and he finished them at Kiel, where he became acquainted with Niebuhr. In this university he took the degree of D.C.L, and in 1796 was admitted as a junior teacher of the law. He soon rose to eminence, and at the age of twenty-seven was appointed ordinary professor of civil law. In 1802 he went in the same capacity to Jena, where he published his 'System des Pandekten-Rechts,' the first systematical attempt of the kind that was written in the German language, the former works on that subject having been written in Latin. The merits of this excellent work were generally acknowledged, and Thibaut was chosen by the Emperor Alexander one of the foreign members of the commission of legislation for Russia, and in 1805 he was invited to the university of Heidelberg, where he remained till his death. Though scarcely past thirty, he was considered to be the first civilian in Germany after Hugo, Savigny having not yet attained his great reputation. Twice Thibaut was chosen prorector of the university of Heidelberg, and nine times he filled the office of dean of the faculty. He was also chosen deputy of the university in the first chamber of the States of Baden, but as his new duties interfered with those of a teacher, he resigned the office. In 1826 he was made a privy councillor. His fame and popularity among the students led to his receiving invitations from other universities, as for instance from Leipzig, where the place of professor primarius of law was offered to him with a very large income, besides a prebend in the chapter of Merseburg; but nothing could induce him to leave Heidelberg. In 1830 he was knighted by the Grand-Duke of Baden, his former pupil, who in 1834 appointed him judge for the grand-duchy, in the newly established tribunal of arbiters for the domestic affairs of Germany. In 1837 he was chosen Membre correspondant de l'Académie des Sciences Morales et Politiques, for the section of legislation and jurisprudence. Thibaut died on the 28th of March 1840, with the well-deserved reputation of being equal to Savigny as a civilian, and superior to him as a teacher and a practical jurist. The great object of Thibaut was to distinguish clearly between the obsolete portions of the Roman law, and those which were of real practical use. In his private life Thibaut was most amiable; to many a poor student he proved a kind father; to many who had talent a wise friend. His house was open to all his pupils, whether introduced to him by others or by themselves; but he showed particular attention to those who, besides their legal knowledge, showed proficiency in music, of which he was a profound judge. His little work on Purity of Music quoted below is a specimen of his refined taste in this respect.

The principal work of Thibaut is his 'System des Pandekten-Rechts,' mentioned above, of which the eighth edition was published at Heidelberg in 2 vols. 8vo, 1834; and a ninth edition was edited after the author's death, by Professor Buchholtz, Jena, 1846. This work is in the hands of nine out of ten lawyers in Germany, but though of the highest value, it is rather a difficult book to beginners. The following are the other works of Thibaut according to the date of their publication:—1, 'De genuina Juris Personarum et Rerum Indole veroque hujus divisionis Pretio,' 8vo, Kiel, 1796, is a dissertatio inauguralis which brought the young author the honour of being attacked by Hugo. 2, 'Juristische Encyklopadie und Methodologie,' 8vo, Altona, 1797. 3, 'Versuche über einzelne Theile der Theorie des Rechts' (Essays on several Branches of the Theory of the Law), 2 vols. 8vo, Jena, 1798-1802; 2nd edit., 1817, translated into French by De Sandt et De Chassat, Paris, 1811. 4, 'Ueber Besitz und Verjährung' (On Possession and Prescription), 8vo, Jena, 1802, a work which caused a great sensation, but was afterwards thrown into the shade by Savigny's work on Possession. 5, 'Civilistische Abhandlungen' (Essays on Civil Law), 8vo, Heidelberg, 1814; 2nd edit., 1822. 6, 'Ueber Reinheit der Tonkunst' (On Purity of Music), 8vo, Heidelberg, 1825; 2nd edit., 1826. 7. 'Ueber die Nothwendigkeit eines Allgemeinen bürgerlichen Rechtes in Deutschland,' (On the Necessity of a Common Code of Laws for Germany), 8vo, Heidelberg, 1814. This work placed its author at the head of a great legislative movement, and a short explanation is necessary in order that the reader may understand it. Ancient German laws and a large portion of the Roman law exist there together, the former referring principally to landed property, entailed estates, and others called 'noble estates,' the different hereditary and temporal tenements of the peasantry, the

succession to such estates, the legal consequences of marriage inasmuch as it effects complete communion of property, personal and real, between husband and wife, further the remnants of feudal institutions, and others; while contracts, the common succession to personal property and to land, except entailed estates either noble or villain, testaments (in a great measure) and many other things are regulated by the Roman law. In some parts of Germany the German and Roman elements of the law are knitted together by modern legislation into a regular code, civil and criminal, as the Austrian code; the Prussian, which is in force in the greater portion of the kingdom of Prussia; the Bavarian criminal code, the work of Feuerbach, in Bavaria and Oldenburg. But the civil law in the latter two countries and nearly the whole of Germany, except Austria and Prussia, is that compound of Roman and German elements which has been mentioned above. Besides the 'Common Law,' by which is meant the Roman-German compound aforesaid, there is a variety of provincial and local laws, among which the laws of the cities of Magdeburg, Hamburg, and Lübeck deserve a particular attention, especially the law of Lübeck, since it is not only shaped into the form of a code, but is the common law of nearly all the towns of North-Eastern Germany as well as those in the adjacent provinces of Eastern Prussia and the so-called German provinces of Russia, Courland, Livonia, and Esthonia. To augment the difficulties, the French code became the common law in the Rhenish provinces and in the grand-duchy of Baden.

This sketch, however imperfect, may be sufficient to show that the administration of the law in Germany is no easy matter; and that the difficulties increase in proportion to the extent of the jurisdiction of the different courts; and hence the strange, yet under such circumstances necessary fact, that the faculties of law in the various universities were, and partly still are, so many courts of justice before which cases used to be brought which require more learning, especially historical learning, than is generally possessed by the members of the common courts of justice. Thibaut's proposal was to fashion this legal chaos into a general code, as was done in France; and although he admitted that the task would be very difficult, he maintained that what had been done in France would diminish the difficulty. His plan soon became popular, but he also met with decided adversaries, among whom Savigny took the lead, who contended that Germany was not yet ripe "for a common legislation; that the idea itself was good, but that there were so many scientific (rather theoretical) differences among the jurists concerning the most important points, that every attempt would prove abortive till matters had previously been settled scientifically." Savigny also could refer to an example, the Prussian code (Landrecht), which, though only an experiment upon a portion of Germany, is yet considered to be a failure: he avoided to speak of the Austrian code. Thibaut has entered into many details concerning the important question of a common code for Germany, in several of his numerous essays, dissertations, and treatises in the principal legal reviews of his country. He was the founder of the 'Civilistisches Archiv,' and the 'Heidelberg Jahrbücher.'

(*The Life of Thibaut*, in *Heidelberg Jahrbücher*, year 1840.)

THIELEN, JAN PHILIP VAN, was born at Mechlin in 1618. He was of a noble family, and lord of Cowenburg. Though he received an education suitable to his rank, and was instructed in every branch of polite literature, his predilection for the art of painting induced him to become a disciple of Daniel Segers. Having voluntarily placed himself under so able an instructor, his improvement, as might have been expected, was rapid. His subjects were usually in the taste of Segers, garlands of flowers, with some historical design in the centre, or festoons twining round vases enriched with representations in bas-relief. He always copied from nature, and chose his flowers in the entire perfection of their beauty, grouping them with great taste. His pictures are very highly finished, with a light touch, perhaps less spirited than the works of Segers; but it is sufficient praise to say that his performances rivalled those of his master. He was much employed by Philip IV., king of Spain, for whom most of his finest performances were painted. Two of his capital pictures were at Mechlin; they represented garlands and flowers, and many insects of different kinds on the leaves, all finished with exquisite delicacy. The figure of St. Bernard is in the centre of the one, and that of St. Agatha in the other. Weyermann also highly commends one, which has in the centre a nymph sleeping, watched by a satyr, the figures being painted by Pœlemburg. He died in 1667. Von Thielen seldom inscribed his name on any of his works; he generally marked them J. or P. Couwenburg.

* THIERRY, AMÉDÉE-SIMON-DOMINIQUE, was born at Blois, in the department of Loir-et-Cher, on August 2, 1797. After receiving a careful education, he at first devoted himself to teaching, and received from Vatimesnil the appointment of Professor of History at Besançon, where, notwithstanding his moderation, his opinions were disapproved of by the government, and he experienced many official persecutions. Under the ministry of Polignac his lectures were suspended by order. After the revolution of July 1830, he was named prefect of the department of Haute-Saône. In 1831 he was elected a member of the Académie des Sciences. During the last ten years of the reign of Louis Philippe he filled the office of master of requests in the council of state, and he has been continued in the office under the Empire. In addition to the assistance afforded by him to his brother Augustin, he is the author of an exceedingly interesting 'Histoire de la Gaule sous la domination romaine,' 1826; of a 'Resumé de l'Histoire de la Guienne,' 1828; of a 'Histoire d'Attila de ses fils et de ses successeurs en Europe, suivi de legendes,' 1856; and a 'Histoire des Gaulois, depuis des temps les plus reculés jusqu'à la soumission de la Gaule,' &c., 1857. He is also the author of a series of interesting essays upon various characters and events connected with Gallia during the Frankish domination, which have appeared within the last few years in the 'Revue des deux mondes.'

THIERRY, JACQUES-NICHOLAS-AUGUSTIN, the distinguished historian, the elder brother of the preceding, was born at Blois on May 19, 1795. In 1805 he commenced his studies in the college of his native town; in 1811 he entered the normal school; and in 1813 he became a teacher in a provincial school. In 1814 he went to Paris, enlisting himself as an adherent of the socialist principles of the Count St. Simon, of whom he became the friend and assistant; and in 1816 published 'Des nations et de leurs rapports mutuels.' He however shortly penetrated the fallacy and shallowness of his master's doctrines, abjured them, and became with Comte and Dunoyer the editor, in 1817, of the 'Censeur européen,' a liberal political journal. It was at this time that he first formed the theory of the continued existence of two classes in England—the Norman masters and the Saxon servants,—whose successive struggles he traced down to the time of Charles I. in an essay in this paper, and which, with much perverted ingenuity, but with perfect honesty, and a rare and conscientious industry and perseverance in historical investigations which he then commenced, he has supported in all his subsequent works. On the suppression of the 'Censeur européen' in 1820 he proposed to the editors of the 'Courrier Français' a series of letters on the history of France, for he says of himself that he had then found that history was his true vocation, and he was accepted as a contributor. With the second letter commenced the official attacks on his writings. Much was erased, still he pursued his course; but on receiving several other letters of disapproval, the editors wished him to vary his subjects. This he declined doing, and he ceased his contributions in January 1821. He then returned to his historical studies, which however he had to pursue under increased difficulties as approaching blindness rendered him unable to read, but he bore the deprivation with philosophical calmness. In 1825 he published his 'Histoire de la conquête de l'Angleterre par les Normands,' a work which, despite his false theory of the ever-enduring difference of classification of the two races, is of a high merit, as displaying great power of acute discrimination, the result of vast labour digested by a well-regulated mind, with pleasing and animated descriptions grouping the peculiarities of the time, and an animated style. It has gone through many editions and has been translated into English and German. In 1827 he issued his letters from the 'Courrier Français' in an extended and collected form under the title of 'Lettres sur l'histoire de France,' which have also been translated into English. In 1828 a nervous disorder, added to his now rapidly failing sight, occasioned his being sent by his medical adviser to Hyères, near Toulon, for the benefit of the sea-air of the Mediterranean. While residing here for nearly two years, he was elected a member of the Académie des Inscriptions et Belles-Lettres, and was created a member of the Legion of Honour, of which subsequently he was made an officer. The years 1831 to 1835 he passed partly at the warm baths of Luxeuil and partly at Vesoul in Haute-Saône, during which time, with the assistance of his brother, he composed his 'Dix ans d'études historiques,' a series of excellent essays, the product of his previous investigations, which was published in 1835. At this time, he was called to Paris by Guizot, who was then minister of public instruction, who confided to him the editing of a 'Recueil des documents inédits de l'histoire du tiers-état,' which forms a part of the 'Collection des documents inédits de l'histoire de France.' In 1840 he published his 'Récits des temps Mérovingiens, précédés des considérations sur l'histoire de France,' to which the Academy awarded their prize, and of which also there is an English translation. A collected edition of his works was published in 1853, and he died on May 21, 1856.

As an historian Thierry takes rank with Michelet and Guizot. Less profound in philosophical disquisition than Guizot, less eloquent and imaginative than Michelet, he excels both in the power of grouping large masses of detail, and of seizing and presenting every point of interest or importance; he combines picturesque effects with minute knowledge; and his style is earnest and lucid though not always elegant. He had also the merit of remaining consistently devoted to his vocation. While nearly every French writer of eminence looked forward to political influence or employment as his reward—and many contrived to attain them, too often by a sacrifice of their previous principles or opinions—Thierry held on his way undeviatingly. His consolation under various afflictions he has himself stated: "Blind and suffering, without hope and without intermission, I will give this testimony which from me no one will disbelieve; there is something in the world better than physical enjoyments, better than property, better even than health; it is a devoted attachment to a science."

JULIE THIERRY, whose maiden name was Quérangal, became the wife of the subject of the preceding notice in 1831, and was of the most essential service to him in his then state of total blindness. In 1836 she published 'Scènes de mœurs aux 18me et 19me siècles,'

for which her husband wrote an introduction. She was also the author of a number of clever essays in the 'Revue des deux mondes.' She died on June 10, 1844.

*THIERS, LOUIS-ADOLPHE, French statesman and historian, was born at Marseille on the 16th of April 1797. His father was a working locksmith; his mother was of a mercantile family of the town which had fallen in circumstances, but could boast of having given birth to Joseph and Andrew Chenier. Through the influence of his mother's family, Thiers was admitted when a boy to the Lyceum of Marseille, where he was one of those who received a gratuitous education at the imperial expense. It was intended that he should proceed from the school to the École Polytechnique, in order to be educated for the military service of the empire; but the fall of the empire and the restoration of the Bourbons having put an end to this design, he resolved to become an 'avocat' and went to Aix to study jurisprudence. It was at the college of Aix that he formed his acquaintance with M. Mignet, then also a student of law there, and between whom and M. Thiers there has ever since been a close intimacy both personal and political. At Aix young Thiers distinguished himself by his vivacity and talent, and his fondness for historical and economical studies. A curious story is told illustrative of his cleverness while at college. The authorities of the college had offered a prize for the best éloge on Vauvenargues; and Thiers had given in an éloge which was found to be the best. At that time, however, political feeling ran high among the authorities of the college—some being eager liberals, and others eager royalists; and, it having transpired, before the opening of the sealed packets containing the competitors' names, that the author of the successful éloge was the young liberal M. Thiers, the royalist party among the judges were strong enough to prevent the prize being awarded. No prize was given, and the same subject was prescribed for competition in the following year. That year Thiers again sent in the identical éloge which had in his opinion been unfairly treated in the former year. It was pronounced to be second in merit, the prize being awarded to another essay which had been sent from Paris. It remained to ascertain who was the author of this piece; and greatly to the discomfiture of the judges, when the sealed packet containing the name was opened, it was found that the writer of this éloge also was M. Thiers, who had resorted to this trick, partly by way of revenge, partly by way of frolic.

His education having been finished, M. Thiers began practice as an 'avocat,' but had little success. He therefore, turned his attention to literature, and removed to Paris. Many stories are told of his extreme poverty at this time, and of the shifts to which he was put; but these are contradicted by his friends, who assert them to be the calumnies of political animosity. At all events, about the year 1823, M. Thiers having made the acquaintance of M. Manuel, whose political influence was then at its highest, was by him introduced to M. Etienne, the conductor of the 'Constitutionnel,' and began to contribute regularly to that journal on political and other subjects. While thus earning a moderate livelihood as a liberal journalist under the Restoration, he was privately engaged in authorship of a more ambitious kind. As early as 1823 he had written a sketch entitled 'The Pyrenees and the South of France during the months of November and December 1822,' of which a translation appeared in English; and about the same time, assisted by information on financial subjects supplied him by M. le Baron Louis, a great authority on such matters, he wrote an account of Law and his schemes, which appeared in a review. But the work which he had prescribed for his leisure was a 'History of the French Revolution.' He had diligently gathered documentary materials; and, in order to inform himself on special topics, he made it his business to become acquainted with survivors who had acted special parts in that great crisis. The first volume appeared in 1823, and the others were successively published, till the work was completed in 1830. At first the work did not attract much attention; but before it was concluded, it had produced a powerful sensation. Since that time there have been many histories of the French Revolution; but, published as the work of M. Thiers was during the Restoration, the sympathies which it showed with the Revolution, and the boldness with which it endeavoured to revive the reputations of the great actors in that extraordinary drama, were something original in French historical literature. Even now, though its accuracy has been assailed in many points, and though there are many rival-histories of the Revolution, characterised by merits of a different kind, the work, by reason of its fullness of detail, and its vivacity of style, retains a high place both in France and in other countries.

It was the Revolution of 1830 however that brought M. Thiers into prominence in the active politics of France. M. Cormenin, one of his bitterest critics, thus sarcastically sums up the tenor of the life of M. Thiers prior to this epoch, in one of his well-known sketches published under the name of Timon. "Born poor, he required fortune; born obscure, he required a name; an unsuccessful 'avocat' he became a 'litérrateur,' and threw himself into the liberal party rather from necessity than from conviction." At the Revolution of 1830, he continues, M. Thiers was nothing, "neither elector nor eligible, neither deputy nor minister, nor even academician:" and but for this event, he says, "he would have grown old in the esteem of a literary clique."

These are the expressions of a satirist, and the same might be said of many other men who have been eminent in France since 1830. There can be no doubt that Thiers contributed powerfully to the preparation for the Revolution. Both in consequence of his history and of his writings as a journalist he was already recognised some time before the Revolution as one of the most active men of the revolutionary party among the French liberals, as distinct from the 'doctrinaire' party, of which the Duc de Broglie, M. de Remusat, Duvergie de Hausanne, and Guizot were the heads. He was on intimate terms with Lafitte, Manuel, Beranger, and Armand Carrell; and when the last of these projected the famous journal called the 'National,' as an organ of the more revolutionary form of liberalism, he associated Thiers and Mignet with himself for the purpose of carrying it on. It was agreed that the three should be editors in turn, each for a year; and Thiers was chosen editor for the first year. The first number appeared on the 1st of January 1830, and no journal did more to damage the cause of Bourbon legitimacy during the first half of that year. The main idea of the journal under the management of Thiers, say the French writers, was "guerre à la royauté, mais guerre légale, guerre constitutionelle, guerre au nom de la charte." In other words, the opinions of M. Thiers were not those of the Republic; and what he wanted was something in France that should be tantamount to the Revolution of 1688 in England—i.e., that should secure constitutional sovereignty with a change of person. The natural issue of such views was Orleanism; and, accordingly, after the three days of July (during which the office of the 'National' was the headquarters of the opposition to government, though M. Thiers was afterwards accused of having consulted his personal safety when affairs were at the worst by withdrawing from the immediate scene of danger), M. Thiers had an important share with Lafitte and others in the arrangements which brought Louis Philippe to the throne. This solution exactly answered his views, which were as adverse to a pure Republic as to legitimacy; he prepared the public mind for it by placards and the like; and it was he who undertook the mission to Neuilly to invite Louis Philippe to assume the government.

M. Thiers was, of course, a prominent man in the new system of things which he had helped to bring about. He first held an office in the Finance ministry under his old patron M. le Baron Louis, and showed such talent in the office that, when this first cabinet of Louis-Philippe resigned in November 1830, the minister recommended Thiers as his successor. M. Thiers prudently declined so sudden a promotion, and contented himself with an under-secretaryship in the Lafitte ministry, which lasted from November 1830 till March 1831. In this ministry he still made financial administration his speciality; while as deputy for Aix he began his career as a parliamentary orator. At first his attempts in this latter character were not very successful, his extremely diminutive, and even odd and mean appearance operating to his prejudice in the tribune; but very soon he acquired that wonderful volubility and that power of easy, familiar, anecdotic and amusing, and yet bold and incisive rhetoric which have characterised his oratory since, and which contrast so markedly with the graver and more earnest eloquence of Guizot. On the accession of the Casimir Perier ministry in March 1831, M. Thiers went out of office, and had even to contest the election at Aix with an adherent of the ministry; but very soon he deserted the opposition and astounded the Chamber by a speech against its policy. The consequence was, on the one hand, that he was appointed chief of the commission on the budget, in whose name he presented the report; and that, on the other hand, he lost his popularity, and was assailed everywhere as a traitor to liberalism and a mere political charlatan. It was at this time that he visited Italy on a political mission, and conceived the idea of writing a history of Florence. On the accession of the Soult ministry in October 1832 it was with some difficulty that M. Thiers was placed to his mind: at last however he was fixed in the Ministry of the Interior, M. Guizot being appointed Minister of Public Instruction, and M. le Duc de Broglie being also in the cabinet. As Minister of the Interior M. Thiers planned and executed the arrest of the Duchess de Berry. On the subdivision of the Ministry of the Interior he chose the Ministry of Commerce and Public Works; and it was while holding this office that he declared himself in various important questions affecting the internal politics of France. His interest in the railway system and in the question of tariff reform led him to visit England; and the result was that though he advocated a political alliance with England, he deprecated a commercial alliance, and declared in favour of a Protectionist policy. "As for freedom of commerce," says one of his biographers, "M. Thiers had little faith in the theories of the cosmopolite dreamers." He also favoured all measures tending to centralisation in France. "M. Thiers," says the same biographer, "loves to cite those two acts of his life which he regards as great services rendered to his country—his having saved the national industry by maintaining the protective system, and the French unity by centralisation." In general politics the part taken by M. Thiers was such that he was no longer regarded as a popular liberal, but rather as a decided Orleanist and therefore Conservative, His hostility to political associations increased his unpopularity with the Republican or advanced liberal party. In short, Thiers had made up his mind to live and die as a minister of Louis-Philippe. This position he retained after the re-construction of the Soult ministry in April 1834. He

then resumed the Ministry of the Interior, in which capacity he had to direct measures for the suppression of the Lyon insurrection. He retained the same ministry, under Marshal Gerard and M. le Duc de Broglie till February 1836; and he was at the side of Marshal Mortier when that general lost his life by the explosion of Fieschi's infernal machine (July 28, 1835). At length, on the dissolution of the Broglie ministry, Thiers attained the highest political position to which he could aspire, in being named by Louis Philippe to the presidency of the council and the ministry for Foreign Affairs (Feb. 22, 1836). He remained at the head of the government till August 1836, when a difference with the king on Spanish affairs obliged him to resign. He was again chief minister in 1840, and then showed himself rather against the English alliance and eager for a war-policy which would gratify the military passions of France; but Guizot at length succeeded in adapting himself to the tastes and wishes of Louis-Philippe, and during the last years of this king's reign, the Thiers party was one of the elements of the opposition—in its own opinion, the most powerful element, though not in reality such. It was at this time that M. Thiers, relieved from official duty, returned to authorship and produced, in continuation of his former work, his well-known 'History of the Consulate and the Empire' (1845). While the literary merits of this work are acknowledged, its accuracy has been impeached on various hands.

The revolution of 1848, proving as it did that there were deeper forces at work in France than were represented by the alternative of a Thiers ministry or a Guizot ministry, seems to have terminated the political existence of M. Thiers as well as that of his rival. During the Revolution, indeed, Thiers was for a moment seen exerting himself as the man to whom it fell of right to be called in when Guizot had disappeared; but he was immediately swept away along with the Orleanism which he represented, and the Republicans had the use of the victory which the people had gained. While the republic lasted, Thiers, so far as his influence was openly exerted at all, appeared chiefly as the opponent of the Socialist party, and of the tendencies of the Republic generally. He spoke against the "right to labour" and the "ateliers nationaux" in the National Assembly (of which, as well as of the Constituent Assembly, he was a member); and he wrote at the same time his treatises 'Du Droit de Propriété' (1848) and 'Du Communisme' (1849) by way of answer to the theories of the Socialists. His real political aim at this time was doubtless the restoration of the Orleans dynasty in some form or other; and, it was supposed to be in the interest of this aim that in 1851, during the Presidency of Louis Napoleon, he visited the exiled Orleans family in England. The coup d'état came to destroy all Orleanist schemes as well as those of the Republicans and the Legitimists; and M. Thiers found himself an exile for a time. He resided first in Brussels; and was afterwards again in London. He now resides in Paris, acquiescing in the Empire like so many others once prominent in active French politics, but not reconciled to it so as either to be offered or to accept employment under it. He is understood to be engaged in literary labour, like his old rival Guizot; for whom however now that the lives of both are seen in retrospect, men in general seem to entertain on the whole a far higher degree of respect than they accord to the nimble and volatile Thiers. Want of earnest principle is a common charge against politicians; but against no politician of modern times has the charge been so incessantly repeated both by French and by foreign writers as against M. Thiers; and among numerous French sketches of his life and character there are few that are not hostile in spirit.

* THIERSCH, FRIEDRICH-WILHELM, privy counsellor and professor of ancient literature in the University of Münich, was born on June 17, 1784, at Kirschcheidungen near Freiburg, in the Grand Duchy of Baden. After being prepared at school he was sent to the college at Naumberg. He then went to the University of Leipzic in 1804, where he studied theology and philosophy, which last became his favourite pursuit. In 1807 he removed to Göttingen, studied under Heyne, and received a degree in 1808 after delivering an essay, 'Specimen editionis Symposii Platonis,' and was appointed a teacher in the Gymnasium of that town. The remarkable talent for instruction which he here displayed occasioned his being appointed professor in the newly-established Gymnasium at Münich, where he became, by his active exertions, the great promoter of philological studies in Bavaria. The appointment however of a foreigner as he was then considered, caused much dislike among many, and the opposition was carried on with extreme virulence, while a paper which he published in 1810 on the recognised difference between North and South Germany, increased it to such an extent that it is asserted his life was attempted, and it no doubt disturbed, though it could not altogether impede, his exertions. Of this contest, which however he lived down, Jacobs has given a trustworthy account in his 'Personalien,' published in 1840. Towards the end of this unworthy quarrel he established a philological institute, which in 1812 was united with the Münich Academy, and at the same time, to unite the talent of the scholars, he commenced publishing the 'Acta philologorum monacensium,' which contained papers by several eminent men besides himself, and was continued from 1811 to 1825, forming three volumes. During the war of Liberation he took an active part in the military organisation of the students. In 1813 he journeyed to Paris, where he formed an intimacy with Visconti; thence he visited England; and was then sent as commissioner from Bavaria to demand the restitution of the objects of art of which it had been despoiled. He also, at this time, took a warm interest in the re-establishment and liberation of Greece, endeavouring to promote a scientific union with Germany by means of the Münich Academy, and by the constitution of an Athenæum in which young Greeks might be educated. To further his object he visited Count Capo d'Istria at Vienna in 1815, but took no part in his political designs. At this time all his literary activity took this direction, either in reference to the language or the antiquities of that country. In 1812 he published a Greek grammar, particularly of the Homeric dialect, in which the syntax is explained from its simplest to the most complicated forms, and which has gone through several editions. In 1820 he published an edition of Pindar's Odes, with an introduction, explanatory notes, and a German translation in verse, a work that was received with great approbation, as was also that 'Ueber die Epochen des bildenden Kunst unter den Griechen' (On the Epochs of the Plastic Art among the Greeks), between 1816 and 1825, in 4 vols., and which has been since reprinted. To extend and improve his archæological knowledge he visited Italy in 1822, and the result was given to the world in 1826 in his 'Reisen nach Italien,' in which he was assisted by Schorn, Gerhard, and Klenze. In 1831 he made a jour ey to Grecce, where he was warmly welcomed, and his exertions had no doubt considerable influence in procuring the settlement of the crown of Greece on the head of Otho, the son of the king of Bavaria. On his return, he published in 2 vols., in 1833, 'De l'état actuel de la Grèce et des moyens d'arriver à sa restoration,' a work written in French, of which language he was by no means a complete master. The first volume contains an account of the administration of Capo d'Istria, and of his own proceedings for the promotion of Otho's election, both the facts and the opinions propounded therein being liable to considerable doubt. In the second volume, 'On the situation of Greece, and the Means to be adopted to restore it to tranquillity,' the most valuable parts are those in which he treats of the antiquities, his political schemes being very vague and indefinite.

In the meantime he had become involved in a fresh subject of controversy. He had been commissioned to make an investigation of the state of the Gymnasiums (or higher schools) in Bavaria, and in 1826 he published his first not very favourable report of them—'Ueber gelehrte Schulen, mit besonderen Rücksicht auf Baiern' (On Classical Schools, particularly as to those of Bavaria), and which by 1837 was increased to three volumes, and to which another, 'Ueber die neuesten Angriffe auf die Universitäten' (On the latest Attacks on the Universities), forms a necessary appendix, for there he warmly supports the old classical studies, and he has had a host of antagonists who advocate in preference the Real schools. [The Real schools, it may be necessary to state, are schools in which the study of the classics is not made imperative, and to some extent they resemble the proprietary or commercial schools of England, in which what is called a more generally useful system of instruction is pursued.] It is not necessary to detail this controversy, which is not ended, though Thiersch continues to maintain his position. In 1847 he rendered considerable service by repressing, by his influence and advice, an outbreak of the ultramontane party among the students of the University. Thiersch, in addition to the works above mentioned, has been a frequent and valuable contributor to the publications of the Munich Akademie der Wissenschaften, and has written and published pamphlets on some subjects of exciting though temporary interest; one, in which he supported the exemption of Protestants from the necessity of bowing the knee on certain ceremonials, is highly valued by his fellow-believers. His contributions to classical literature, his activity in advocating the freedom of Greece, and his strenuous exertions for the promotion of education of a high order, not only in Bavaria but throughout the whole of Germany, have acquired him a high and well-deserved estimation among the whole of his fellow-countrymen.

THION DE LA CHAUME, CLAUDE-ESPRIT, an eminent French physician, was born at Paris, January 16, 1750. His father, who was a banker, gave him an excellent education, and destined him originally for the bar, but he himself preferred the study of medicine. He commenced his studies at Paris with great success, but, for some unknown reason, took his Doctor's degree at Rheims. In 1773 he was appointed physician to the military hospital at Monaco in Italy, which was then occupied by a French garrison; and in 1778 to that at Ajaccio in Corsica. His zeal and talents were rewarded by the rank of chief physician to the troops destined to lay siege to Minorca and shortly afterwards to Gibraltar. Here he had to treat a fatal epidemic which prevailed among the combined French and Spanish forces in a typhoid form, the description of which same disease immortalised the name of Pringle towards the middle of the last century. This same squadron had already put ashore and left at Cadiz a great number of Frenchmen that had been attacked by the disease, when, in the beginning of September 1782, it came to the bay of Algesiras. Here the naval hospital could only receive fifty of their sick, while as many as five hundred were in want of admission; and to place these in private houses was not only a very difficult, but also an undesirable proceeding. In these embarrassing circumstances Thion de la Chaume conceived the happy idea of making the sick encamp under tents as soon as they landed, an arrangement which was

dictated by the climate, the season, and the nature of the disease, and of which the boldness was justified by success. La Chaume himself was attacked by the epidemic, and a great number of medical officers of all ranks, as well as the nurses, were carried off by it. When peace was concluded La Chaume returned to France, and was received with distinction by the Comte d'Artois (afterwards Charles X.), who had been a witness of his self-devotion and success at Algesiras, and who appointed him to be one of his own physicians. Shortly afterwards he married, but in the winter of 1785-86 he found that, in consequence of the rapid progress made by a pulmonary disease which had for some time threatened him, it was necessary for him to go to the south of France. Here he met with the kindest attentions from the officers of the regiment which he had formerly taken charge of at Ajaccio, who were at this time in garrison at Montpellier; at which place he died, October 28, 1786, at the early age of thirty-six. Thion de la Chaume wrote but little, though he is said to have carefully noted down every night whatever he had seen during the day worth recording; he nevertheless occupies a high rank in the list of army surgeons. His writings consist almost entirely of articles in medical dictionaries and periodicals, of which the most interesting is the account of the epidemic at Algesiras, which was published in the second volume of the 'Journal de Médicine Militaire.' (*Biographie Médicale.*)

*THIRLWALL, RT. REV. CONNOP, Bishop of St. David's, was born in 1797, at Stepney, in Middlesex. His father was rector of Bowers Gifford, Essex. He was educated at Trinity College, Cambridge, where he took his degree of B.A. in 1818, and M.A. in 1821, and of which he became a Fellow. He was called to the bar of Lincoln's Inn in 1825, but withdrew from the legal profession, was ordained, and became rector of Kirby-under-Dale, Yorkshire. In 1828 appeared the first volume of 'The History of Rome,' by G. B Niebuhr, translated by Julius Charles Hare, M.A., and Connop Thirlwall, M.A., Fellows of Trinity College, Cambridge, 8vo, and they translated also the second volume; but the third volume, published in 1832, after Niebuhr's death, was translated by Dr. W. Smith and Dr. L. Schmitz. In 1835 Mr. Thirlwall published in 'Lardner's Cabinet Cyclopædia' the first volume of his 'History of Greece,' and the work was completed in 8 vols. 12mo. It commences with a series of learned inquiries into the early history and antiquities of Greece, and extends to the capture of Corinth by Mummius, B.C. 146, and the transformation of Greece into a Roman province. A few pages on the future state of the country completes the work. In 1840 he took the degrees of B.D. and D.D., and in the same year was created Bishop of St. David's. He was formerly an Examiner of the University of London, and is now Visitor of St. David's College, Lampeter.

In 1845 Bishop Thirlwall commenced the publication of a new edition of his 'History of Greece,' the plan of the work being considerably enlarged, as well as the materials improved and expanded—'The History of Greece,' by Connop Thirlwall, D.D., Bishop of St. Davids, 8 vols. 8vo, 1845-52. In 1851 was published 'A History of Greece, from the Earliest Times to the Destruction of Corinth, B.C. 146, mainly based upon that of Connop Thirlwall, D.D., Bishop of St. David's,' by Leonhard Schmitz, F.R.S.E., Rector of the High School of Edinburgh, 12mo, London. In the preface to this work Dr. Schmitz makes the following remarks —"Within the last fifty years more has been done by both English and foreign scholars to elucidate the history of Greece than at any former period since the revival of learning; and the results of all these labours are two English works on the history of Greece such as no other nation can boast of." These two works, he observes, "have been executed by Bishop Thirlwall and Mr. Grote in a manner which throws all previous attempts of a similar nature into the shade."

Bishop Thirlwall has not written any other work of importance. A few of his Sermons and of his Charges to the clergy of his diocese have been published in a separate form.

END OF VOLUME V.

BRADBURY AND EVANS, PRINTERS, WHITEFRIARS.

The following is a list of the names of persons who have died since the publication of the 'Penny Cyclopædia,' and of "those living names" which, in accordance with the announcement in the Prospectus, are included in the fifth volume of the Biographical Division of the 'English Cyclopædia.' The asterisk is prefixed to names of living persons:—

Raczynski, Count Eduard
*Raczynski, Athanasius
*Radetzky, Field-Marshal, Count
*Rafn, Carl Christian
Raglan, Lord
Rahbek, Knud Lyne
*Ranke, Leopold
Ranzani, Camillo, Abbate
Raoul-Rochette, Desiré
*Raspail, François Vincent
*Rauch, Christian
Raupach, Ernst Benjamin Salomon
*Rawlinson, Sir H. C.
*Redgrave, Richard, R.A.
*Redschid Pasha
*Reid, Major-Gen. Sir Wm., K.C.B.
Rémusat, Jean-Pierre-Abel
*Rennie, George
*Rennie, Sir John
*Repp, Thorleif Gudmundsson
*Retzsch, Moritz
*Richardson, Dr. Charles
*Richardson, Sir John, M.D.
*Ritchie, Leitch
*Ritter, Karl
*Rizo Rangabé
*Roberts, David, R.A.
*Robinson, Rev. Edward, D.D.
*Robinson, John H.
*Roebuck, J. A., M.P.
*Rogers, Henry
Rogers, Samuel
*Roget, Peter Mark
*Ronge, Johannes
*Rosas, Don Juan Manuel de
Ross, Rear-Admiral Sir John
*Ross, Sir James Clark
*Ross, Sir W. C., R.A.
*Rosse, Earl of
*Rossini, Gioacchino
Rothschild, Mayer Anselm
Routh, Rev. M. J., D.D.
*Royle, John Forbes, M.D.
*Runeberg, Johan Ludvig
Runjeet Singh, Maha-Rajah
*Ruskin, John
*Russell, Right Hon. Lord John
*Russell, William Howard
*Saavedra, Angel de, Duke de Rivas
Safarik, Pal Jozsef
Saint-Arnaud, Maréchal Leroy de
Saint-Cyr, Maréchal Laurent-Gouvion de
*Saint-Hilaire, Auguste
*St. John, James Augustus
*St. Leonards, Lord
Salvandy, Count de
*Santa Anna, Antonio Lopez, de
Savary, Duc de Rovigo
*Savigny, Friedrich Carl von
Schadow, Johann Gottfried
*Schadow-Godenhaus, F. W. von
*Scheffer, Ary
Scheffer, Arnold
*Scheffer, Henri
Schelling, Friedrich Wilhelm Joseph
*Scheutz, George
Scheutz, Edward
*Schlosser, Friedrich Christoph
Schnorr, Von Karolsfeld, Julius
Scholefield, Rev. James, M.A
Scholz, Johann Matthias August
*Schomburgk, Sir R. H
*Schönlein, Johann Luk
*Schoolcraft, Henry Rowe
*Schouw, Joachim Friedrich
Schubert, Franz
*Schubert, Gotthilf Heinrich von
*Schultz, Karl Heinrich
Schumacher, Heinrich Christian
Schümann, Robert
Schwanthaler, Ludwig Michael
Scoresby, William
Scoresby, Rev. William, D.D., F.R.S.
Scott, David
*Scott, George Gilbert, A.R.A.
*Scribe, Augustin-Eugène
Sébastiani, Horace-François, Count
*Sedgwick, Rev. Adam, F.R.S.
*Sellon, Priscilla Lydia
Seppings, Sir Robert, F.R.S.
*Shaftesbury, Earl of
Shakhovsky, Prince
Sharpe, Daniel, F.R.S.
*Sharpey, William, M.D.
Shee, Sir Martin Archer, P.R.A.
Sheepshanks, Rev. Richard, F.R.S.
*Sheepshanks, John
Sheil, Richard Lalor
Shelley, Mary Wollstonecraft
Shishkov, Alexander Semenovich
*Siam, Kings of
*Sigourney, Mrs. Lydia H.
*Simon, John, F.R.C.S.
*Simrock, Karl
*Sinclair, Miss Catherine
*Sjögren, Andreas Johann
*Skarbek, Fredrik Florian, Count
Sleeman, Sir William Henry, K.C.B.
*Smee, Alfred, F.R.S., M.R.C.S.
*Smirke, Sir Robert, R A.
*Smirke, Sydney, A.R.A.
*Smith, Albert
*Smith, Lieut.-Col. C. H.
*Smith, Sir H. G. W., Bart.
Smith, James
Smith, James and Horace
Smith, John Pye, D.D., LL.D.
Smith, Joseph
*Smith, Thomas Southwood, M.D.
*Smith, William, LL.D.
Smyth, William
*Sollogub, Count Vladimir
Sniadecki, Jan
Sniadecki, Andrzej
*Somerville, Mrs. Mary
*Sorby, Henry Clifton, F.R S.
Soulié, Melchior Frédéric
Soult, Maréchal, Duc de Dalmatie
*South, Sir James, F.R S.
Southey, Caroline Anne
Souvestre, Emile
*Sparks, Jared
*Speckter, Otto
*Spence, William, F.R.S.
*Spindler, Karl
Spohr, Ludwig
Spontini, Gaspard
*Spruner, Karl von
*Stanfield, Clarkson, R.A.
*Stanhope, Earl
Stanley, Rev. Edward, D.D., Bishop of Norwich
Stanley, Owen, Capt. R.N.
*Stanley, Rev. A. P.
Steffens, Heinrich
*Stephen, Rt. Hon. Sir James, K.C.B.
Stephens, James Francis, F.L.S.
Stephenson, George
*Stephenson, Robert, F.R S.
Sterling, John
Stevenson, Robert
*Stirling, William, M.P.
Stocks, John E., M.D.
Stoddart, Sir John
*Stokes, George Gabriel, F.R.S.
*Stone, Frank, A.R.A.
*Stowe, Harriet Elizabeth Beecher
Strangford, Viscount
*Stratford de Redcliffe, Viscount
*Strauss, David Friedrich
*Strickland, Miss Agnes
*Strickland, Catherine Parr, Susanna, and Jane Margaret
*Strickland, Major
Strickland, Hugh Edwin
Sturgeon, William
Sturm, Jacques-Charles-François
*Sue, Eugène
*Sumner, John Bird, D D, Archbishop of Canterbury
*Sumner, Charles Richard, D.D., Bishop of Winchester
*Sutzos, Alexandros
*Swain, Charles
*Swainson, William
Symonds, Rear-Admiral Sir William, C.B, F R.S.
*Szechengi, Stephan, Count von
*Talbot, William Henry Fox
Talfourd, Sir Thomas Noon, Knt
Tallart, Camille, Count
Tarver, John Charles
*Tayler, Frederick
*Taylor, Henry
*Taylor, Isaac
*Taylor, Tom
Taylor, General Zachary
Tegnér, Esaias
*Temminck, C. J.
*Tenerani, Pietro, Cavaliere
Tennant, William
*Tennent, Sir James Emerson, Knt., LL D.
*Tennyson, Alfred
Ternaux, Guillaume-Louis, Baron
*Thackeray, W. M.
Thenard, Baron J.
*Thesiger, Sir Frederick
*Thierry, Amadée
Thierry, Augustin
*Thiers, L. A.
*Thiersch, Friedrich Wilhelm
*Thirlwall, Bishop